Vol. 45

Jan. - Dec., 1953

45 1-12

January 1953

CHRISTIAN MONITOR

**"Before the hills in order stood, or earth received her frame,
From everlasting Thou art God; to endless years the same . . . .
O God, our help in ages past, our hope for years to come;
Be Thou our guide while life shall last, and our eternal home."**

In This Issue

The Healed Backslider, by Claudia Douglass	2
The Chain Letter, by Marion Silk	3
Brand New—1953, by Omar B. Stahl	4
Between Two Years, by S. H. Brunk	5
How Do You Like the Weather? by Ida M. Yoder	6
New Year Sermon	7
Out of the Old and into the New Year, an Editorial	8
Prayer in the Life of the Early Christians, by Grant M. Stoltzfus	9
How to Live a Holy Life, by B. Charles Hostetter	10
The Holy Spirit in a Christian, by Shem Peachey	12
Just One Day, by Anna May Garber	14
The Meaning and Purpose of Marriage, by Emma Z. Horst	15
By Prayer and Fasting, by Goldie Hummel	16
Our Gospel Witness in Luxembourg, by Clarence Y. Fretz	18
Colportage Evangelism, by Lester T. Hershey	19
Devotional Covering, by S. F. Coffman	20
An Evaluation of the Revised Standard Version, by Ford Berg	22
Summer Bible Schools in Europe, by Tina van der Laag	23
Book Reviews	24
Young People's Bible Meeting Topics	25
Sunday School Lessons, by J. C. Fretz	28
The Revolutionary American Election, by C. F. Derstine	30

The Healed Backslider

By Claudia Douglass

Repentance, forsaking of sin, reconsecration to God, brought back delight in the Bible, purpose in prayer, and power in witnessing to Olaf, as it will to all backsliders.

"Get out of here!" Olaf Jensen jumped up and slapped his companion on the back, repeating the words. Both men made a run for the handcar, but before they reached it the first cap went off. Usually they had time before the fuses began setting off the blasts to be far out in the mine tunnel. This time something went wrong, for they did not get very far before there was an earth-shaking explosion. The concussion blew the handcar out farther toward the end of the tunnel and the back end was thrown off the track, but the men were safe.

"Ole, what made you slap me on the back and say, 'Get out of here'"?

Olaf looked steadily at his helper. "I heard a voice just as plainly as I hear your voice saying exactly the words to me. I believe it was God who spoke to me. I knew it then; that's why I acted quickly."

The other men who had escaped were standing about the mouth of the mine not saying anything. Finally one got voice enough to say, "It's a good thing you heard the voice and acted, and quick, or we'd all be buried under tons of earth. Funny though, I had no such hunch and heard nothing. Did any of the rest of you hear it?"

None had. One tried to speak jestingly, "I didn't know you were one of those religious fellows, Ole; anyway, not so religious as to hear God speak like—like that." He ended on a serious note, for death had been near to all.

Olaf continued to look at them steadily, with his blue eyes honest with seriousness as he told them of how the Lord marvelously saved him some years ago in Sweden. "I heard His voice then. I knew it and loved it, but—but I haven't been living like I should lately. I guess I'm somewhat backslidden."

"Well, whatever it means to be backslidden, I don't know, but I'm glad you didn't slide so far that you couldn't hear the voice of God this time. I got a wife and children you know." There was thankfulness in the miner's voice.

"Come on, fellows, we have work to do." It was true, and Ole as foreman was responsible, but in reality he was glad to be able to drown the disconcerting feeling that had come over him at his honest admission of his backslidden condition.

Other such uncomfortable feelings had come over him before, but this one passed more quickly and easily with only one last little twinge that warned: "Ole, you are getting farther and farther from the Lord, and it doesn't bother you as it once did, because your heart is hardening."

Even that did not any longer alarm him, as he vindicated himself by thinking that he wasn't really a bad fellow, after all. He was honest, his admission before the men had proved that. He was not profane in his speech, and he had never gone back to drinking. He was clean as a hound's tooth morally; so compared to many he was really pretty good. He continued on his way, working himself into favor with the company and all the men, congratulating himself secretly with each advancement. But one night found him with his hand on the handle of the door to the Lucky Miner's Bar, when he suddenly remembered refusing to drink with his army friend back in Sweden. Across the miles and the years his friend's advice, "Stick with it, Jensen, stick with it," came to him.

"Olaf Jensen, what are you doing?" he all but spoke aloud to himself. "How have you come to this, you whom the Lord saved?"

He turned away, muttering under his breath, "How have I come to this? How can it be?" all the way back to his room, where he fell to his knees by the nearest chair.

"O Lord, how came I to this? I don't want to go to a drunkard's hell." His huge frame shook as he remembered his look over the brink of hell. "I—I don't want to go to hell at all."

NEW YEAR'S GREETINGS

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked and paused; he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And ere the question into silence died,
The answer came, "Nay, but remember too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes. This thing all other things above:
God's will to love."

—Selected.

"Then why are you giving the devil ground, to let him keep a foothold on your life?" At long last the Spirit of God had a chance.

Olaf's heart was being searched, and he did not need to ask where he had given ground. It had bothered him before, and he had cut down to a minimum. Once in the forenoon and once or twice in the afternoon he indulged in just a few puffs then pressed the tobacco down and put the pipe into his pocket. All told, he never smoked over a pipeful a day, but he hadn't quit, and he knew it. A clean break needed to be made with no provision for ever going back, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." From somewhere in his past study of the Bible Olaf remembered that verse. He reached into his hip pocket and pulled out the bag, then into his other pocket for the brier pipe. Taking it into both hands, he broke it in two, then laid it beside the pouch.

"Lord, I'll die before I touch it again." He meant every word, and never again did he touch it, except to throw both into the stove.

Other things that he knew to be displeasing to God were laid bare, and repented of. Fresh hold was laid on God. Delight in the Word of God came back to him. He often read and compared his English and Swedish Bibles far into the night. He looked about for a group of believers that believed in being separated from their sins. When he found such he joined himself to them. Bit by bit the Lord began to use him. Olaf's experience made him hate sin, and he was outspoken against it often where others were afraid to speak up. Sometimes this worked, and again it wasn't appreciated and people became offended.

"I need more love," he decided, "for people who speak against sin and deal with sinners need loving hearts." He prayed much for more love. Over and over again he made this plea till one time it seemed the Lord said, "Use what love you have and more will be given." He did. Whenever the impulse came to do or say something loving he acted on it. Soon he found himself able to deal with people without offending them so much. Even though his speech lost none of its straightforwardness, yet such love seemed to emanate from his entire being that people were drawn to its warmth.

The group of Christian people Olaf worked with made much of the guidance of the Holy Spirit, and a growing hunger possessed the young man for the fullness of the Spirit. He saw it to be a command, and he prayed for His fullness. Often his Swedish accent made Olaf difficult to understand. Of this he was painfully conscious, and yet he was more confidently conscious that God had a work for him to do, and that if the Holy Spirit had the right of way he could do it. The people with whom Olaf worked tried to encourage him to seek and depend on the aid of the Holy Spirit. "But He is a Holy Spirit and must have a thoroughly clean vessel to work through," they told him.

One night Olaf prayed for a clean heart, purity of motives, freedom from dependence on man, and man's approval or disapproval, deliverance from biased thinking, and any other thing that the Lord might find that would hinder the Holy Spirit. He brought every obstruction he knew of to the Lord, confessed every doubtful practice, and prayed for the promised cleansing from all unrighteousness.

"Now, Olaf," prompted the brother who prayed with him, "Do you believe the Lord is doing the work? You need to take things from God by faith, you know."

"I believe He can."

"But are you trusting the Lord to do it?"

"I think He will."

(Continued on page 29)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., JANUARY, 1953 No. 1

The Chain Letter

By Marion Silk

God can and does use various means to lead people to read the Bible and to pray. Are you willing and ready to be used of Him to help others to come to the Lord?

THE POSTMAN was early. Ann met him just as she was leaving the house.

"Hope it's good news, Miss Saunders," he remarked pleasantly, handing her the envelope.

"So do I," Ann echoed fervently. She hadn't been getting much good news lately, what with being passed over again in the promotions list at the office, and her mother always hounding her to forget about her ambitions and try to start leading a good Christian life again. You couldn't be very Christian and live in New York, Ann was convinced, not when everything was "dog eat dog" and you had to fight your way up on every step of the ladder.

She studied the handwriting on the letter curiously as she made her way toward the subway. It didn't seem familiar. There was no return address on it and since it bore a New York postmark, that wasn't any clue either. Probably an ad of some kind, she concluded. They were trying to make them look more and more like personal letters these days so people would at least open them before tossing them into the wastebasket.

The train was crowded, as usual, and Ann had no opportunity to open the letter until she reached the publishing house where she worked. Then, when she did open it, it turned out to be a chain letter.

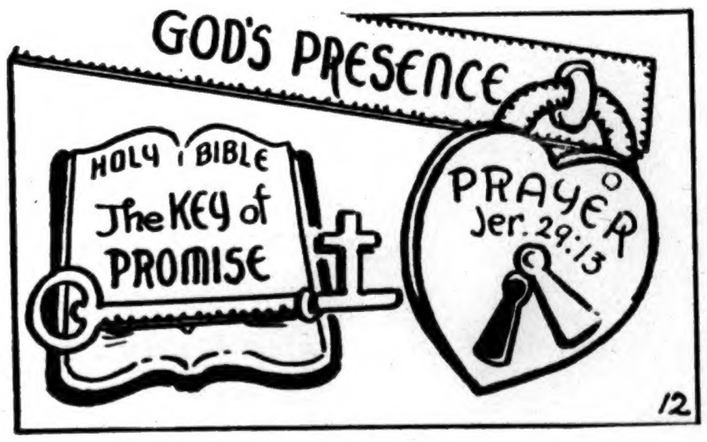
"Read Matthew 7, verses 7-11," the anonymous writer instructed. "Mail copies of this letter to seven of your friends within twenty-four hours and good luck will come to you." Ann's mouth twitched. Some crackpot must have written that. She had never heard of anything so ridiculous. Good luck didn't come to people who read their Bibles any more than to anyone else. Besides, chain letters were against the law.

Her eyes continued to scan the crudely printed page. "If you fail to send out the copies of this letter, bad luck will surely follow." That was ridiculous too, and yet obscurely it made Ann very angry. Things had come to a pretty pass, she reflected, when people had to be **frightened** into reading their Bibles!

It had been a good many years since Ann had opened her Bible. She had one; her mother had made very sure of that. Ann remembered how disappointed she had been to receive a beautifully printed and illustrated Bible on her graduation from college, when she had wanted a wrist watch instead. She had never even opened the book, although it was still somewhere in the apartment. She didn't intend to open it either, as she had plainly informed her mother when she, dismayed at what she referred to as Ann's "worldly attitude," pointed out that nobody is ever too grown-up or modern to need God. Besides, what good would it do her to read it? Just a lot of dull "begats," couched in language so archaic that even with her college education she would probably not understand it. And as for reading it in time of trouble, the way her mother suggested, that was even more silly. If you had troubles, it was because you usually brought them on yourself and you had to get out of them the same way you got into them. It wasn't reasonable to expect that reading a book, written two thousand years ago, was going to help you.

But although Ann impatiently tore up the letter, she could not stop the train of thought it had started in her mind. At intervals during the day, she kept reminding herself that she must look up **Matthew 7, verses 7 to 11,** and at least find out what it was all about.

That night, after she had taken a shower and brushed her hair, she went to the bookcase to find a book to "read her to sleep." Ann's driving ambition, her restless urge to "get somewhere" in the publishing world and not remain just an ordinary little stenographer, had deprived her of peace of mind, with the result that she had developed insomnia. Rather than lie awake thinking about the other girls who had been "promoted" when she felt that she herself had deserved promotion, Ann had fallen into the habit of taking a book to bed with her, a mystery story by preference, and the gorier the better.



Tonight, however, the array of books in their lurid jackets did not appeal to her. She had been on a steady diet of murder and bloodthirstiness for several weeks and was beginning to feel surfeited. On impulse she bent down and reached for the dusty copy of the Bible, that had been relegated to the bottom shelf.

Straightening up, Ann held the Book in one slim, beautifully manicured hand while with the other she impatiently riffled the pages, seeking the seventh chapter of Matthew. The seventh verse, as she read it, was like an old familiar friend. Once she had known it well. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

So that was it, Ann thought, oddly moved by the uncompromising authority behind the words. That was the message her unknown correspondent had wanted her to have! But why? she wondered. Was it because the sender had somehow sensed her discontent, her preoccupation with her "career" that was rapidly depriving her of any joy, any happiness she might have known?

Ann continued to read, not only the verses that had been urged upon her, but the entire Gospel. And as she read, it was as if she sensed her mother's warm presence in the room. Recollections of her childhood returned—herself, the oldest of a brood of seven, learning her first baby prayers at her mother's knee; the entire family gathered together in the shabby parlor, listening while her mother read haltingly from the great unwieldly Book.

It was not until she got into college that Ann began secretly to despise her mother for her lack of education, as if it were a weakness. Now a feeling of shame overwhelmed her as she realized that it is not education that makes for strength of character, but a quality that comes from within. Tears started into the girl's eyes at the realization of her smug ingratitude, and still holding the Book, she sank to her knees. "God forgive me," she cried, and bowed her head in an agony of repentance. "What's happened to me," she whispered, "to the girl I used to be? Where did I get lost?"

That night, for the first time, Ann discovered for herself that the loving Father she had always so purposefully ignored was "only a prayer away," and she rose from her knees

refreshed, having found Him in her heart. Then and there, she promised to dedicate herself to the furtherance of His work and forget about her career. He would know what was best for her, she felt certain, and from now on she would be guided aright. In that short period of soul-searching, Ann felt that she had been born anew.

For the first time in many weeks, Ann slept without the false stimulation of a mystery story. Also the Bible was under her pillow. "How can I share what I have learned with others?" she asked herself in the subway the following morning. Looking around, she observed the harried, discontented faces of the other passengers in the train. Only as late as yesterday, she realized, she must have worn the same kind of harrassed look. The thought of the chain letter she had received came into her mind. Perhaps, she thought, if I send out similar letters to friends I know who have problems, it will help them to find peace. But there would be no promises in her letters—and no threats! On that she was resolved. There would be merely the suggestion that they read those inspiring verses in Matthew or other passages in the Bible.

A bookshop on the upper level of the subway was just opening its doors as Ann started out the Forty-third Street exit. On impulse she turned back, and stopping into the shop, she bought a pocket-sized edition of the New Testament. At noontime, she hurried through her lunch in order to have time for the project she had in mind. In all, Ann wrote a dozen letters, all neatly typed, and all beginning with the simple statement: "If you need help . . ." With the New Testament to guide her, Ann listed various chapters and verses that seemed to her to apply to the specific problems she had been told about. A glow of satisfaction suffused her as she affixed stamps to the envelopes and started out into the hall to the mail chute.

Two days later, Jean, a girl who worked down the hall from Ann, came into the office. "I just got the craziest letter," she began, perching herself on Ann's desk. "Something about reading the Bible. Did you ever hear of anything so silly?"

"What's silly about it?" Ann retorted, immediately on the defensive. "There's nothing silly about the Bible. It's a very fine book. It wouldn't hurt everybody to read it."

"Ann!" Jean stared at her in undisguised amazement. "Don't tell me that **you** read it. That, I'd find hard to believe."

"I do though," Ann assured her quietly. She did not think it necessary to add, however, that she had only just started. "And you'd be surprised at how much help and comfort I get from it, especially when things around here get me down."

"You're kidding!" Jean insisted, looking at her as if not sure whether to laugh or be serious.

"Am I?" Ann reached into the desk drawer and brought out her copy of the New Testament. "Does this look as though I were kidding?"

Jean reached for the book, studied it curiously. "Maybe, since you've got it handy, I ought to look up that reference in the letter," she ventured.

"Why not? What reference is it?" Ann looked at her expectantly, as if she did not already know.

Jean told her and Ann found the chapter and verses for her. "There you are," she said, as she returned the book to Jean. "And you'll find every word of it is just as vivid and alive today as when Jesus said it more than two thousand years ago."

Jean read in silence, but her eyes when she looked at Ann again were oddly misty. "You know," Jean's voice was a trifle unsteady, "this takes me back to a long time ago, Ann. Believe it or not, my folks were great ones for studying the Bible."

"My mother was too," Ann said gently. "It took me a long time to find my way back, Jean. But remember that parable that Jesus told about the Prodigal Son? It applies to prodigal daughters too. Our Father is always waiting, eager to welcome us back."

Jean's hand shot out to clutch Ann's and tightened convulsively. "Thanks, kid," she whispered huskily. "You've helped me lots more than you know." Her voice broke and she turned away.

Ann's heart was strangely light as she watched Jean leave the office. Already she was casting about in her mind for the names of still other acquaintances to whom she could send the eternal message of faith and hope.

Brooklyn, N.Y.

Brand New—1953

By Omar B. Stahl

"Spend well each moment as it comes to you. It takes seconds, minutes, hours, and days to make a lifetime. Your total life will have no greater value than that which you give to the minutes which make up your hours. Live to emphasize their value." In that way you will make 1953 a blessed year.

Do you want the latest **model** year? You may have it in 1953. Co-operate with God and you'll have a model year—the latest out—1953. Many of us try to get the latest model in automobiles, electrical equipment, and household furnishings. Why not try making 1953 a model year—the best yet? You can have the latest—a model year. Thank God now for this possibility.

The time God gives you in 1953 will be one of the most priceless gifts you will receive. Accept it with a thankful heart. Let it challenge you to the best! Make the most of it! Consider time a sacred trust. Let your use of it emphasize its pricelessness. Don't rationalize that time will be more valuable farther on. Today can be your best. Tomorrow may never be for you. Spend well each moment as it comes to you. It takes seconds, minutes, hours, and days to make a lifetime. Your total life will have no greater value than that which you give to the minutes which make up your hours. Live to emphasize their value. Just so you'll help to make 1953 a model year.

There will be opportunities in 1953. Thank God for them. Make the most of them. Doors to service for Christ will open before you in the new year. Enter them with joyful devotion. Consider no opportunity insignificant. Each one is weighted with far-reaching possibilities for good. The lure of untrodden paths will face us at every cross road in 1953. When Christ says, "Come, follow me," then rise up and follow. Thus you'll find the thrill of adventuring with God. Never consider an opportunity for serving Christ too small or beneath you. Magnify the glory of well-used opportunities, be they ever so small in your eyes. By so doing you'll begin to see 1953 becoming a model year in your life.

Remember your talents! God gave them to you. He has made you His steward. If you have only one talent, it is just as important that you use that one as wisely as if you had ten. God is counting on you to do that! Those of us who have only one talent are no less stewards than those who have ten. Make your talents count for God. Develop them. The Lord will guide you in your use and development of your talents. His help has no peer. Do your part to help answer the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Using all your talents for Him will be another step forward in making 1953 a model year.

Give God's Word a bigger place than ever in your heart and home during 1953 and always. The imperfections of your life will show up clearly in the floodlight of God's truth. Employ God's methods for remedy. Walk in the light. Daily follow it onward to victory. Let the Word make you strong. Feed upon the richness of the Bread from heaven. In Matthew 5:6 Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Be your very best for God by daily listening to His Word. He has rich counsel to give you. Allow Him to have the last word in everything. It will transform your life and give you the best year possible.

Your best cue to having a model year is to learn to know the Designer. That you want to do. It is a must. To learn and experience the fullness of happiness you may know you

---

THE DAYS OF OUR YEARS

The days of our years may be idly spent,
All frittered in folly and discontent.

They may, if we choose, yield a rich reward,
In knowledge and growth in things of the Lord;

In service sincere to God and to man—
Just letting Him work out through us His plan.

Each one must choose what his own days will be;
Each day will bear fruit in eternity.

—Myrtle Oftedahl.

will need to get better acquainted with the Maker of the years. He holds the secret in His hands. Daily intimate fellowship with Christ will help to form His likeness in your personality. When in all your ways and days folks see Christ, then you've made yours a model year.

Scottdale, Pa.

Between Two Years

By S. H. Brunk

As we look back at the old year and forward to the new we seem to be standing at an interval "between two years." May these meditations help us to take the right attitude toward both the past and the future.

To nineteen fifty-two—we bid you adieu;
In nineteen fifty-three—what shall we see?

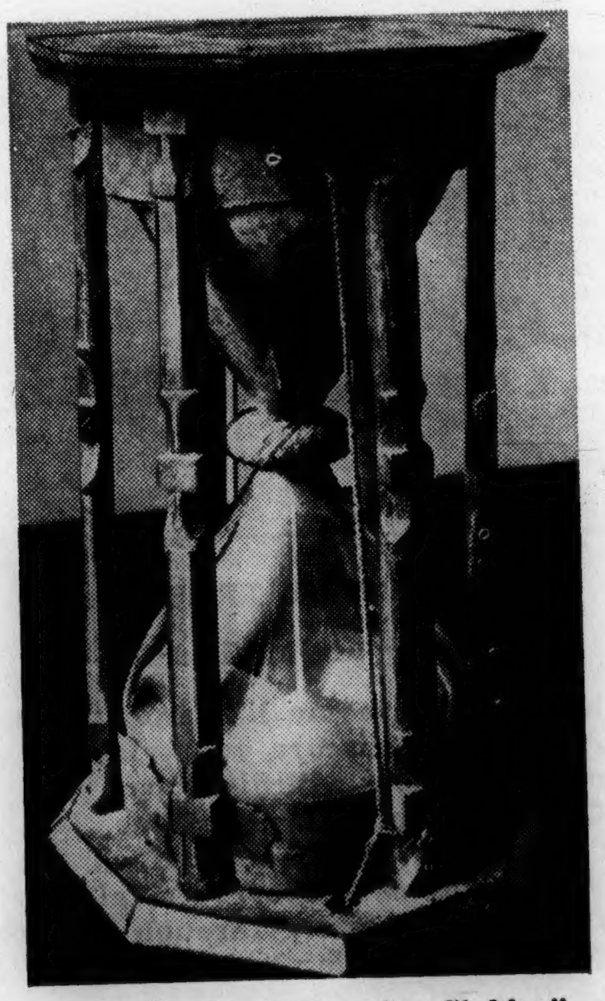
As we tread the threshold of another new year, we pause to look back, but not with the lustful eye of the wife of Lot, in remorse of what we are having to give up. It is rather with the thought of a review of our blessings during the past year, as an effort to better fit us to give due praises to our God, the Giver of all these blessings. Doubtless every eye will see a different picture. But one thing is true of all—we need a sense of appreciation of our blessings before we are in any condition to show or express gratitude for them.

May we just pause to recall that it is our God who gives to us the sense of appreciation. A fence post has no appreciation, even of the natural blessings which we enjoy—the refreshing showers, the balmy breezes, or the lovely flowers which they produce. No; not even the animals have any sense of appreciation. Not even the babe in its mother's arms can appreciate all the daily blessings which God pours into its life by way of its loving parents. No; it is only we poor mortals who grow to know hard from soft, light from heavy, and the good from evil; who are given a sense of appreciation for the better things in life. And we often fear there are many who are gray-headed Christians, who are yet only children in their sense of appreciation of their daily blessings and their rich inheritance. This also includes a degree of knowing just what is for or against us if we endeavored to count our "many blessings, name them one by one." We well know why we cannot live on the eating of cake and candy, but how little do we know that the trials and hardships which have come to us, with all the disappointments and frustration of our own plans, were for our good and the glory of God? Is it not the only sensible and logical thing for us to accept them all as allowed by God who knoweth all things, and then give to Him grateful praises for them all?

In trying to itemize the blessings that the past year has brought to us, we can at once see how it requires, to some degree, a sense of values. What makes a diamond worth more than one of David's smooth stones? Why is gold more valuable than iron or brass? What is most valuable to us in a spiritual way? How can temporal blessings prove to be of most value? We who call ourselves Christian have almost universally enjoyed, as we think, a great fullness of temporal blessings. But to what degree have we used them to the blessing of souls and the glory of God? I feel if we could see the war-torn countries with their misery and suffering, that our pocketbooks and our mouths would come open in our effort to help others.

We become accustomed to our daily bread, the air we breathe, the beautiful sunshine, and so many of our constant blessings, that we are inclined to forget both the Giver and our benefits, when praise should ascend from our hearts to God daily for all His benefits to us, even if it be only the crumbs that fall from our Master's table. I have this marked in my Bible as the best answer on record given to our blessed Lord in response to something He said.

In thinking of the blessings of the year, perhaps we should be more general and consider the church at large, rather than making our comments so personal and individual, though the whole church is composed of individuals. We have reasons to rejoice in the increased evangelistic and mission activities during the past year. While we as individual readers may not have been widely used in this effort, many people have had a large part in this work. Yet we are made to rejoice that God has been answering prayers in a marvelous way. While doubtless there have been some losses to grieve many, many hearts, yet as a whole we feel that there have been great advances made in most of our church activities.



"The Sands of Time Are Sinking"

In turning about to see or hear what blessings shall be enjoyed in the year ahead, depending on the Giver extending our time and we as receivers enjoying our blessings, we must have open eyes and ears to enable us to have a correct mind and heart toward those things beyond our control. Some of us are made to commit the keeping of our bodies to the Lord, realizing our own weakness, and are made to understand that Almighty Power is just as able to keep the weak as He is the strong. And we are made to commit to Him our spirits, as well as our bodies.

While we are not a prophet, neither the son of a prophet, yet we are made to realize that we are in the latter and evil days. And we are made to realize that the richness of our coming blessings depends very largely on our preparing ourselves to receive them. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). Yes, let us accept it readily that our limitations are not in the Giver but in the receiver. And let us take our place, in our working together with God, whether it be as a doorkeeper or in filling the pulpit.

If we were politicians we would think of the possibility of some marked changes in administration in the coming year, but as children of God we have enough to do in being used in the upbuilding of the body of Christ. We feel the need of an increased amount of teaching in the body. And we have been making it a matter of prayer that there might be an awakening in the leadership of the church to the greatness of their responsibility; that they may not look too much to our schools for their abilities but may cry to the Giver of true wisdom and be more active in teaching the will of God by the Word and Spirit and power of God. Especially are we concerned in all church activities that God may overrule throughout the church to His glory and the blessing of souls.

In the church, as well as in the home, we can see the wisdom of giving the children and young people some activity, but let not the older ones retire and turn the whole activity over to our young people. Let us continue to remember that while our youth need help, we older ones need help too. May we older ones be enabled to see the need of doing much of our teaching by pious Christian example and not only by word of mouth. May we have periodic house cleanings in our churches, by the grace and power of God, thus enabling the stones and stumbling blocks to see the damage they are doing, and also to note the power of God in that we are the sons of God and can work together to His praise. We know that we and others must labor together to advance God's kingdom on earth and to show God's love one to another. The power of the love of God in our hearts is found to be of great service in the loving of one another and the praising of our God. So let us examine ourselves and speak to ourselves "in psalms and hymns and spiritual songs, singing and making melody" in our hearts to the Lord, not only making melody in our mouth to others.

So in the year nineteen fifty-three, may all who name the name of Christ be not only ready to meet Christ at His coming, but be ready to give or take whatever may be required of us. We feel that the unchristian conduct of one may put out the light of a half dozen or more who are trying to live a pious Christian life. In our prayer meetings, let us pray to be of one accord, so that our God may hear and answer our prayers, and that the place to us may be shaken. So let us remember that the blessings of the coming year will come from our God, and then allow Him to prepare our hearts and lives to use them to His glory and the good of souls.

Denbigh, Va.

How Do You Like the Weather?

By Ida M. Yoder

In thinking of this much-discussed subject it is well to remember the words of George Gissing: "For the man sound in body and serene in mind there is no such thing as bad weather; every sky has its beauty, and storms which whip the blood do but make it pulse more vigorously."

More than fifty per cent of all conversation, we are told, has to do with the weather. Our bodies are affected by climate and weather conditions, our dispositions vary with it; also travel and occupations are largely governed by the weather.

The farmer and his family feel its influence more than others. He wants enough rainfall for his crops, but floods deplete the soil, ruin crops, and bring huge losses.

Too much heat and sunshine finally result in drought, such as Kansas experienced this summer. Short feed crops worked a real hardship on many, because of some having to sell their livestock at a loss before it was ready for market. The past months, huge truckloads of hay were a common sight on the highway, to help to supply the shortage.

Dust clouds swirled everywhere, announcing the approach of a vehicle, sometimes a mile away. Farmers sowed wheat in dry soil, and people were remembering the Dust Bowl days.

Is it strange that prayers were ascending daily, asking for rain in this four-state drought district? But like the people who went to prayer meeting to pray for rain, without taking their umbrellas, many were not ready for the answer.

Kansas weather is noted for its unpredictability—sunny one day, stormy the next, then soon clear again. Winters are often rather mild, and no cold spell lasts very long.

In bygone days, getting ready for winter was a serious matter. People really worked at it. Root crops and fruit were stored in caves, which were then covered with an extra layer of dirt and barnyard manure, the latter for its heating qualities. A large piece of canvas was available for covering the door in coldest weather. Farmhouse foundations were banked in the same manner. Storm windows were put up, wood piles replenished, and coal bins filled. Feed for livestock was near the barns which were made more secure for winter.

Heavy clothing was taken from chests and aired; everyone had overshoes, as a matter of course; and girls and women wore long, warm stockings. Going bareheaded in winter was unheard of!

Even the food was different, and winter menus were more substantial. The good smells of freshly baked bread and cookies greeted home-coming school children. People took home five hundred pounds of flour at a time. Who ever heard of buying a five-pound bag of flour then?

We try to tell ourselves that the seasons are changing; or is it merely that we are getting older and things seem different? Winters do not seem as severe as those of our childhood.

But now Kansas has added one more incident to her weather history, by surprising her people with a blizzard, the likes of which old-timers have not seen for fifty years. And it spelled woe to those citizens who think Kansas winters are just a breeze, not to be taken very seriously.

Beginning in the morning with a heavy snowfall—large downy flakes, rather pretty—and mild temperature, by noon it had turned to a raging blizzard. Hundreds of people away from home struggled desperately to reach home, or shelter. Some did, but many suffered through the night in marooned cars while not having adequate clothing. A 29-mile-long highway between two cities had 400 stranded cars. Electric current was off many places, telephone lines were blown down, and many homes had a fuel shortage. Snowfall, from seven to eleven inches on the level, produced drifts from three to eight feet deep, because of the raging wind.

People were generous with help of all kinds, and travelers were cared for as soon as possible. Some livestock remained in open fields overnight, suffering from the cold, and turkeys froze to death.

The theme song of many was, "We did not expect it so soon and were not ready." Will we learn from this experience and prepare for what we know is inevitable, or will we dance merrily along like the grasshopper, hoping for the best? Once again the chief topic of conversation is WEATHER. There is moisture to spare, and we are grateful.

Nature really played a joke on Kansas, where people know there is a season called winter, but many do little about it except hope it really won't get very cold this time.

Walton, Kans.

SIMPLY TRUST

By Ida M. Yoder

When troubles come like snowflakes,
And clouds obscure your view,
Remember snow will disappear,
Clouds lift, and skies be blue.
So keep your thoughts fixed on the One
Who notes each sparrow's fall,
He'll lead you safely through the gloom,
And hear your faintest call.

Walton, Kans.

THE BLESSINGS OF GIVING

The old German shoemaker had just sent his boy with a basket of garden stuff to a poor widow, says Kathleen O'Conner, in the "Christian Standard." He worked hard at his trade and cultivated his little garden patch, yet nothing was more common in his life than some such deed as this.

"How can you afford to give so much away?" I asked him.

"I give nothing away," he said. "I lend it to the Lord, and He repays me many times. I am ashamed that people think I am generous when I am paid so much. A long time ago, when I was very poor, I saw someone in want, and I wondered if I could give, but I could not see how. I did give, and the Lord helped me. I have had more work, my garden grows well, and never since have I stopped to think twice when I have heard of some needy one. No, if I gave away all, the Lord would not let me starve. It is like money in the bank, only this time the bank never breaks, and the interest comes back every day."—Heart and Life.

LEARN TO FORGET

To forget—that is what we need. Just to forget. All the petty annoyance, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, do not hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while things. No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business, or scientific attainments, and it will add immeasurably to health of mind and body.—St. Louis Christian Advocate.

CHRISTIAN MONITOR PULPIT

New Year Sermon

TEXT: See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.—Ephesians 5:15, 16.

This is an exhortation of the Apostle Paul to the members of the Ephesian Church to help make their Christianity practical. It is as important for us as for them and needs to be considered especially as we near the end of a year and begin another. At such seasons it is natural for Christians to review their lives and to look forward to more effective service by avoiding the failures of the past and stepping out anew in His work.

Let us first consider:

The Course Against Which We Are Cautioned

"Not as fools." This is a word that seems to describe the mass of mankind. Sin is called folly and sinners fools. The ungodly walk as fools or madmen because:

1. They have no rule of conduct. No principle governs their walk. They do not have a certain mode of action. Wicked men seldom agree. All are at variance as to what is best. Modern skeptics as well as ancient philosophers could not agree. All is darkness and confusion.

2. Often they walk presumptuously and without fear of danger. Maniacs have been known to do astonishing feats of peril, better called foolhardiness. See wicked men doing acts of daring, trifling with the most portentous subjects, sporting with danger and eternal death.

3. They often act without regard to their real welfare. Wicked men often barter solid riches for the stubble of earth, the gratification of the body for the joys and solid blessings of the mind. This world's fleeting vanities are preferred to eternal treasure and everlasting bliss.

Let us next consider:

The Course Which Is Recommended for Our Adoption

To "walk circumspectly as wise." This is just the opposite of fools.

We must therefore—

1. Walk by a wise rule. The Scriptures are the solid principles of wisdom to be observed. Humility is taking the lowest seat, not just to be polite, but to have the real nature of Jesus. We are not to exalt ourselves, but be kind to the poor, have compassion for the wicked, be courteous to all men, have real love, purity, mercy, and holiness.

2. Possess the spirit of wisdom. This, according to James 3:17, comes from above and is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." This is obtained by prayer.

3. Imitate divinely recorded examples of wisdom. Not only are we to observe the wisdom of the characters God has seen fit to put into the Bible for us but especially "look unto Jesus." See the estimate or value He put on various things, and especially so as we see Him nearing the end.

4. Walk and keep company with the wise. The companion of fools will become one and be destroyed. Nothing is of greater importance than the society we keep. It will influence our principles, our spirit, our conversation, and our practice. May we not forget the society we expect to join in the future when we enter heaven. May it influence us here.

One of the highest evidences of wisdom is redeeming the time. A proof of folly is to trifle and while away time. Let us therefore consider:

Time

"It is distinguished from eternity, as eternity is without limits and immeasurable. Time we have divided into years, months, weeks, days, hours, minutes. This assists us in the distribution and arrangement of our affairs. Let us then—

1. Consider the true character of time. It is the material of life, the measure of our earthly existence. It often appears very different from the position we occupy. If we are anxious for some future good, time seems to creep. But if we dread some future, it flies. But viewed calmly, it is even in its course and regular in its flight.

2. Consider its value. There is no substitute and it is very precious. Only one moment at a time. Many would like to purchase it after it is gone, but it is not for sale.

3. Consider how brief the portion is that is given to us. There is no guaranteed amount. Some obtain the three score and ten, while many do not reach half of it. Even then compared with eternity it is only a vapor, a dream, a span.

4. Consider its right application. There are temporal needs that must be satisfied. There is place for the improvement of the mind, the increase of our mental capacity. But we dare not neglect the welfare of the soul and a preparation for eternity. We will be called to account for our stewardship. All things must be taken care of in the light of that time.

Since this is so important, let us consider the course recommended. We are to redeem the time. Not that we can buy back the time that has passed, but we can make better use of the time left. If we have not worked as we should have in the morning, we can do more in the afternoon. Let us then—

1. Save all the time we can. Much time is lost in unnecessary sleep, frivolity, trifling, folly. A careful watch will save a number of hours a week in which much can be accomplished.

2. By cherishing activity and diligence. Indolence is the bane of the body, of the mind, and of society. Our soul is capable of wonderful exertion. It is formed for it if we just put it into use.

3. By giving first place to the most momentous subjects. Attend to them and all will be well. The rich fool did just the opposite. His soul was not first. Labor for eternity. Prayer and heavenly purposes do much in the redemption of time.

The course is very important because "the days are evil." The Bible foretells the signs of the last time, and many of these signs have come to pass. In these days many temptations will come. Many will be snares—they look right till snapped, when we will see them in their real light. There are many things to draw us aside to lesser things, and we must continually be on our guard. We must be vigilant lest we fail of what is needed and called for.

May we, as we enter into this season of contemplation and meditation, consider the past time, the present, and what we will attempt in the future.

—Adapted by H. N. Troyer from a "Cyclopedia of Sermons" by Jabes Burns.

LOST IN THE STOREROOM

Do you remember the story of the portrait of Dante which is painted upon the walls of the Bargello, at Florence? For many years it was supposed that the picture had utterly perished. Men had heard of it, but no one living had ever seen it. But presently came an artist who was determined to find it again. He went into the palace where tradition said it had been painted. The room was used as a storehouse for lumber and straw. The walls were covered with dirty whitewash. He had heaps of rubbish carried away. Patiently and carefully he removed the whitewash from the wall. Lines and colors long hidden began to appear; and at last the grave, lofty, noble face of the great poet looked out again upon the world of light.

"That was wonderful!" you say, "that was beautiful!" Not half so wonderful as the work which Christ can do in the heart of man—to restore the forgotten image of God and bring the divine image to the light. He comes to us with the knowledge that God's image is there, though concealed; He touches us with the faith that the likeness can be restored.—Henry van Dyke.

Editorials

Out of the Old and into the New Year

When the Children of Israel were about to enter the Promised Land Moses gave them many counsels and admonitions for their spiritual good. As he reviews the Lord's gracious dealings with them he makes this significant statement in Deuteronomy 6:23: "He brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers."

It was one of the concerns of Moses that the people should not forget the great things which the Lord had done for them in delivering them from Egyptian bondage and thus preserve a keen sense of appreciation for these blessings. He wanted the people to realize that the Lord had a plan for them and that He led them from one stage of experience to another so that He might do them good. Moses also stressed that if they would realize the good which the Lord had in mind for them they would need to co-operate by observing His statutes and commandments.

Moses' statement as quoted above is aptly illustrative of life in general for God's people. He watches over them and cares for them. He leads them step by step, for "the steps of a good man are ordered by the Lord." It follows then that each step, each stage in life, is necessary in order that we may get to the next. We need to go through the darkness in order to get to the light. We need to travel through the valley to get to the mountaintop. We need a touch of sorrow so that we may know true joy. We need to travel the path of pain so that we may reach the place of true pleasure and peace. So is the path of life; we come out of one experience so that we may enter another that is better. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Indeed all of this life is for the Christian but a prelude to another that is greater and fuller. Just as youth and middle life lead to old age, "the last of life for which the first was made," so this life is only a step to lead us to the life beyond. Our friends and loved ones who depart this life have completed this one stage of the soul's existence. Our heavenly Father has led them through life so that they may enter the fullness of blessing which He has prepared for His people in the life beyond.

Our Scripture text can also be applied to the passing from the old year into the new year. We live our lives from day to day and from year to year. We cannot live tomorrow until we have lived today; we cannot enter the New Year until we have lived through the old year. According to this plan of God, we have just about finished another year. We look back and recall what it has brought us of joy or sorrow, pleasure or pain, sickness or health. According to our experiences we may describe the year in different terms, but as Christians we need to say that the Lord has been good to us in leading us through its vicissitudes by His grace and help.

Great blessings lay ahead for the Israelites as they were about to enter the Promised Land, for the Lord was leading them on, and they could rest upon His promises if they fulfilled the conditions which He laid down. The fact that He had led them thus far was an assurance that He would continue to lead them on into the next great stage of their national life. Let us then enter the New Year with the confidence and assurance that since God has led us through the past year He will certainly lead us in the future if we trust Him and keep His commandments. The untried future of the New Year needs to hold no misgivings for the person who has committed himself to the keeping of God, for he has this promise, "I will never leave thee, nor forsake thee." With that consciousness he can also join in the sentiment expressed by the writer to the Hebrews: "We may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." We have the same promise that God will lead and care for His people now as He did of old, for "Jesus Christ [is] the same yesterday, and today, and for ever."

It is no accident that we are living at this time when the old year is ebbing out and the New Year is coming in. God has so planned the lives of all who are in His will. We are here not as driftwood on the sea of life but as beings who have a purpose and mission in life. We have great opportunities and responsibilities to live and witness for Christ. We live in a disordered and evil world, but also in a very needy world. People are not only in great material need in many areas of the world, but they need the Gospel of Christ, just as they have needed it in every generation since He Himself proclaimed it and commissioned His disciples to keep on telling it until He comes again. It is the only answer to the hatred and strife, the greed and covetousness, the clash of race and clan, of this generation.

God needs men to serve Him in this generation, and He is calling them out. He has called out certain ones to lead out in the spirit of revival that is sweeping over our land and other lands. As Christians it is our task to serve in whatever He may call us to do. It is ours to find and to do His will. If we enter the New Year in that spirit we may be sure that it holds for us great blessing, useful service, and eternal rewards.

Plans for the Future

We enter a new year of service in the field of Christian literature as we begin the forty-fifth volume of the CHRISTIAN MONITOR. Although it is to be merged with the "Mennonite Community" at the beginning of 1954, plans need to be made to carry on as usual during the coming year. We shall therefore continue with most of the familiar features and introduce new material adapted to the home, the Christian worker, and the general reader of Christian literature.

We want to call attention to a number of new articles that appear in this first issue of the New Year. Bro. Grant Stoltzfus, former editor of the "Mennonite Community," begins a series of two articles on "Prayer in the Life of the Early Christians as Recorded in the Book of Acts." A series of six articles on "How to Live a Holy Life," by B. Charles Hostetter, radio pastor of the "Mennonite Hour," begins with an article on "Holy Living." Lester T. Hershey, missionary to Puerto Rico, begins a two-article series on "Colportage Evangelism." Sister Ida M. Yoder, a writer of long experience, furnishes the first of a series on Nature subjects with the article, "How Do You Like the Weather?" Bro. Clarence Y. Fretz, missionary to Luxembourg, continues his articles on the Gospel witness in that country.

Bro. S. F. Coffman, who has continued as Bible Study Editor since the Monitor was first published in 1909, will continue his thorough and helpful discussions on Christian Ordinances. Those who have followed his articles on Baptism, Communion, Feet Washing, and the Devotional Covering probably share with the editor the view that these are some of the most thorough and convincing discussions on these subjects from a Mennonite viewpoint that have ever been published. It is the editor's opinion that they should be published in book form.

Other departments familiar to our readers will continue under the same editors as heretofore: J. R. Shank, Young People's Bible meetings; C. F. Derstine, World News.

For a while after the announcement was made of the merger of the CHRISTIAN MONITOR and the "Mennonite Community" our subscriptions began to decline. We are glad to report that they have again taken an upward turn. Since the publishers have stated that any unexpired subscriptions for either papers will be given credit month for month in the new magazine there is no need for any one to discontinue the MONITOR or to hesitate to subscribe in advance as usual. Let the good work go on in keeping your subscriptions up to date and in advance, as well as in sending in names of new subscribers. Thank you very much, and a Happy New Year to all.

CHRISTIAN LIFE

Prayer in the Life of the Early Christians

As Recorded in the Book of Acts

I

By Grant M. Stoltzfus

"The idea and practice of prayer was a perfectly natural and spontaneous matter for the disciples." What about us today? This helpful discussion on prayer practices recorded in the Book of Acts will be concluded next month.

The Book of Acts begins with the exciting story of how the Christian Church was founded at Jerusalem. It goes on to tell of the broadening of the church in the regions near Jerusalem, Samaria, and Judea. After this record is sketched the book devotes its remaining space, more than half of its contents, to the thrilling account of how the Christian witness was extended throughout the ancient Roman world. It is the purpose of this paper to discuss the role of prayer in the planting and development of the early Christian Church as recorded in the Book of Acts.

Prayer in the Founding of the Church at Jerusalem

"All these with one accord devoted themselves to prayer . . ." A great deal is packed into this sentence which is found in the first chapter of Acts. First of all, it appears that the idea and practice of prayer was a perfectly natural and spontaneous matter for the disciples. No artificial means or external pressure was exerted to call a prayer meeting. The disciples simply returned to the upper room where for ten days they were to engage in prayer.

That they should select the upper room was also natural. Here Christ had spent His last hours with them, and this room was hallowed by His parting words and prayers. Men will often revert to the place where they had once received inspiration and spiritual food. It was only natural then that the lonely disciples should go to the upper room. Here they could relive the past; here they could anticipate the future.

There was unity in the prayer group. All had a common Saviour and Risen Lord; all sought to have His power descend upon them. What else was needed to bring them into one accord?

Throughout the history of the Jewish people God worked through family lines to bring about His purpose. This first prayer meeting of the early church is another illustration of how God operated through family members. A goodly number of the company of 120 members were bound together by family ties. There were therefore double bonds in the brotherhood of the upper room.

No record exists as to just what prayer consisted of in this group, nor is there any way of knowing how much of the time was actually spent in prayer. But we can be sure that on this occasion prayer took on the form of a quest and yearning. There was faith that the promise of the Holy Spirit would be answered, and while waiting for the Spirit in the upper room prayer was made.

While in this atmosphere a feeling arose that the broken link in the apostolic circle should be restored. Accordingly, two candidates were considered, and after prayer the lot was cast and Matthias was chosen. Whether this action previous to the coming of the Spirit is to be regarded as right or not is beside the purpose of this paper. What is important is to note that prayer was resorted to in a time of indecision. The first recorded prayer of the infant church had to do with a problem of organization and the selection of a person to fill a sacred office. Here again one cannot help noting the naturalness of prayer by the disciples.

If prayer was to prepare the way for the coming of the Holy Spirit it was prayer which was to follow the outbursts of the Holy Spirit's power. After Peter's powerful sermon three thousand souls were added to the church. A great movement was getting under way. "Fear came upon every soul." Signs and wonders took place. Radical, though not coercive, changes in property and goods were witnessed. Deep feelings of brotherhood surged through the group. Meals were shared. Common worship was the rule. Permeating the group was a sense of joy, and gladness and good will toward each other abounded. Christianity had a happy birth and a happy early growth. Men were delighted in the new fellowship. In this creative moment prayer was not neglected for "they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." In Chapter 2:47 one reads that the members of the brotherhood praised God, though just how this was done we are not told.

Prayer not only unified the early church nor was it resorted to only in times of indecision, nor again was it just an expression of joy and gladness. Prayer was the recourse of the disciples in times that demanded courage. Prayer nerved the disciples for a greater witness. The account of how this took place is told in Acts 3 and 4.

Appropriately enough, the story begins with Peter and John going to the Temple at the "hour of prayer." Seeing a lame man at the Temple gate, Peter spake to him and he was healed. He began to walk, to leap, and to praise God, apparently in such a conspicuous manner as to attract people's attention. The occasion provided Peter with another opportunity to preach a stirring sermon to a crowd. But the priests, the captain of the Temple, and the Sadducees were annoyed by this reverberation of the resurrection story. Hence, they arrested Peter and John and placed them in custody, where they remained until the next day.

When asked by what power or by what name they did these things, Peter seized the occasion to tell of Jesus of Nazareth and the resurrection. The leaders, puzzled by the presence of a healed man and the steadfastness of Peter and John, decided to cancel objections, provided Peter and John would "speak no more to anyone in this name." This they refused to do, and upon their release they returned to the fellowship of their brethren.

Now it is against this background of threats and conflicts that a moving prayer was uttered by the body of the disciples. Once again the power of unity asserts itself. Together the disciples pray a prayer that recognizes God's great sovereignty. Of the more than thirty occasions where prayer is mentioned in Acts this is one of the few occasions when the contents of a prayer are recorded. A few things about this prayer are worth noting.

First of all, it begins with a sense of God's majesty as derived from the world of nature. Then follows a quotation from the Psalms which leads one to believe that the minds of the disciples were charged with Old Testament passages, since the quotation is an apt one. From praise and adoration the prayer moves on to petition God for courage "to

---

COMMUNION WITH HIM

By Haskell Compton

Have you been to talk to Jesus
On this lovely, happy day?
Have you asked His blessed presence:
Have you taken time to pray?

Have you had a time of splendor
Where by eyes of men unseen?
Could you feel His gracious presence,
When nothing else could come between?

God delights when thus we pray Him,
And to us the Spirit given
Fills our souls with joy and gladness.
Then it seems we're all in heaven.

Don't let His soul be grieving
By not taking time to pray.
If you want Him He will meet you
And will guide you all the way.

—The Church of God Evangel

speak thy word with all boldness." Following the prayer the place where they were was shaken. A new outburst of the Holy Spirit came upon them, and great power was in evidence. Once again new life seemed to surge through the brotherhood. Prayer had wrought new wonders. So penetrating was the experience that it even affected the economic relations of members.

What part did prayer play in the problems of a growing church? Apparently an important one, for in Acts 6 the apostles made the need for prayer a reason for an important change in church organization. The apostles requested the ordination of seven men so they (the apostles) could devote themselves to prayer and the ministry of the Word. It would seem that in an expanding church prayer must not be neglected. Activity and growing numbers call for more and not less prayer.

Another facet of prayer in the Jerusalem Church is the light that it sheds on the character of the first martyr. Surrounded by angry executioners Stephen was heard to pray as the stones fell one by one on his defenseless body. First, he prayed for himself: "Lord Jesus, receive my spirit." Prayer in the early church was addressed not only to God but also to the Lord Jesus. Kneeling down as the cruel men hurled more stones he cried with a loud voice, "Lord, do not hold this sin against them." Here is a prayer of intercession delivered in the most unusual circumstance. It is tremendously revealing to have this prayer recorded. It shows that in the early church forgiveness of enemies was actually practiced.

Persons may ask what Stephen's intercessory prayer accomplished for the enraged mob. Should he not have risen to self-defense? Why allow one's life to be snuffed out by an angry crowd of hotheaded reactionaries when the world needs your witness? Perhaps the conversion of Saul can be traced to Stephen's prayers for his enemies. "More things are wrought by prayer than this world dreams of." Denbigh, Va.

How to Live a Holy Life

I. Holy Living

By B. Charles Hostetter

This is the first of a series of articles on this general subject. The subtopic for next month will be "Hungering and Thirsting After Righteousness." These messages were given on "The Mennonite Hour" Broadcast, Harrisonburg, Va.

The Bible has a lot to say about holy living. You cannot read the Bible without being warned or convicted if you are not living a holy life. He who does not live a holy life is condemned in the Word of God and the judgment of God awaits him. The goal of every person who accepts Christ as his Saviour is to live a holy life.

Let's go to the Bible and look at a few verses on the subject. I Peter 1:15-17, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:" I want to read this passage in another translation to bring home to your heart its truth: "Be holy in every department of your life, for the One who has called you is Himself holy. The Scripture says: 'Ye shall be holy; for I am holy.' If you pray to a Father who judges men by their actions without the slightest favoritism, then you should spend the time of your stay here on earth with reverent fear." Peter says that God will judge all men fairly according to the way they live in this world; so we should take this matter of living seriously. We are to live righteous lives before men and God.

In Hebrews 12 we Christians are told to endure the chastenings and testings in life. He says in the last of verse 10 that God chastens or tests us "for our profit, that we might be partakers of his holiness." Then he goes on in verse 11 and says, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." If we stand the tests that face us daily, if we refuse by God's grace to yield to the tempter's voice to lead us into unholy living, it will yield to us a peaceable fruit called righteousness, which is just another word for holy living.

The writer of Hebrews goes on in chapter 12 and says in verses 12 and 13 that we are to correct our unholy living, first, for our own soul's welfare, and secondly, so that we don't lead others astray. He uses picturesque speech in these verses to describe inconsistent living. Let me read them to you, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Then notice verse 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." Here the Word of God tells us we will never see the Lord unless we live at peace with our fellow men and live a holy life.

Jesus tells us in Matthew 5:8, "Blessed are the pure in heart: for they shall see God." Do you want to see God when you leave this world? I know you do, but Jesus says that you must have a pure heart if you will ever experience eternal life with Him in the eternal ages. I would like to suggest further that this verse also implies a present condition for people. If you want to see God in daily experience and enjoy a peaceful relationship with Him, then you must have a pure heart, which is nothing more or less than a holy life. Don't expect to see God or reach God in your prayer life, or don't expect Him to walk and talk with you and guide you in daily life if you do not live a righteous life.

Go with me yet to the Book of Psalms. In Psalm 24:3, 4 you have these words, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully," My dear friend listening to me today, if you want to arrive in God's holy city, you must live a holy life, here and now. Your life must be clean, your heart pure, and your soul cleansed in order to ascend the hill of the Lord.

Except for perhaps a few with radical ideas, all people believe these Scriptures which declare that one must live a holy life to enjoy salvation and have assurance of eternal life. One doesn't have to argue this point. The Bible is so definite in its teaching, the conscience is so regular in reminding us, and holy living is so consistent with a Holy God, that people do not need to be convinced that one must live a righteous life in order to claim the promises of eternal life.

There is, however, considerable disagreement among Christians as to how one receives and lives a holy life. I want to consider in this and the next number of messages the great theme of holy living and how it is accomplished.

"Be ye holy; for I am holy" is a command we cannot brush aside lightly. No command in the Word of God is unimportant. God put nothing into His precious Word that He didn't mean. Not only must we consider it seriously because it is a command, but because we are told that without holiness "no man shall see the Lord."

How does one get a holy life, and how does one live it? I feel many people have the wrong approach. It appears that many feel that they will get a holy life if they find a certain preacher. Christians and others run all over the country trying to find a man who in a certain secret and mysterious way gives them an injection or anointing that will in a moment transform them into saints so that holy living from then on will be like eating ice cream, no struggle and no effort.

There are others who feel that the secret lies in a certain denomination. To them it's a matter of running from one denomination to another, expecting to find in the organization a secret formula or combination that makes holy living an uncontested experience, one in which the devil has no longer any appeal. While I am a denominational man, I don't think for one minute that all the holy-living people are in one denomination. Yes, I certainly do think the choice of denomination is important because the Lord Jesus

warns us that false teachers will come and lead people astray. In Mark 13:5, 6 Jesus warns us like this: "And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many." In the light of such warnings one should be careful to be a member of a denomination that is true to the Word of God. What I want to warn you about is that you can join a denomination, or several if you want to, but there is no group or denomination that has a storeroom full of holy living experiences that they can give to each of their members. Neither do they have them to sell or to give to special members. Such experiences come from God.

Perhaps the largest group of people are out hunting an experience that in a moment or at least in a short time will guarantee them a holy life that from there on coasts on its own momentum. How people agonize, pray, run here and there, try asceticism and everything else to get an intangible IT! They are expecting to have one experience and there get a wagon load of holiness so that from then on they don't have to bother any more—holy living will be without a conscious effort.

Part of the tragedy is that there seem to be people in our countrysides who are promising people about everything in holy living, but only for money. I fear that some people are going to suffer severely under the judgment of God because they are fleecing people of their money under the pose that they cure all and give any kind of experience. It appears to me that they are nothing more than tools in the hands of the devil and that they are using psychology and taking advantage of the ignorance of people, using their emotions to get their money. Such insincere, fast-talking hypocrites might get by and even get rich at their trade, but never forget it, God doesn't pay all His bills right away. Pay day is coming. One must reap what he sows. Certainly one who destroys the Church of Christ with mercenary motives will not escape the wrath of a righteous God.

Dear friends, let me give you a few hints as to how you might be spared from those who would lead you astray and have no concern at all for your soul, those who are simply after your money in the name of religion.

I think every true Christian is searching for new experiences and wants more power and holiness in his life. It is natural for sanctification to be progressive, and we are told in the Word of God to "grow in grace, and in the knowledge of our Lord, and Saviour Jesus Christ." Paul criticizes the Corinthians for still being on the milk diet as baby Christians, when they should be growing, meat-eating Christians. We are to grow up into Christ in all godliness and honesty. But how can I know if I have a real experience that will produce more holiness in my life and that it will not be a mere emotional thing that was nothing more than psychological and will yield no fruit unto holiness?

First, let me suggest that every experience that the Holy Spirit brings will be consistent with the Bible, which is the Word of God. If you ever have any kind of experience that doesn't fit the pattern and principles of the Word you can be assured that it is the devil at work leading you astray. The Bible tells us in II Cor. 11:14 that Satan can transform himself into an angel of light, and he will certainly do it; he will put on a good religious front, but his purpose is to damn your soul. A thorough knowledge of the Bible will save you many times from being led astray.

By way of example we hear sometimes of meetings being held where there is a lot of confusion, noise, demonstration, and such emotionalism that it seems far from the spirit and manner in which Jesus conducted Himself. These meetings are usually held with the idea that if one enters into the spirit of revelry, he will become holy in life. Does the Bible give us any direction as to how we should conduct our lives and our services? It surely does! In I Cor. 14:26 Paul says, "Let all things be done unto edifying." Also a little farther on (v. 40) he says, "Let all things be done decently and in order." These Scriptures and others would lead us to believe that experiences in holy living come to us, not in the midst of confusion and superemotionalism, but by the still small voice in a decent and orderly fashion.

A second thing is always true when we have had a true experience with the Lord: the experience makes the Lord Jesus more precious to us. If your experience magnifies anything or anyone but the Lord Jesus Christ you can rightly question the origin of such an experience. The Lord Jesus tells us that when He will send the Holy Spirit into the world (and He has now come) this Holy Spirit will proceed from the Father and will testify of Jesus. John 15:26. Also in John 16:14, Jesus tells us further that the Holy Spirit will not speak of Himself, but, "He shall glorify me: for he shall receive of mine, and shall shew it unto you." In other words, any experience that glorifies the Holy Spirit, a preacher, a denomination, etc., can be questioned as to its source. The work of the Holy Spirit in the heart and lives of God's people is to glorify, magnify, and exalt the Lord Jesus Christ. Be careful to note this second test of experience. Every true experience from God will always make Christ more precious to you. Those people who have an experience and then talk all the time about their experience and glorify their experiences, ought to beware, for it has the marks of a substitute provided by the devil.

A third and last test of a true experience is that it makes the individual live a more holy life seven days a week. Many people get some kind of an experience that is very emotional and it makes them talk religion for several days, or maybe only on Sunday, but the real experience from God cleans a person up, and he lives a more consistent life all week long and not just on Sunday or when the revival meetings are in progress. His talk and his walk agree, and a progressive holiness of life is observed.

Remember, friends, experiences that are real and that come from God always—

1. Are consistent with the Word of God in teaching and principles.

2. Make the Lord Jesus more precious to one.

3. Help one to live a more consistent Christian life seven days a week.

May the Lord bless you and help you through this message to live a more holy life and to guard you from being led astray into false methods and ideas as to how holy living is attained.

Harrisonburg, Va.

THAT PECULIAR WALK

By F. A. Boggess

Away up in the Black Hills of South Dakota, in the Deadwood country, there used to be a trail between what is now Rapid City and Deadwood. Over this trail the old stagecoaches of pioneer days plied their way carrying mail, passengers, and supplies into the gold country; and carrying out the new wealth which the mines produced. It was a typical, old-time trail with bottomless dust in dry weather and bottomless mud when it rained. Deep ruts were worn as traffic increased. That was more than half a century ago.

Times changed. The old trail was abandoned when the railroads came and new highways were surveyed. For many years the old trail was unused and prairie grass and weeds swayed in the breezes where once were heard the snap of the driver's whip, his sharp commands to his horses, and the creak of the coaches as they swayed and rumbled over the rough roads.

Now the trail is again being opened up for sight-seers on horseback. And as men and women travel over the ghost road of the past and think of the part it played in shaping the history of the West, they can look down and see the ruts cut deep into the soil by the stagecoaches of fifty years ago. The stages and horses have gone long ago, but their tracks still remain.

That is the way habit serves us. The mark of a bad habit often stays with us all through life.

A well-dressed man was walking along the streets of London. He seemed intelligent and well-to-do, but there was something a little peculiar about his walk. His right foot came forward with a kind of drag or hesitation, a little as though his leg was stiff.

Many years before, that man had been convicted of a crime, and had worked on a chain gang. For a number of months a heavy ball had been chained to that foot, and every step he took the ball had to be dragged along. At last he was proved innocent and released from prison. He lived an honorable life, was highly respected by all who knew him, but he never was able to free himself from the peculiar walk he acquired while he was a prisoner.

Wounds heal, but scars remain to tell of them years afterward. The safest thing one can possibly do is to form only those habits which make for clean manhood and womanhood.—John Three Sixteen.

The Holy Spirit in a Christian

By Shem Peachey

May this be our prayer both for ourselves and for each other: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

Who Is the Holy Spirit

Before considering the Holy Spirit in the life of a Christian, we shall first learn from the Scriptures who He is. We learn from Acts 9:5-17, that the **Lord Jesus** was the One who called Saul to repentance and called him to preach the Gospel. In Acts 13:2 it is recorded that "the **Holy Ghost** said, Separate me Barnabas and Saul for the work whereunto I have called them." In I Tim. 1:1 Paul said, "Paul, an apostle of Jesus Christ by the **commandment of God** our Saviour, and the **Lord Jesus Christ** . . ." In the beginning of most of Paul's epistles, he variously authenticates his apostleship as ". . . by the will of God . . ." or ". . . a servant of Jesus Christ . . ." or both. To the Galatians he wrote, "Paul, an apostle, . . . by Jesus Christ, and God the Father . . ."

So, the Lord Jesus called Paul personally, on the Damascus road, and the "Holy Ghost said . . .I have called," in Acts 13:2, and Paul repeatedly says that God called him. Rom. 8:9 says, ". . . if any man have not the Spirit of Christ, he is none of his." The Spirit of Christ here is manifestly the Holy Spirit.

In II Cor. 6:16 we read, ". . . God hath said, I will dwell in them, and walk in them . . ." Where is God personally? He is on His throne. How does He then dwell and walk in men? Obviously, in the person of His Spirit, which is the Holy Spirit. We understand that even though God is always on His throne in heaven, yet He is everywhere. Ps. 139. ". . . the heaven and heaven of heavens cannot contain thee" (I Kings 8:27). Joel 2:28 says, "I will pour out my spirit upon all flesh." Acts 2:16 says, "This is that . . ." Jesus "baptizeth with the Holy Ghost" (Jno. 1:33). "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). Thus God the Father, who personally dwells in heaven, is able to project, send forth, breathe out (as we would blow our breath), pour out His Spirit, into the world, upon men, to indwell men and renew them in His image, make them into new creatures in Christ Jesus. He created angels, evidently by His Spirit. He created Adam by His Spirit when He "blew into his nostrils the breath of life." And how does God create every other soul who is born? A physical creature is generated from a physical creature, but how should a soul beget a soul? We do not ask God how He does those things, we just know that He does. So we understand that the Holy Spirit (Ghost) is none other than God Himself, in the person and capacity of His own Holy Spirit. In the Old Testament the Holy Spirit is evidently referred to as the Spirit of God, the Spirit of the Lord, His Spirit, My Spirit, the Spirit, etc. Several times only He is referred to as the Holy Spirit. The New Testament says many times "The Holy Ghost" (Spirit Gr.).

The Work of the Holy Spirit

"And when he [the Comforter] is come he will convict the world concerning sin, concerning righteousness, and concerning judgment" (Gr. Jno. 16:8). ". . . He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (Jno. 15:26). ". . . born of the Spirit" (Jno. 3:5).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2).

". . . God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

"Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). " . . . baptizing them in the name of . . . the Holy Ghost" (Matt. 28:19). " . . . the Spirit also helpeth our infirmities. . . . the Spirit itself maketh intercession for us. . . . the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

"Know ye not that your body is the temple of the Holy Ghost which . . . ye have of God . . . " (I Cor. 6:19)?

" . . . but ye are sanctified . . . by the Spirit of our God" (I Cor. 6:11).

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:16, 25). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

The Holy Spirit in a Christian

If the Holy Spirit is God Himself, in the person of His Spirit, as further attested by II Cor. 6:16, thus: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," and if God actually, thus dwells within us in a constant, abiding presence, and if God sanctifies us wholly—spirit, soul, and body, (I Thess. 5:23) and fully possesses us, as we "yield [ourselves] yourselves unto God, as those that are alive from the dead, and [our] your members as instruments of righteousness unto God" (Rom. 6:13), then surely, brethren, the great contrast between such a life of holy devotion, and the lives which we actually live, stands out in bold relief. We are a spectacle to ourselves, to the world, and to the inhabitants of heaven and the divine recorder there, in heaven's books.

"I will dwell in them and walk in them." This means after the new birth, the putting off of the old man with his deeds, and the putting on of the new man "which after God is created in righteousness and true holiness." This means after a man has become a "new creature in Christ Jesus."

Why do Christians marry? Is it not because they love each other and want to live together? Let us suppose a brother and sister in the church, much in love, marry. They live together year after year, much in love, but seldom speak to each other, show no joy in each other's presence, and appear just as well contented in company with others, and yet dearly love each other? Can you imagine this? Well, how about us anyhow? I do not know whether this is correct or not, but I understand a recent census revealed that 17 per cent of our Mennonite homes have family worship. Paul tells us in Rom. 7:4, that we are married to Christ. Married to Christ, our Saviour and High Priest, whom we dearly love, yet seldom speak to Him family-wise? Can you imagine this?

We are speaking of the Holy Spirit in a Christian. After a man is a Christian, his devotional life determines everything. No man ever reaches spiritual heights in any aspect of life, above and beyond the spiritual level which he maintains. And his spiritual level is never higher than his devotional level. And his devotional level is a **level**, the mean average between his "up" and "down." Or better stated, his lowest devotional degree establishes his level. Invariably, backsliders neglect prayer and Bible study, as well as other means of grace. Do not Holy Ghost Christian husbands and wives enjoy intimate relationship, daily conversation and co-operation in work, intellectual and spiritual fellowship, sharing the joys and cares of life together, seeking to create as much joy for each other as possible?

"And truly our fellowship is with the Father, and with his Son Jesus Christ" (I Jno. 1:3b). "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (Jno. 17:3). A Christian's spiritual life springs out of his life of devotion to God.

A Christian's personal life reflects directly his degree of intimacy with the Lord. Does

his life show that he loves God? Does he manifest a zeal for the cause of the Lord? Is he fervent in spirit? Is he spiritually minded? Does he have a passion for souls? Does he engage in soul-saving work? Is he a soul-winner? Does he have a ringing testimony for the Lord, or does it sound like a tap of a hammer on a plowshare that is stuck in the mud? What does he love to talk about, and what **does** he talk about? Is his speech pure and elevating? Is he serious-minded? No, not long-faced, but serious-**minded**? Is he a good judge of spiritual values? Can he discern between principle and his own impulses, between the Word and tradition? Does he know what it means to witness for the Lord in daily living? Does he have Holy Ghost power in his life to live and serve? Is his life useful and effective? Does he know the Word? Does he know the LORD?

And what about appearances? Are our homes clean, tidy, and inviting? Do they look like Christian homes, or homes of worldlings? Are they expensively furnished, or for utility? Would a Holy Ghost Christian feel comfortable in a thirty, fifty, or one hundred thousand dollar home? Does our driving equipage class us with the followers of Him who said "I am meek and lowly in heart"? Is our attire Scriptural?

The man in whom the Holy Spirit of God dwells and reigns, lives a life of spontaneous expression of the principle of life within. He could not live otherwise, because he could not desire to live otherwise. Every man's life is an expression of the spirit within, good or evil. No man **can** live otherwise. Neither can an angel. An intelligent, enlightened Christian yields himself to the Lord in everything. Rom. 6:13. In every aspect of life he seeks to permit the Holy Spirit to live His own life through him in word and deed. In his attire he seeks to express the principles of modesty, humility, discreetness, and holiness. This does not mean slovenliness, nor an **unbecoming** form that offends good judgment, but "seemly guise with modesty and discreetness . . . what is **becoming** . . . " (Gr., I Tim. 2:9, 10). That which is "becoming" is suitable to appear anywhere, at any time, because that which becomes, fits, suits, commends itself to sound judgment, as humanly proper, and therefore excels any other form in that particular culture. And because such attire is an expression of holy principles, it stands out in bold contrast to the unholy accents of modern fashion. When Christian people are correctly enlightened with the Scriptures, on the sins of pride, vanity, sensuality, immodesty, and worldly conformity, they hate them and scrupulously avoid them everywhere, first of all in the heart, then in appearance.

Appearance includes the face. "High looks" are an abomination to the Lord. A Christian seeks to dress so that the eyes of the beholders will be focused on the face. Immodest dress on a woman acts as weights on men's eyesight, because it intercepts their vision and diverts it from the face down to the body. This is not primarily the fault of the men any more than it is the fault of the driver on the highway when a car from a side road which should have stopped, intercepts him and collides with his car. When the face wears a godly expression, with the body Scripturally covered, base thoughts naturally scamper away like rats and mice to their dirty, stinking holes.

The devotional covering, while not properly an article of attire, since it is worn on the head must also suffer from the sins of vanity. We do not believe that a woman should make herself unsightly with her hair and covering. We do not win folks to the Lord by making ourselves appear hideous. Neither does the Lord require us in any single Scripture to make ourselves to appear ugly, or offensive, to intelligent judgment. Rather, we shall "abound . . . in knowledge and in all judgment . . . approve things that are **excellent** . . . " (Phil. 1:9, 10).

On the other hand, the little cup-sized and cup-shaped insults to the Lord, on the bobbed or other stylish hairdo of a fashionably dressed Mennonite sister, are worn pretty

BE WITH ME, LORD!

Through every minute of this day,
Be with me, Lord!
Through every day of all this week,
Be with me, Lord!
Through every week of all this year,
Be with me, Lord!
Through all the years of all this life,
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fullness, Lord;
That so when time is past,
By grace, I may at last
Be with Thee, Lord!

—John Oxenham from "Quotable Poems."

much for a pretense, and will probably be discontinued at the earliest possible moment. Some have already discontinued them. Bro. minister, what shall we answer to the Lord on the judgment day for acquiescing to such departure from the Scriptures? Perhaps we can think of some other interpretation to put on that Scripture, but possibly with the same purpose as the Protestant churches before us who have rejected what they formerly practiced in this, as well as we. Unless we maintain Scriptural expression of life in contrast to fashion, we will lose this also.

A Holy Ghost Christian's disposition manifests the "fruit of the Spirit" in his life. This is his life content. A man, if he is so minded, can subscribe to the true Christian faith, yet be a veritable grouch or selfish tightwad; coveteous, or an extortioner, driving sharp bargains; or a dirty-mouthed blackguard; or profane; or unchaste; or guilty of a host of other works of the flesh. He may even be very conservative and zealously religious. You know it requires a heap of religion to cover, and hide, some of those sins from the eyes of men. The greatest heresy the devil ever put out is mere, formal church membership.

Or a man may be disgusted by those who profess conservatism and live inconsistently, and, because he has no ballast, fly with the wind and be just as immoral, and more so. I predict it will be some surprise for those of both groups who miss salvation to meet in hell after having come by such apparently different routes, but on which the same wares are sold.

Many unregenerate people have developed beautiful personalities on the outside, by culture alone. They put to shame many of our own people deficient in culture and refinement, whose religious possession is little more than a pretentious profession. But, viewed from a Scriptural perspective, both are hypocrites. We appreciate beautiful personalities, but let it be the expression of character, not a thin veneer—the fruit of the Spirit, not the imitation. The Spirit of God produces every Christian grace. Refinement, courtesy, and agreeableness will be unfailing graces adorning Holy Ghost Christians, instead of mere social conventionalism.

"The love of God has been poured out in our hearts by the Holy Spirit which was given to us" (Rom. 5:5, Gr.). "The love of Christ constraineth us" (I Cor. 5:14). The Holy Spirit actuates him in whom He dwells. The love of God moves him. "And when he [Christ] saw the multitudes, he was moved with compassion . . . " The Spirit of Christ, whether in Christ, or in men, is always moved with compassion for the lost. The Holy Spirit leads every person in whom He dwells to dedicate his life to God, in a life of devotion to Him and His cause, and to seek the salvation of the lost and God's eternal glory. "Christ liveth in me . . ." (Paul). The work of Christ is for the salvation of men. When He was on earth, He lived, suffered, and died, to **save men.** He is even now at the right hand of the Father interceding. He left His Gospel here as the "power of God unto salvation," and the Holy Spirit to empower and give life unto men, and the love of God to motivate men to preach the Gospel to the ends of the earth for the salvation of men. Brother, is the Holy Spirit "in you?" Are "rivers of living water" flowing from you? "The very God of peace sanctify you wholly." Quarryville, Pa.

NOT OBSERVING

"Gentlemen, you do not use your faculties of observation," said an old professor, addressing his class. Here he pushed forward a pot containing a chemical of exceedingly offensive smell. "When I was a student," he continued, "I used my sense of taste," and with that he put his finger in the pot and then put his finger in his mouth. "Taste it, gentlemen, taste it," said the professor, "and exercise your perceptive faculties."

The pot was pushed toward the reluctant class, one by one. The students resolutely dipped their fingers into the concoction, and, with many a wry face, sucked the abomination from their fingers.

"Gentlemen, gentlemen," said the professor, "I must repeat that you do not use your faculties of observation, for had you looked more closely you would have seen that the finger which I put in my mouth was not the finger I dipped in the pot."—Chicago News.

OUR HOME CIRCLE

Just One Day

By Anna May Garber

"One more day's work for Jesus; one less of life for me! But heaven is nearer, and Christ is dearer than yesterday to me; His love and light fill all my soul tonight" (Anna B. Warner).

"Crack, bang!" I hear behind me as I go to the brooder house to see about my baby chicks. "Is it that cold?" I ask myself. The temperature has been hovering around zero for days. It must have dropped way below if the trees are cracking. Yes, my knuckles are getting cold. The cold is creeping up the ends of my long coat sleeves. (I generally wear John's big coat and the long sleeves protect my hands until I get to the warmth of the brooder house or barn.) It must be very cold.

"Crack!" again. I wonder what the temperature is. Wonder if it is twenty below, as it has been in the past. It is too cold to go and look. I'll not bother.

The chickens are happily eating from the moving chain. I adjust the water. All the mechanism seems to be running smoothly. Now I'll get the children up and we'll see about the cows, pigs, and horses.

Welcoming noises from various animals announce our coming. The cows patiently wait with their big longing eyes. The horses whinny and have such expectant looks; so I hurry give them oats and hay. The pigs must wait until last so we can give them the skim milk, after the separating is done. I walk by the pens to see how the babies are doing. Such squealing! They remind me of some humans who do so much squealing that it becomes a habit. I think of the man who blamed his pastor for running everything with one breath, and with the very next breath he blamed him for not getting some things done! Oh, to be wise as serpents and harmless as doves!

After the hungry creatures are fed we have time to enjoy the exquisitely beautiful figure work of God on each twig and branch. Ice crystals sparkle in the sun on snow-covered fields and trees, bare and evergreen. The whole scene thrills my soul. What a most wonderful God is ours to provide such beauty for our enjoyment! It makes me feel His presence near.

Oatmeal, eggs, fruit, and cocoa taste good on a cold morning such as this. Breakfast over, dishes washed, floors swept, we settle down to lessons. How good God really is to cause the government to allow us to have our own school at home! May God grant that I may be faithful to the responsibility of being father, mother, and schoolteacher to my little flock of children this day is my prayer.

On this cold, cold day I am made to think of a caller I had last summer.

"I was sure some German people lived here the first time I went past," my caller began, "because there was a row of sunflowers."

"Oh, yes, Lois raises them," I put in.

"Folks around here don't raise them. We used to raise them in Northern Manitoba. We toasted the seeds and ate them like you eat peanuts. You would see folks going down the street eating and the hulls flying. I wouldn't mind getting some seed from you to plant."

"Sure. Lois will be glad to give you some when we get them in."

"We sure don't have much winter here. Folks here don't know what cold weather is. You used to live in 'the States,' didn't you? How do you like it here?"

"Yes, we did. I like it fine," I answered. "Each place has some advantages. The place I like best is the place the Lord wants me to be."

"I see you are building a church over on the hill. It looks like it is going to be a big one."

"Yes, it is a nice size. We are making it big enough so there will be room for you. I'll let you know when we start using it."

"Oh, I'm not much for going to church."

I spoke with her more of the Lord, but it takes more prayer and teaching for a Catholic to slip from the strong grip of formalism which tends to choke true spirituality.

I am thinking of my friend today—of how cold it must be in her old home section and also in a heart that knows nothing of the love of the Lord Jesus and His saving grace. My heart cries out to God to show me how to win her for the Lord. I pray that the Holy Spirit may direct and empower me in each contact and that He may convict and draw her to the dear Lord to be saved and to bring honor to His name.

I think too of the question she asked about liking this country. I have answered that question many times. Yes, I like Ontario. I liked life in "the States" too. But I am happiest when I know I am where the Lord wants me to be. It is a precious experience to follow as He leads, step by step. By His grace I believe I could be happy in Northern Manitoba if the Lord led me there. For with the psalmist I would say, "I delight to do thy will, O my God."

Another way I want to say that verse and mean it is, "I delight to be in Thy will, O my God." By His grace may I find joy in whatever God allows to come into my life. I want to always be in the position to claim the promise that God does all things for my good. When difficulties cross my path as I travel heavenward I know God allows it for my refining or in some way for His glory. May I be shaped, dear Lord, into a vessel for Thy use, whatever it takes.

Dinner, rest, reading, music, more lessons, evening chores, picturesque sunset, supper, Bible story, prayers, and another day is gone. I put coal on the fire. We crawl between woolen blankets, and settle for the night—in the care of Him who slumbers not nor sleeps.

Alma, Ontario.

THE FIRE UPON THE HEARTHSTONE

By Eleanor Ruth Stephens

Have you built a family altar,
On the hearthstone of your home?
'Tis not built of bricks and mortar,
But of loving, living stones.
'Tis where father reads the Bible,
And where children lisp a prayer,
And where mother's heart is lifted
Far above her load of care.

Little feet are kept from stumbling
As they go their earthly way,
And their hearts with love are lifted
As they journey through the day.
When they meet with fierce temptations
Can you hear your children say,
"God will help me in this battle,
For I've heard my father pray"?

Oh, the fire upon that altar
Will come down from heaven above,
And the One who blest the children
Will enfold you in His love—
Til those cords of love will bind you
To the home beyond the skies,
And the family be united
By far sweeter, closer ties!

Precious mother, dear, and father,
Can you pray your children through?
Have you brought them to the Saviour
Who can keep them clean and true?
They must face the world's fierce conflict,
There's so much depends on you:
Build, oh, build that family altar,
'Tis the least that you can do.

Oh, that precious family circle
Might be broken any day,
And the ones whose love we cherish,
From the home may pass away;
But we'll meet them in the morning,
In the land of fadeless day,
If around that family altar
We have taught them how to pray!

—The Herald of Light and Zion's Watchman.

Let the world know that you serve a good Master! If you are in trouble, do not let anyone see that the trouble touches your spirit! Nay, more, do not let it trouble your spirit! Rest in God, take evil as well as good from His hand, and keep on praising Him!—Sel.

The Meaning and Purpose of Marriage

By Emma Z. Horst

"Marriage can be said to be God's first and greatest institution for the good and blessing of mankind. 'It is God's own ideal of completeness.'"

James E. Bennet in a pamphlet, "Why Marry?" is quoted as telling the following story: "One time when I was having dinner with some ladies from college . . . they asked me about marriage. I told them that marriage was the most dangerous thing in the world. The most unsatisfactory thing in the world, and which has more terrible consequences than anything else in the world. More dangerous than dynamite. It would ruin a larger area than an earthquake. If the fuse was once lighted, it might at any time explode—a thing to be handled very carefully." He said that he had gathered this opinion from long experience as an attorney. He further went on to say that marriage is one of the great tragedies of human life. This shows what a distorted view some people have of the meaning and purpose of marriage as ordained by the Creator who knew what was best for the highest interests of mankind. The women did not agree with Mr. Bennet and they were right. Marriage is something entirely different from the tragic picture which he gave.

The meaning and purpose of marriage is brought out in the story of its origin. It is a divine ordinance instituted by God at the time of the creation and later approved and blessed by Jesus Christ. It was God who made the race male and female. It was God who gave the command, "Be fruitful, and multiply, and replenish the earth," and who said, "It is not good that the man should be alone." It was God who brought the first bride to her husband and said that man should leave his father and mother and cleave to his wife. Jesus confirmed this divine institution not only by His presence at a marriage feast but by His famous words: "What therefore God hath joined together, let not man put asunder." The deep meaning of marriage is also expressed in the term "holy matrimony" which is a common expression in the church.

God ordained marriage as a union between one man and one woman so that homes can be established and the race perpetuated. It is among the highest, holiest, and happiest gifts that He has given to man. Because marriage comes from God and not from man it involves moral problems. Much of the failure of marriage is due to the fact that people do not recognize God in this human relationship and do not put Him first in planning for marriage, in the wedding, and in the living together as husband and wife. Those who heedlessly enter and carelessly tamper with this divine institution are the ones who light the fuse that may explode in their hands and bring misery and ruin. Success in marriage depends upon a complete acceptance of this institution as an ordinance of God.

As to the purposes of marriage we can unhesitatingly say that it is planned of God to bring happiness and fullness of blessing to mankind. Someone has said, "It is God's own ideal of completeness." He saw that it was not good for the man to be alone, and so He created woman as his companion and helper. If marriage fails to bring the blessings promised, the fault is not in the institution but with the individuals who enter it selfishly and irreverently and continue in it with wrong attitudes and sinful actions.

Marriage normally looks forward to parenthood. It was so designed by God for the perpetuation of the race. That is the only way this can be accomplished in purity. Therefore the purpose of marriage is to provide homes where children are born, reared, nurtured, and built into strong and useful characters and lives. This is done by the atmosphere of the home as well as by teaching and example. God intends that the home should be the pure and strong foundation for life, character, and society.

When thinking of the purposes and blessings of marriage there is sure to come the question, "How shall the two that belong together, get together?" Or, "How can I be sure to find my other self?" S. D. Gordon in his fine book, "Quiet Talks on Home Ideals," says, "Well, it's a great delight to tell you that there is a way; and a very simple way it is, and as sure as simple. It has never been known to fail yet.

"You know some of the old German philosophers taught that perfect love requires three for its maturity. There need to be the two who belong together and are bound together in love; and then a third one who draws out to himself the love of each, and whose love is drawn out fully toward each. So their love for each other finds new expression, and so new strength, in this third one whom each loves so devotedly.

"This is the picture the Old Book gives of God Himself. It is said that He exists in three, or as three. By inference perfection of being exists only where three are perfectly joined in one. A touch of reverent awe must always linger in the thought that the nearest human likeness to God is that wondrous human trinity, father and mother and child. The two that are one because of love, with a third one who comes as a direct fruit and result of their mutual love.

"It is this same thought that underlies the words we are taught to use for God, 'Father,' 'Son,' and 'Spirit.' These words themselves imply the Father-love bringing the Son, and these together bringing another, who is so perfectly one with them, that only the word 'Spirit' can be used for Him. He is the spirit of both Father and Son.

"Now here seems to be the key to the true friendship, and the simple answer to your earnest question. The divine trinity is Father, Son, and Spirit. The ideal human trinity is father and mother and child. Now there is a link between these two, the divine-human trinity, a new trinity, through which there comes to be the distinctively human trinity. The man and woman who belong together, are drawn together by the third One, who is really the first One.

"He made each. He made them fit together as two halves of a perfect whole. Only He knows the secret of love by which two can be made one. It is only through Him that the human heart ever knows love. He draws out to Himself the love of each, to the full, as no human being ever can. He puts into each the great tender passion for the other, and the yet greater, and yet more tender passion for Himself. Love is really a bit of Himself in them drawing them to Himself and to each other, even as the natural parts of any whole will come together unhindered."

Marriage can be said to be God's first and greatest institution for the good of mankind. Its meaning and purpose are tied up in the infinite mind and will of God and the good and blessing of mankind.

Scottdale, Pa.

LITTLE THINGS COUNT

We should mind little things—little courtesies in life, little matters of personal appearance, little extravagances, little minutes of wasted time, little details in our work.

And it seems that a thing cannot be too small to command our attention.

The first hint Newton had leading to his most important optical discoveries was derived from a child's soap bubble.

The art of printing was suggested by a man cutting letters in the bark of a tree.

The telescope was the outcome of a boy's amusement with two glasses in his father's shop.

Goodyear neglected his skillet until it was red hot and the accident guided him to the manufacture of vulcanized rubber.

The web of a spider suggested to Captain Brown the idea of a suspension bridge.

Henry Ford's idea about a perfect watch plant gave him a plan for his giant motor industry.

J. L. Kraft's idea to put cheese in a sanitary package was the start of his enormous business.

Watching a spider weave its web gave Robert Bruce the courage to try again.

Little things! Every one a little thing. Yet how important they proved to be to the man who had the wit to correlate these little things with the idea in his head.—Church and Home.

TAKING OUR PLACE

May we always have grace to take our proper place under the Master's table, and plead for the crumbs. God says you have sinned, and come short of His glory. Let us reply, "Truth, Lord; yet Thou receivest sinners, and eatest with them." God says, "Ye are weakness itself." "Truth, Lord; yet in our weakness Thou dost delight to show forth Thy strength." God says, "Your wisdom is folly." "Truth, Lord; yet Thou hast promised to give wisdom to them that ask it of Thee." We receive God's favors only as we thus accept the positions of unworthiness and weakness to which we are assigned in His Word.—A. C. Dixon.

MISSIONS

"By Prayer and Fasting"

Four Definite Prayer Requests

By Goldie Hummel

One of our missionaries in India challenges us to prayer in behalf of certain individuals, besides giving us interesting glimpses of leper clinic work.

Sitaram Who Walks Many Miles to the Clinic

Sitaram

"How far have you come?" The question is often asked of the people who come to the Roadside Leper Clinics near Drug, M.P., India. The answers vary. Sometimes it may be one kosh, two kosh, and so on, but when Sitaram said, "Eight kosh," we began to take notice. A kosh may be two, three, or four miles, depending on the persons who are giving the answer. It is even said that very jungly people tear a leaf from a tree and tuck it behind their ears as they begin their journey. When the leaf withers they have gone one kosh. During the monsoon rains a kosh must be very long!

Sitaram is a twenty-four year old leper from the village of Baludi who comes to our clinics. His grandmother had the disease, but it was only within the last three or four years that he has seen the white spots that so often are the first visible signs. Having read to the fourth class in school, he is able to understand the tracts that we sometimes give to those who can read. It was eleven or twelve years ago that he was married to Culuman Bai from Burgahan, a small village about five kosh from his home. Their first child died at birth. Next came twins, Krishnu and Belaram, and then the youngest, Murli.

Sitaram leaves his home Sunday night and walks until Monday night. He spends the night in Utabun and begs his food. Tuesday morning he arrives at Anda for the clinics. At times in the rainy season he crosses deep streams, with water to his waist. But he is glad for the rains, and this year his five acres of land will yield a good crop. For one year now he has been coming these twenty-four or thirty-two miles for the leper injections. His weakened condition often brings on malarial attacks. The long thin face bears a look of hopelessness. It is hard to talk to one about his soul when his body is suffering pain. As I spoke to him of the Saviour he said, "Jesus is the true Teacher," but soon afterward was repeating, "Ram, Ram." When rebuked he said, "They are the same." Finally, after more teaching, he summarized what I had said by slowly and thoughtfully saying, "Jesus is God's Son and our Saviour." Sitaram is a typical Hindu. Yes, he believes in Jesus, but he believes in other gods too. Will he ever believe in one God and, leaving all others, worship Him alone? Will you pray unceasingly for him? If you fail to pray, what then?

* * *

Sukalu

Rain had been steadily pouring down. The clinic carryall stood underneath a large tree near the small village of Anda in Central India. At the back of the carryall the Indian nurse, with her white sari draped about with a dripping raincoat, dispensed medicines as best she could to the crowd, pushing about her and calling out to her for pills, ointments, or injections. A little farther away and to the left the missionary nurse was testing a new patient for leprosy. "Close your eyes and then tell me the exact place where the paper touches you," she says as she lightly touches the suspicious looking spots with a small paper held with a pair of forceps. Sometimes the patient does as directed. At other times he may point six inches or more away from the spot. Sometimes there is no feeling at all. Still farther back from the car a helper pushes the long thick needles of Hydnocarpus oil into the muscles of the lepers.

Calling aside one little chap of twelve years I asked, "What is your name?" "Sukalu," he said. Questioning him further I learned that he is the small son of Berja and Lathail Bai of Usama. His one brother Kungu is five or six years old. Four years ago his mother first saw the white spots appear and Sukalu knew that he was a leper. Not that the white spots hurt. Oh, if they only had!

When I asked him of Jesus he was either too timid to tell or did not know much about Him. Here once again I told the story of Jesus. Down over the umbrella dripped the rain. But what did that matter to a small twelve-year-old boy who stood under it? He was probably not even thinking of the rain just then as he listened, but then the deaf man from his village came to take him home and in a minute he was gone—gone back to his home, his people, his friends. Will he remember the story of Jesus? In his hand he held a small picture on which a Bible verse had been written. Will that verse be remembered? Will the song, "Jesus Loves Me," come back to his mind again and again, or will it soon be gone like the drops of rain that still dripped from the umbrella and ran in rivulets to join other little streams far away? The answer may be depending on YOU!

Twelve-Year-Old Sukalu Who Has Leprosy

Two Charming Girls Like Gita

Gita

I had often heard of stories of how in days gone by children had been brought to missionaries for them to keep, but I didn't think that it would happen these days and especially not to me. I do remember how I prayed when I was a child that God would send someone to leave a baby on our doorstep, because I wanted a baby brother or sister so badly. But thoughts of this kind were far from my mind that night as the bell rang for our weekly prayer meeting.

Suddenly I heard a voice outside and asked, "Who is there?"

"Is the sahib here?" asked an unfamiliar voice.

"No, there is no sahib living here," I replied, as Elizabeth Penner and I stepped out onto the veranda.

"But this is the Padre Sahib's bungalow, isn't it?"

"Yes, but the sahib was transferred. Only we two live here now."

Before us were two men bringing a small three-year-old child with them. Her mother had died a few months before, and since there seemed to be no one to keep her they were asking if we would do this. I called the little one to me and she came fearlessly. Soon her little head rested on my arm, and Gita was asleep.

Not knowing the proper procedure for something like this we called the pastor at the close of the prayer meeting. "In the morning take her to the police station," he suggested to the men, "and then report there. Afterward give us a written statement that you will give her up and will not cause any trouble." They promised, and I placed the sweet little one into the arms of the father.

Plans began to form. No, we wouldn't keep her ourselves, for then how could she learn to adapt herself to her own people and their ways? Our cook and his wife are elderly people whose children are grown up and away from home. They would welcome the little one, and Elizabeth and I would pay for its care. How nice it would be to make little dresses, to love and care for a child, and yet to know that she would grow up with her own people! But Gita never came back to us. We are trusting and praying that God's will may be done. If you pray with us for her and for her father it may mean that a little child will be won to shine in the Father's kingdom.

* * *

Samuram

Forty-six-year-old Samuram's smiling face always impresses one. Although medical people feel that he is cured of leprosy, he still walks ten miles from his village Nawgoan to the clinics at Sikosa. His parents are dead, and having been married at the age of twenty-two to Jarema Bai, he is the proud father of five boys and one girl. His oldest child, Soniya Bai, a girl of twenty-two, is married and lives at Tatanugar near Calcutta. Sunderlal, the nineteen- or twenty-year-old son, has within the last year also contracted the disease which his father knew so well. And what of Sunderlal's young wife and one-year-old child? Will they also be victims? Only God can tell.

Samuram's decision to become a Christian has been within the last year. He had never heard of Christ and His power to save until he came to the clinics. Perhaps even leprosy can bring glory to God! Although Samuram's wife opposes his becoming a Christian, his ten- and twelve-year-old sons are willing to follow the True Way. Mantu, the twelve-year-old, is studying in the fifth class this year. He wanted to study in Dhamtari in our Christian school where he would be baptized, but through a misunderstanding he is going to a village middle school instead.

But Samuram has not yet taken baptism. When will he make the final step? Will he keep putting it off, as so many others have done? He knows what the Christian life means. He knows the persecution that it will bring. What will be his final decision? One day I wanted so badly to talk with him. I wanted to know more of his experience. Was he really born again? But as we talked a crowd gathered about, and I knew he would hesitate to speak his whole heart. Will you make Samuram your special prayer concern? If you do, it will mean eternal values for him and for you.

Drug, M.P., India.

Samuram Who Wants to Be a Christian

BEHOLD, THE BRIDEGROOM!

"When a boy in Illinois," said C. F. Wimberly, "I heard this incident: A young man had wooed a beautiful young woman; but he was poor and did not want to ask her to share his life until he was able to give her all she then enjoyed. He left for the West with her promise of fidelity to cheer him on; that when he had won his fortune he would return and take her with him. Years passed, and as often as the mails would permit, messages of love. He suffered much and long, but at last Dame Fortune came to him. But letters had been few and far between for many months. With a song in his heart he decided to surprise her, and come in at an unexpected moment.

"He got off the train late in the evening, hired a rig, and drove out to the home of his sweetheart whom he had loved and for whom he had waited so long. When he approached the old home, it was aglare, with the noise of laughter and music. There were many carriages hitched along the fence, and the young man kept himself out of sight, and went around the house, in an effort to find out what was going on. From the darkness he looked into a big bay window in which a dim light was burning. He saw a sight which sickened him, and he staggered back into the darkness. It was the girl whom he had loved and for whom he had suffered so many lonely years, in the loving embrace of another man. He dropped away in the darkness, and she never knew that he came. He found her unfaithful, and she never saw the beautiful home he had prepared for her.

"Beloved, our Lord is going to come at such a time as we think not. Will we be found faithful when He comes for His Bride?"—The King's Business.

LITTLE HOMES

Did you ever think that almost every living thing, no matter how tiny, has somewhere in the great world a place that, if it could speak, it would call its home? Some place that it runs to in time of danger—and which at times it will protect, even at the cost of its life! Yes, the animals, great and small, the birds, some fishes even, and little insects—all have a "home."—Pilot.

Our Gospel Witness in Luxembourg

III. The Task of Evangelization

By Clarence Y. Fretz

The spiritual need of the people of Luxembourg is brought out in this third article of a series. Our Mennonite workers have a challenging but difficult field in which to labor.

In a recent book on world missions, Luxembourg is treated as a relatively unevangelized country, which "needs to be reached with God's Word."[1] This corresponds with the results of the investigation made by Brother Isaac Baer, referred to in our first article, which led to the opening of our Mennonite mission work in this land. This need has also become apparent to the writer since his arrival here.

As mentioned in the second article of this series, the Luxembourg area was not affected by the Reformation of the Sixteenth Century which brought Gospel light and truth to so many others on this continent. The first Protestants came into the country in 1813, and then not to bring the Gospel. French Protestant soldiers, who were at the time stationed in Luxembourg City,[2] restored a nun's cloister then in ruins for a place to worship. In 1818 the place became a union church for all Protestants. In 1894, Grand Duke Adolph I, a Protestant, greatly improved this place of worship. He also made it a state church, that is, the upkeep of the building and the support of its pastor would be paid out of the state funds, just as was being done for the buildings and priests of the Roman Catholic church in this country. Under Adolph's reign, this Protestant movement became predominantly Lutheran, although those of the Reformed faith who came into the country also united with it. The name by which it is known is "Evangelisch" Church. Besides the church building in Luxembourg, this church also possesses one in Esch-sur-Alzette, and conducts services also in five other places, making a total of seven, with a total membership in the whole country of about two thousand five hundred. (This is less than one per cent of the total population of the country.) Most of these are people whose forefathers came into the country as Protestants, and are not native Luxembourgers who have been won to Christ. Nor has the Evangelisch Church made much effort to evangelize this country. Evangelistic meetings have been held a few times, chiefly, however, to reach their own members, the larger part of whom do not attend services, or at least very rarely. One disadvantage that the Evangelisch Church has in reaching Luxembourgers for Christ, is that its own membership is very lukewarm, and another is that many of its members are of German origin, and Luxembourgers have not yet forgotten that Germany is the nation which has caused Luxembourg so much suffering in recent years.

The Mennonites, with a membership at present of about forty-five members, have been in the land almost as long as the Evangelisch people, and have also done very little to evangelize the people of their adopted land. One reason for this is that the congregation has been, and is, rather weak. Its fourteen families live on farms scattered over an area over twenty miles wide. Only about half of these families own an auto, so there is rarely a full turnout for Sunday services, even though they are held only twice a month. Evangelistic meetings have been held, and some outsiders were reached thereby, but they seem to have lost interest, perhaps because of a too weak follow-up program. The lone pastor of the congregation, a farmer, has more than enough to do to support his large family, and to visit his widely scattered membership, some of whom need special encouragement to keep up their interest in the church they do not get to attend very regularly.

The New Apostolic denomination appears to have had a more successful aggressive program in this country than either the Evangelisch or Mennonite group. The first persons of this denomination arrived from England in 1934, and they already have six churches in the country, with a total of about six hundred members. Unfortunately, however, they have some tenets which would tend to classify them as a false cult propagating erroneous doctrine, rather than as an evangelical body preaching the pure Gospel of Christ.

The Jehovah's Witnesses are active here. A few other cults are also represented. The Jews are said to number about two thousand five hundred, but they have not yet fully recovered their prewar strength, nor completed the rebuilding of their synagogues destroyed by Nazis during the late war.

With the foregoing facts in mind, the reader can now picture for himself the great unfinished task of evangelization before the American Mennonite missionaries who have entered this land. Or perhaps it would be more correct to speak of it as the "scarce-begun" task of evangelization. It is true that evangelical groups in America have been sponsoring Gospel broadcasts over the Luxembourg radio station in English, French, and German, but we have no way of knowing how many people in this country listen to and comprehend these broadcasts.

The reader may remember that earlier in this series we spoke of the proposed field of endeavor for the American Mennonite missionaries as comprising also the industrial region in France just south of the country of Luxembourg. This region in France is known as Lorraine, with Metz as its chief city. While we are not very well informed about this area yet, we have heard that there are few evangelical groups, and that loyalty to the Roman Catholic Church is not as strong any more as it is here in Luxembourg; further, that Communists and Socialists are quite active.

How should the American Mennonite missionaries proceed in such a situation? In his report on his preliminary investigations, Brother Baer wrote about methods of church work he found in use:

"This consists chiefly of worship periods on the Lord's Day. . . . There are no summer Bible schools, tent meetings, . . . or missions

as such in the whole country [of Luxembourg]. No colportage work is being conducted. There is no Bible house in the country."[3]

Next month we shall review the steps which already have been taken by the American missionaries, some of their experiences, and a little about future plans.

Esch-sur-Alzette, Luxembourg.

[1] p. 68, Martha L. Moennich, *World Missions*, Zondervan, 1950.

[2] This was the time when the French general, Napoleon, had won control of much of Europe.

[3] From report by Isaac Baer to Executive Committee of Eastern Mennonite Board of Missions and Charities, dated July 19, 1950, and entitled, *Investigation Mission-wise of Luxembourg*. The writer is indebted to this report for much of the information given in the above article.

Colportage Evangelism

I

By Lester T. Hershey

Colportage evangelism is as much the Lord's work as any missionary work. Its material remunerations may not be great, but the blessings one receives upon sowing the seed are sufficient pay.

I. A Bit of History

Over four hundred years ago, for the first time, our Bible was put into English print. Until that time a very limited number of people were in a position to read it. This was in part due to the fact that few books existed and these were written by hand. With the coming of the printing press and moveable type, the printing of books was facilitated, the Bible being among the first to be printed. Very few people even after this were reading the Bible, as the clergy discouraged it with the excuse that it was not necessary, even being dangerous for the common man to have the Bible as his own, for he likely would not understand its contents. If any did desire to own one, the price was so tremendously high that he could not afford it. Consequently, to the majority of people the Bible was a closed book, and to many an unknown book.

A few consecrated men began to see the necessity of putting the Bible into the hands of the people. Among them William Tyndale[1] was burdened with this duty. He once said to a priest: "If God spare my life, ere many years I will cause the boy that driveth the plow to know more of the Scripture than thou doest." Later he wrote: "I have perceived by experience, how that it was impossible to stablysh the laye people in any truth, excepte the Scriptures were playnly layde before their eyes in their mother tonge, that they might see the processe, in ordre and meaninge of the texte: . . ." And this young man set to work devoting a lifetime to translating and circulating the Bible among the "laye people."

By the time the Great Bible was published in 1539, an injunction had been published to the effect that by a certain date every parish was to set up a Bible "of the largest volume in English," to be paid for by the parson and the parishioners, and the clergy were urged to exhort all to read it.

The Bible was now eagerly bought and read. Crowds gathered in the churches to hear the reading of the long-denied Scriptures with eagerness and animation. The babble of readers and discussion became so great that the Bishop of London was forced to issue an admonition that "there be no such reading during the sermon time, for those at service could not hear."[2] Old people learned to read so that they might come directly to God's Word; and children joined their elders to listen.

John Richard Green, the English historian, has given us the picture of the place the Bible held in the life of the English people and the enthusiasm with which it swept the country in the following:

"No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book the Bible. It was as yet the one English book that was familiar to every Englishman. . . ."[3]

From that day to this, Christian clergymen and laymen have spent large sums of money and an inestimable amount of energy to secure the translating of the Bible into as many tongues and dialects as possible, knowing that it is the Bible which will transform and elevate lives. It is no longer a closed book to the masses. Today the whole Bible is translated into nearly 200 languages and dialects; the New Testament into 252; portions of Scriptures in more than 1000.

II. What Is Colportage Evangelism?

The world needs the Bible today if it is to find its way out of the darkness which has let down its pall of night upon the peoples of the earth. You will agree, I know, that the only way out is the way of God's will, which way is revealed in His blessed Book. We of this generation have never known a time when it was more incumbent on every pastor to hold before his people the might and majesty of the revealed wisdom of God as the only way out of darkness and despair.

With this in mind, Bible societies have made it possible for all to possess a Bible. They print and circulate them in every language and dialect, at a very low price, even below cost. It only remains for Christian men and women to avail themselves of these Bibles and go out into colportage evangelism.

But, first, what is meant by colportage evangelism? Perhaps, this term is new to you? Then, let us call it Bible selling. You have seen the man, earnest, faithful, consecrated in his task, going from door to door, or driving over the country in various kinds of vehicles, selling Bibles and books based on the Bible, put perhaps never gave him a second thought, more than to wonder why he should give his life away in that kind of work. He certainly has had many doors slammed in his face, and has had profane language hurled at him, yet in his way, he smiled and went on breathing a prayer of love on those who thus treated him.

I would define a colportage evangelist as a traveling agent of a religious society or church, who sells cheaply, or even at times distributes gratuitously, Bibles and other religious reading—any one who uses this means by which to spread the Gospel message to fellow men. This type of work is as much the Lord's as any missionary or pastoral work paying stipulated salaries. It is true that remunerations are not great, but the blessings one receives upon witnessing the seed sown are sufficient pay.

Some have thought that the Bible, being a sacred book, should never be degraded by what looks like commercialism. But this idea is being forgotten, and churches and Bible societies alike are reaching out by this means into new fields to the untouched thousands. Much house to house canvassing is carried on by agents of Bible societies with many results.

The work of a colporteur evangelist is characterized by the fact that it is he who opens up the way. It is he who plows the furrows and sows the seed of the Word of God. The task of cultivating this sown seed falls to others. The colporteur evangelist is a pioneer evangelist.

The colporteur evangelist should be the object of intercessory prayers of the people of the Lord. He constantly walks in the midst of perils of many kinds, and not a few temptations. His limitations, his sacrifices, and his efforts are also manifest. The colporteur evangelist is not a pastor; he is not an evangelist, as we usually think of this term; nevertheless, his work rivals in importance the hard task of these other workers in the kingdom of Christ.

One phase of colportage evangelism is described by Charles Taylor in his book where he reviews his father's life on the Gospel wagon:

"After Dad's conversion at the age of thirteen, a man named Northcote Willy, . . . came with a Gospel wagon—or Bible carriage, as it was called then—to Leeds, looking for a place to park it and present the Gospel. . . . Consent was readily given to occupy a vacant lot next to Grandfather's shoe store, and the evangelist stayed there six months."[4]

He goes on to tell about the extraordinary personality of this evangelist, of his great power in prayer, of his knowledge of the Bible. His living profits were derived from the sale of Testaments and other religious literature. The evangelist would preach a

(Continued on page 24)

BIBLE STUDY

Christian Ordinances
XX. Devotional Covering — Concluded

By the Bible Study Editor

Man and Woman, in the Lord

The difference in the rank of man and woman in God's order does not alter their relationship to their Lord, Jesus Christ. Neither does their equality in Jesus Christ change the established order of God, as to the head of man being Jesus Christ and the head of the woman being the man.

When God said to His Son, "Let **us** make man in **our** image, after **our** likeness" (Gen. 1: 26), it is said, "So God created man in **his own** image, in the image of **God** created he **him;** male and female created he **them.** And God blessed **them,** and God said unto **them,** Be fruitful, and multiply, and replenish the earth," etc. The plural form for the name of God is used throughout the first chapter of Genesis; hence the plural pronoun, "us," is not out of order. In the same manner, the name for man is Adam, and the use of "him," referring to man, is proper. But after the creation of man he is spoken of as male and female, and the pronoun is changed to its plural form. All that is stated in the passages following is addressed to both man and woman as if they were one. The blessings of life were granted and promoted for both man and woman, and so also the blessings of grace and salvation belong to both man and woman. They were one in creation and are one in redemption—"in the Lord."

There are many who claim that the Christian faith has wiped out all distinction of rank and race. Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:26-28). Paul said that all were children of God by faith and were equals in this relationship. Yet Paul recognizes their nationalities, their social standings, and their differences in sex. None of these distinctions were changed by their relationships with Christ. Salvation has never changed national boundaries, the color of the skin, neither the sex of humankind; but it has made all men brethren in the Spirit. in Jesus Christ. For this reason man and woman maintain their created rank while they are united in Christ, or equal in Him. God needs the man and woman as such in Christ, as much as He needs them in their particular functions in nature. In the Lord, their testimony is of the Lord and concerning Him in all orders of His creation to show the mystery of the Godhead and the relation of men toward man and toward God.

The relationship of man and woman in the Lord is not changed by marriage. The man and woman become "one flesh," with an individual relationship toward each other. See Eph. 5:22, 23, 33, 25. "Wives, submit yourselves unto your own husbands." "And the wife see that she reverence her husband." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

The husband and wife, in the Lord, are privileged to reveal that mystery of the Lord in relation to the church, as her head. The man with uncovered head reveals the glory of Christ as head over all things to the church. The woman with veiled head declares the submission of the church to her head. This is not an idea in Christian worship, but a personal relationship to the being of Jesus Christ, who is unseen, as well as to the man in God's household who is visible.

The Christian's relationship to Christ is similar to that of the wife to her husband. "Be fruitful, and multiply, and replenish the earth." This fruitfulness through Christ is spiritual. It is not by the compulsion of the law, but through the submission of the Spirit. Being freed from the obligation of the law (to which all men are married) by the death of the body of Christ, we are free to be "married to another, even to him that is raised from the dead, that we should bring forth fruit unto God." See Rom. 7:1-4. The natural elements of life—male and female. man and woman, husband and wife—are essential to set forth these eternal spiritual truths of God's creation and His great grace in redemption and spiritual life and relationships.

All Things of God

The context of I Cor. 11:12 continues the presentation of the truth in verse 11. The man and woman are not without each other in the Lord, because all things are of God. The apostle practically restates what he expressed in verse 3, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." The man and woman have a common relationship in Christ, and God is the head of all. As God has created all things so will they continue. By creation there is a continuance of the male and female. The woman is of the man, by generation, and so also every man is born of woman. This is according to the purpose of God. It has never changed from creation. These facts are both natural and spiritual. It is the purpose of God that this relationship of man and woman be perpetuated; and it is most remarkably expressed in the symbol of worship in the church—the man as the head of the woman having his head uncovered, and the woman with veiled head showing God's plan that the man is the head and source of her life and being.

In the world men are prone to make and mark distinctions of rank and honors. They give and assume titles, and show degrees of honor and attainments. This is a fact in heraldry, and the unbadged honors in republics are held with the same tenacity. Man's pride is easily wounded if his status fails to be recognized on every plausible occasion. And women are as readily offended. No one knows all the ranks and honors of the powers in the heavenly kingdom of God. We know not how to address angels. The title of God is "Jehovah." He addressed Jesus as "My beloved Son." The hosts of heaven said of Jesus, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). There are only two honors which God requests men to recognize on the earth—the honor to Christ, by men worshiping with their heads uncovered, and the honor to man by the woman wearing the veil which honors man, but she also honors herself as the glory of man. This is not called for by man, but it is called for in the order of Christian worship.

The Comeliness of Worship

It was Paul's conception of Christian worship and service that all things should be done "decently and in order" (I Cor. 14:40). The spirit of the worship should be attended with such forms or methods as are consistent with the proper reverence of God. In the days of the law men were required to perform every act of worship as it was prescribed by the revelation of God to Moses. Any change from such method invoked the judgment of God upon those who disregarded the law, because it dishonored the will and judgment of God who gave it.

Men say that in this day the formality of the law has become void, because it was fulfilled in Christ. John 1:17. We must not overlook the fact that while grace came by Jesus Christ, truth also came by Him. The grace of Christ does not make unessential the truth that came by Him. We have observed the consistency of holy women of old in their demeanor and worship of God. Paul presents the **truth** concerning the manner of worship in this dispensation of grace. The truth of worship may and should be main-

tained, and grace will continue to be the basis of our salvation. Even under grace there are methods of worship essential to the expression of the faith which we profess. Such is the purpose of the ordinances of baptism and the communion.

Paul makes his plea to the Corinthian Church for consistency in worship. He does not set aside the need for men to worship with their heads uncovered. In fact, he has stated that such should be their method of worship. But he stresses in a special way the need that women worship with their heads veiled, since that was the matter of contention among them: "If any man seem to be contentious." He makes his appeal, first, on the basis of respect to God's order and relationships in creation. Then he stresses the fact of the reasonableness of the form of worship. He does not openly censure; nor does he command a conformation to his ordained form of worship; but his appeal to reason bears as much weight and is as important as a command. Any transgression of reason is as much an evil or a sin as the breaking of a commandment. Paul was satisfied that he had established the truth concerning the proper form of worship sufficiently so as to have made the ground of his appeal unanswerable. "Judge in yourselves" (verse 13). He did not ask that his arguments be questioned. He did not ask for personal opinions. He knew that personal opinions had already been expressed and he had answered them. He asked for the approval of the facts he had declared.

The term "comely" is variously translated —"seemly," "fittingly," "proper," etc. Paul would say, "Can you violate your own sense of consistency, propriety, and right, by coming before so great a One as God without showing respect to His own order and truth without the proper sign, the veiling of the head?" His own answer is admitted in the form of the question; it is "No." Jesus, who is the head of man, said, "They that worship him must worship him in spirit and in truth." Joseph was properly arrayed to be presented to Pharaoh, Esther for her king. How shall a woman fittingly present herself before the King of kings?

Comeliness does not refer to men's opinions, to the matter of personal appearance, to the character or color of the material of the veiling, nor does it appeal to the changeable opinions of men or churches through the ages. It can have respect only to what is consistent in the light of God's plan and the divine purpose of God to express His truth in a proper manner of worship. Congregations and denominations who hold the custom of women covering their heads when in the act of worship are consistent with the spirit of comeliness in worship.

The Teaching of Nature

The significance of the expression, "Doth not **even nature** itself teach you" (verse 14), is that of a comparison of nature with the spiritual consideration of the relationships of men and women. There is a natural distinction observed between the man and the woman in outward appearances, such as the manner of wearing their hair, and in dress. The question of the difference between the hair of men and women is often raised. The growth of hair is natural. Its growth upon the face of a man is distinctly masculine by nature. Biblical history records that men wore short hair, except when special vows were maintained, and that only in two cases continued for life. Samuel and Samson were thus consecrated to God. A Nazarite vow (Num. 8) had a termination. Such was Paul's vow. Absalom polled his hair once a year. This was Paul's basis for saying that nature teaches that "if a man have long hair, it is a shame unto him." A Biblical distinction between man and woman is the character of clothing. A woman's apparel was not to be worn by a man, neither is the apparel of man to be worn by a woman. Deut. 22:5. One sees, then, three distinctions between men and women. The first is nature's distinction in the hair. The second is the social distinction in the manner of dress, and the third is the spiritual distinction in the manner of worship, the man with uncovered head and the woman with her head veiled.

All women do not have the same length of hair. What Paul designates as long hair is the uncut hair—neither shorn nor shaven. Verses 5, 6. Nature has given to woman that which glorifies herself. "If a woman have long hair, it is a glory **to her**" (verse 15). Long hair is a shame to a man, for it effeminates him. It would weaken his testimony as one whom God has chosen to represent the glory of God. But the long hair is the distinguishing mark of nature which shows woman to be the instrument of revealing the headship of God and Christ and man. It is the woman alone who is able to reveal the glories of spiritual and natural relationships. It cannot be that man dishonors Christ by cutting off his hair, for long hair would only bring shame to himself. And, in a similar manner, short hair would be a shame to a woman, whereas her long hair is a glory to herself. Cutting off her hair, therefore, is not the dishonor shown to her head; it is only a shame to herself. Her long hair is a glory to herself. This is the reason that Paul mentions the fact that if she be not veiled, let her also be shorn. But if it be a shame for a woman to be shorn or shaven, let her be veiled, or covered.

One must go outside of the records of Scripture to find evidences of women wearing short hair. In the case of lepers being cleansed, all the hair must be shaven. This applied to both men and women lepers. Num. 5:1-4; Lev. 13. Only from the bottomless pit came the conglomerate creatures whose natures could not be defined: locusts, like horses, with the faces of men, the hair of women, and teeth like lions, and tails like scorpions. Rev. 9:1-11. Let women of today bear the true marks of their womanhood, the long hair which is their own glory, and garments belonging to women. Let no one question, "Is it a woman or a man?"

The Woman's Covering

"Her hair is given her for a covering" (verse 15b). In this clause the third term for "covering" is used—"**peribolaion.**" The same word is found in Heb. 1:12, where it refers to the garment or mantle for the Lord. This covering of the woman is something thrown around one, not one that is placed on the head. It covers the body as well as the head. It is not put off and on. But it is spoken of as being a glory only to the woman, and also called **a** covering and not **the** covering which a woman wears in honor to her head, and the one for which Paul contends. Paul suggests that a woman would be loath to part with the covering which is for her own glory. In this present age there has been a stepping across the bounds of nature, and the demands of personal honor, as well as of spiritual honors in cutting off the hair and neglecting the veil of Christian worship—a dishonor to womanhood and to God. "If the woman be not covered, let her **also** be shorn." The German version says, "Let man cut off her hair." The long hair, then, cannot substitute for the veiling sign of the honor to man.

The Contentious

It has long been known that men are inclined to follow the ways of the world and the vanities of men more readily than to follow the matters of God. There were in Paul's day men who contended against the order of women veiling their heads in times of worship—praying and prophesying. This was the cause of his careful explanation regarding this matter. Other contentious matters were dealt with in this epistle. I Cor. 1:11; 3:3; 11:18, 19. In no case did the apostle justify the contentions. Neither in this matter of worship did he grant the claims of the contenders or opposers. "If any man seem to be contentious, we have no such custom, neither the churches of God." Paul knew the customs of the churches at Rome, Antioch, Asia, Macedonia, Achaia, and Corinth. Nowhere did women worship unveiled. Was the contender only a man, or was it the congregation, or perhaps only one woman of the congregation? Since Paul proved that the principle of worship prevailing in the church of God was right, it was the manner to be applied to all worshipers in the churches. Verse 13. Then by what authority, or by whose opinion do women in the churches today pray and prophesy unto God, and before God, unveiled?

The Honors

To Jehovah God, eternal, most high, and most glorious, be the highest honor. It is His will and His Word that is honored and obeyed when men worship with uncovered heads in worship and service, in prayer and prophesying. To Jesus Christ, who is the head of man, be honor given, whom angels also honor as their Lord, and men delight to honor, for they are His representatives on the earth. Let man be honored, not with divine homage, but with human acknowledgment as the creature of God's choice to show honor to God and Christ whose image he bears. Let Christian men recognize in each other that divinely appointed place of bearing the image of the Lord and honor it by a holy and obedient life worthy of the respect of man and woman in the church and modestly pray with uncovered heads. Let

(Continued on page 29)

EDUCATIONAL

An Evaluation of the Revised Standard Version

By Ford Berg

Much controversy has raged around the publication of the Revised Standard Version of the Bible. It has been highly lauded by its compilers and publishers, while some of its foes have denounced it as blasphemous. In this welter of voices it has been a bit difficult to get an unbiased appraisal of its value. The Mennonite Church has appointed a competent committee to study it carefully and to make an official report. In this article Bro. Berg attempts to evaluate it in the light of evidence which he has examined.

It appears that the greatest publishing event during 1952 was the publication and distribution of the Revised Standard Version of the Holy Bible. While pros and cons continue unabated on the worth of this translation, it is well to look at the background and note the origin, purpose, and scope of this book.

The revision was authorized in 1929 by the International Council of Religious Education, an interdenominational agency representing 40 major Protestant church bodies in the United States and Canada. The assignment to the 32 scholars, representing all major denominations, was to produce a new version "in the light of the results of modern scholarship . . . to be designed for use in public or private worship and to be in the direction of the simple classic style of the King James Version."

The actual work was begun in 1937, with the committee divided into Old and New Testament sections. The New Testament was completed in 1945 and published in 1946. The final editing of the Old Testament was completed in October, 1951, and it was published on September 30, 1952.

The Bible which is in general use today is the King James Version, published first in 1611. With the persecution of that period over, it was "appointed to be read in churches." Since that day many translations have appeared. Translations of the New Testament include more than 1,000 languages or dialects. The Old Testament is translated into more than 500 languages.

It is clear that the Word of God never changes. But it is equally clear that language changes. There is a change every century, nearly every generation. We recall that new words were added to the English language during and since World War II.

Evidencing the transition of language are the new words now in our vocabulary such as blitzkrieg, jet, jeep, A-bomb, antihistamine, penicillin, sulfa, and nylon. The addenda to a large dictionary lists even Barred Rock (chickens), cheeseburger, and upside-down cake.

With the entrance of new words into the English language no doubt an equal number of old words have gone out or have changed their meaning.

Here, then, is one of the basic reasons for the need of a new translation in the language which we speak today. About 300 words in the King James Version have so changed their meaning that they are in many cases misleading. "Suffer" (Mark 10:14) in 1611 meant what "permit" means today. "Let" (Rom. 1:13) used to mean "hinder," now means the opposite. "Conversation" in 1611 was not a lot of idle talk, but "behavior"; "comprehend" as used then, now means "overcome"; "prevent" now means "precede." II Cor. 8:1 in the King James Version says, "We do you to wit," meaning, "We want you to know."

A second reason for a new major translation is that the King James translators had only a dozen or so late medieval manuscripts of the New Testament. New manuscripts have been found, assuring greater accuracy concerning the words as they were first written by inspired men of God. A few words had been injected by monks who sought in some cases to clarify the passage and by mistake in other cases. If we today would take a book and copy it in longhand script, and then have others make additional copies from the second copy, and so on, no doubt we would err in a few cases too. The Biblical scholars' answer to this is to secure and compare the oldest manuscripts possible. Many new manuscripts have turned up since 1611. In fact, about a year ago a scroll, older than any previously found and containing Isaiah's message, was found near the Dead Sea.

A third reason that more accuracy is wanted is because of the contributions of archaeology in helping understand the meaning of words, idioms, and grammar. Those who know even a little of German, Greek, or some other language, know that in some cases the sentence construction is not at all like the English. The opinion held for centuries was that the New Testament was written in the classic (scholarly, aristocratic) Greek language. Researchers found to their amazement that it was written in the everyday Greek of housewives and schoolboys and that the classic Greek did not always convey the right meaning.

The revision committee was appointed specifically to take care of these matters, which had been known to scholars and Bible students for years. Through a process of correction, cross-checking, and consultation, the committee finally published the New Testament in 1946 and the Old Testament in 1952. Many people seem to have forgotten that the New Testament has been on the market for six years.

The Revised Standard Version is, of course, not the first attempt to translate the Bible into modern language. One of the first of these translations of the New Testament was the Twentieth Century New Testament, published by Revell and copyrighted in 1900. This is now out of print. Many are familiar with modern New Testaments such as Williams, Weymouth, Basic English, Goodspeed, and Moffatt. There are about 50 modern translations of the New Testament and a few of the Old Testament.

The idea, then, of improving upon the King James Version is not a new one. In fact, the King James Version has been improved upon many times over the years, for from time to time new revisions were made which included hundreds of changes in the text and in marginal readings, as well as in spelling, and punctuation.

Naturally there has been some criticism of this new version. Many of the charges are rather trivial and not too well founded, and some are made by men who are not scholars. Others are directed against the personnel of the translators and the sponsoring body. We need to look at the charges fairly and squarely, for no body of translators can be perfect.

One of the serious charges is that the virgin birth of Christ is eliminated. In Isaiah 7:14 the King James Version says, "Behold, a virgin shall conceive . . . ." The RSV says, "Behold, a young woman shall conceive . . . ." Some scholars say that this translation is entirely possible and does represent what was said at the time. Also, since the New Testament states clearly that Christ was born of a virgin, we need not be alarmed that this new translation upsets the Word of God. Only Hebrew scholars can give us guidance on this.

Another change has been the elimination of the old English form of "thee," and "thou." Instead, the translators have used "you" and "yours" in all cases where they feel the references do not apply directly to Deity. It becomes a real problem whether they should not have used the solemn style in addressing Christ, although there were necessarily people who addressed Jesus who did not know or recognize Him as divine.

There are dozens of other charges brought against the new translation, most of which end in the same type of problem—did the translators faithfully follow the original, or did they interpret rather than translate? It is clear that any critic of the new version should be well versed in the original languages. It is also clear that most of us will need to leave these disputed points with the scholars, and here the confusing thing is that the scholars in a few instances do not agree.

While the Revised Standard Version is not without its faults, it is of interest to know that J. A. Huffman, a well-known Mennonite scholar and conservative theologian, says that the great atonement passages are

secure in the RSV (See Dec. 11, 1951, **Gospel Herald**):

"It was a joy to discover that the great atonement passages relating to justification were translated in perfect accuracy and loyalty to the original Greek. . . . Similarly, a checking of the great atonement passages relating to the doctrine of redemption resulted in the satisfaction that an excellent piece of work had been done in making these statements glow with their revelation of present and final redemption through the blood of Christ."

It is also a satisfaction to know that about 80 changes have been made in the New Testament since 1946 when it was first published. Let us hope that further changes will be made to improve later editions of the whole Bible.

Our people need to remember that the Mennonite Church has not approved the RSV, and in line with past practice it probably never will. She has never approved any version, although Martin Luther's German Version and the King James English Version have been generally accepted by us in public and private worship. The Mennonite Publishing House has advertised the RSV but does not claim that it is the final word in translations or that it should supersede the King James Version. It has similarly advertised and sold other modern versions without officially approving them.

We can be glad that in the RSV we have a Bible in the language which English-speaking people use today. Scholars, whom we have every reason to respect because of their knowledge of Hebrew and Greek, say that it is a good translation, in many cases more accurate in its renderings than the King James Version.

The Mennonite Publication Board recently appointed the brethren Harold S. Bender, Chester K. Lehman, and Millard C. Lind to make a thorough study of this new version. These men have a good working knowledge of the original languages. They will be able to speak authoritatively on its merits or demerits. They may not attempt to approve it or to authorize it, but they will be in position to give sound and helpful guidance as to its value to us for study purposes and for use in public and private worship.

Whether the new version will supersede the King James Bible is not a question at present, for in spite of its large sale the latter will no doubt outsell it for many years. Like its German and English predecessors it will have to prove its worth to our church over the years. It must meet the same test throughout the English-speaking world.

Scottdale, Pa.

Summer Bible Schools in Europe

By Tina van der Laag

The call of Europe for summer Bible schools presents a great challenge to the Mennonite Church to publish summer Bible school material in foreign languages. This article tells how this work is appreciated.

It is seven o'clock in the morning as I go out to open the shutters.

"Tante," calls a voice from a third-floor window across the street, "is today Monday?"

"Yes, Etta, today is Monday," I smile, waiting for her answer.

"Then today I can come to Bible school."

Eight o'clock—the rooms are arranged, books and materials laid out. The bouquets of field flowers need a bit of fresh water and a few pictures must be tacked up. The doorbell rings. There they stand--Etta and Klauschen, Doris, Karl Heinz, and Baldur.

"Is today Bible school? Isn't it nine o'clock?" This question is repeated many times in the next half hour as teachers and helpers arrive.

Almost nine o'clock, and there they come —almost thirty for the kindergarten and approximately twenty for the primary department. The twenty-four junior boys and girls meet in the afternoon since our house is not large enough for all groups at the same time.

As the youngsters enter the rooms they are immediately interested in the pictures on the wall and wonder what they are about. We have our devotions and with all the children comfortably seated on blankets on the floor, we are ready for the story.

How they listen! Even the familiar story of the first Christmas seems to take on new meaning for them. They get acquainted with their workbooks and watch how the nice colored picture is being pasted in. As they study the picture of Jesus as a baby, how natural comes the thought to thank God for that wonderful gift He sent us on the first Christmas night, and how sincerely they all join in with a prayer of thanksgiving! The hours passed too swiftly, but each day brought new stories, new things to learn and to do, new songs and different activities. At first this class was merely a group of different children, but as the days went by they became a close group, working and worshiping together.

Blond Doris was shy and a bit uncertain at first. She had recently been adopted by a kind woman who owns a small fruit and vegetable store in the neighborhood. We had learned to know her earlier as she was temporarily in a children's home. She is very self-conscious and craves the security of being loved.

Little Klauschen loves to play in the dirt, and his hands always need a good scrubbing. His father and mother both work. He and his seven-year-old brother practically "live" in the street. He doesn't talk much, and it is often difficult for him to keep up with the group in their activities. But how he listens and remembers what is being told! He too is craving for love, which he gets in such small measure from his parents.

Karin is barely four and one of the youngest of the group. She and her six-year-old brother Günther are hardy little youngsters, always playing around the house. Their father has a crippled leg, the mother is not very strong, and there are many tensions. She can't always keep up with the older ones in the group, but she sits perfectly still and has an intent look in her large brown eyes. She gets so wrapped up in the story that she repeats a phrase over and over.

We could tell one story after another about our children in the Bible school. Over and over the profound lesson was presented in various ways, but so simply expressed in one of our favorite songs:

"Jesus loves me,
Jesus loves you,
Let's love each other,
As He said to do."

And now for some of our experiences with the older children. Udo is twelve years old and has a home with everything he could wish for. He is the center of attention there and has only one older married sister. But Udo has one problem, and that is he craves attention and will do almost anything to reach his goal. He knows how to lead the younger children. He never plays with children his own age. At first he tried to show off to the kindergarten group. He was invited to come in and listen to the story. This he did much to our surprise. He behaved very well. When the time came to hand out pencils and paper, he offered his help. Throughout the entire two weeks of Bible school he came early every morning to get the kindergarten class ready. He tried very hard to do the things just the way we would like them done. Udo has changed since this experience. He has found a great satisfaction in being recognized as a good helper and wants to continue being helpful. He has learned to play with boys of his own age and not be afraid to lose.

The city had arranged for the use of a large room in one of the official buildings for our closing program. Each group showed something they had learned—singing their songs or acting out a story. The parents were very much interested in the work that had been done during the class periods and examined closely the posters made by the different groups and the workbooks of the children. Such activities connected with religious instruction are quite unknown here. The other day I showed it to one of the Evangelical ministers who was interested in our program in the Nachbarschaftsheim. The materials which are translated from the Herald Summer Bible School Series into German here at Basel are superior to any educational material used here. Here is a task for the Mennonites in this field, not only to teach the children but to help their teachers to find more effective ways of bringing the Truth and the Life to the youth and the people.

Nachbarschaftsheim,
Kaiserslautern, Germany.

Book Reviews

Fifty Years with the Golden Rule, J. C. Penney, Harper and Brothers; 1950; 245 pp.; $2.75.

In this autobiography the well-known business man of our time, J. C. Penney, has done a good job of introspection. In a pleasing style he traces the development of those principles in his life for which he stood and upon which he built his business career. He proves beyond a doubt that Christian principles can be made practical and can be successfully adhered to in business. Although he gives clearly the reasons why he postponed uniting with the Christian church until later life, he does not justify himself but freely admits the error. One wishes that a man of his caliber had not only supported the church in a material way, but that the productive resources of his spiritual being might have been yielded much earlier to the service of the Master.

His testimony is very impressive when he tells how the Lord brought him low, first by financial failure during the depression of the 1930's, and then by impaired health, and then of his experience from which he emerged as a new being in body and soul. The finding of a new faith in God and the forming of a strong prayer life are evidences that the Spirit of God took hold of the man, and the reader will undoubtedly wish that more business men could be such men of prayer and of devotion to the principles of the Master.

Three things stand out prominently in the boon: First, his early adoption of and constant adherence to the Golden Rule as an applied principle in business; second, his early conception of and consistent practice of the mass distribution of goods; third, his new awakening to spiritual values.—A. L. Glick.

Amish Life, by John A. Hostetler; Herald Press, Scottdale, Pa.; 1952; 32 pp., illustrated, bibliography; 50 cents.

Very few of those who have written on the theme of the Amish have been adequately qualified for that task. The Amish are a quiet, retiring people, reluctant to discuss their way of life and deepest convictions with strangers. Even those who have lived neighbors to them for many years have difficulty in understanding their convictions. Only one who has been a member of the group can understand their life. It can not be explained to others properly, however, even by their most able members. The person best qualified to interpret the Amish and their way of life is that individual who has been a member of their group for many years, who has left them and can now look upon them from the outside with a high degree of objectivity, who retains respect and sympathy for them, who has a thorough mastery of Mennonite and Amish history, who has specialized in rural sociology, and who is then able to write what he knows about them in language that the average reader can understand.

Such a writer is John A. Hostetler, author of *Amish Life.* A native of the Mifflin County, Pennsylvania, Amish community, he has had wide contacts with other Amish settlements. He has also studied them intensively in his graduate courses and therefore uses the scholar's approach to insure the accuracy of this popular study. His *Annotated Bibliography on the Amish,* published in 1951, reveals in part the extent of the research that is back of his latest booklet.

A short popular study such as *Amish Life* has long been overdue. Although many books, booklets, and articles have been written on the Amish in recent years, a large share of these are inaccurate, even though in many instances the treatment has been sympathetic. Now that Hostetler has written his booklet, for the first time there is available a short, popular, accurate, sympathetic, yet constructively critical, account of Amish life. It is hoped that this booklet may soon displace the inaccurate and misleading treatments now on the newsstands and in the bookstores of Pennsylvania and other states where tourist interest in the Amish is high.

Produced on slick paper, both the print and the pictures are clear and attractive. The outside cover is a full-page picture of two Amish lads, the younger of whom is the writer of *Amish Life.* Using simple language and clear descriptions, the author with almost a racy style holds reader interest to the very end of the booklet.

Section headings such as "Who Are They?" "Where Do They Live?" "What Keeps Them Separate?" "No Autos," and "Barnyard and Kitchen Education," suggest the variety of treatment in the sixteen topics of the study.—Melvin Gingerich.

Timothy's Twelve Months, by Joyce Boyle; Abingdon-Cokesbury; 1952; 94 pp.; $1.50.

Out of an experienced knowledge of what makes the 4-7 age group happy, Joyce Boyle, a kindergarten teacher, has written a little story for each month, based on everyday experiences which every child has or would like to have. These stories were written to be read aloud, and even though your child may not be a Timothy, or even a four-going-on-five, he will ask for more, when you once start reading. But if you should be so fortunate as to have a Timothy who will soon be five, as we have, then the book will become a real treasure—maybe even a bedfellow. The binding is made to take even such treatment in its stride; art and paper are good; and the type face is clear and large enough to make easy reading for the 8-year-old who wishes to read to little brother.

This is not in any sense a religious juvenile, but simply a collection of clean, well-told childhood experiences complete with a birthday party, a train ride, kindergarten, puppy-dogs, and a snowman.—Miriam Sieber Lind.

The Children for Christ, Andrew Murray; Moody Press; 1952; 191 pp.; $2.50.

The author of this volume was a pastor of the Dutch Reformed Church among the Dutch farmers of South Africa during the past generation.

(Continued on page 27)

COLPORTAGE EVANGELISM

(Continued from page 19)

sermon full of power, laying the Word of Life and the way of salvation before the crowds, and then lead in a prayer which would moisten the eyes of every hard sinner present. "Strong men would drop down on their knees on the stone pavement and cry to God for mercy. Mr. Willy never preached without a conversion."[5]

Mr. Taylor's father, a boy then of fourteen years, was used by this evangelist to sell the Bibles and Testaments. After six months of this association, he knew that there was no other work for him. He pleaded with his father to buy him a Gospel wagon, and then he set out in the work which proved to be his life vocation. He preached from the wagon and sold Bibles, Testaments, and Christian literature for his living. During the ten years following he visited more than four hundred towns and villages, and sold over 130,000 New Testaments and hundreds of thousands of pamphlets. Thousands of men, women, and children were saved through his ministry in those years.

III. Aids to Successful Colportage Evangelism

As in every other profession, certain requirements must be met on the part of the colporteur evangelist in order to be successful. Let us think of the colporteur evangelist as a salesman for God. A salesman, in the business sense of the word, is one who sells goods for another. He is able to supply some need or render a service to his customer. He must be able to lead him to think as he thinks, feel as he feels, and act as he would have him act.

A business firm requires a salesman to make three very definite studies before he is permitted to go into the field: his goods, himself, and his customers. A colporteur evangelist can do no less. Let us study first his "goods."

1. **A knowledge of the contents of the Book he is selling.**—He must be thoroughly acquainted with the Bible, so that he may turn to any passage when asked by the customer, or to explain something more thoroughly. I remember an experience my father tells about while selling Bibles in Argentina. He entered a small restaurant store and offered the lady proprietor a Bible. She seemed ignorant at first as to what this book might be. As my father explained its contents, she brightened up and said, "Is this the book which tells people to eat everything which is set before them and ask no questions for conscience' sake?" My father, surprised, replied, "Yes, it is, and I will find the passage for you." She ran for her glasses and gleefully read the Scripture twice, and then exclaimed, "I will buy three. I have several customers that won't eat some of the food I prepare, and I will put this sacred book before them, and then they will eat my food."

2. **A knowledge of self.**—He must understand thoroughly every quality of his being—physical, mental, and spiritual. He is taught that personality, which is the outer expression of his true inner self, is his greatest asset. He must first win his customer to himself before he can hope to interest him in what he is selling. Every negative quality must be discovered and driven out by the substitution of a positive one. He must put the interests of his God before his own interests. He may, or may not have a broad education. He must have a thorough understanding of self and a thorough command of self.

3. **A knowledge of the prospect.**—After he has made a close study of his goods and himself, the wise salesman then studies his customer. He should be able at a glance or by conversation to detect his needs, his likes, his dislikes, his buying power, his honesty, his disposition, etc. He is studying his customer while explaining his goods, trying to find something which will interest him in what he is selling. The colporteur evangelist is observant so as to help the man spiritually, and if he finds that he is ignorant of the plan of salvation, to deal with him that he might find Christ as his personal Saviour.

[1] *A Ready Reference History of the English Bible,* American Bible Society, 1935, p. 6.

[2] *Ibid.,* p. 12.

[3] *Ibid.,* p. 14.

[4] *The Gospel Wagon,* Charles Forbes Taylor, 1923, p. 10.

[5] *Ibid.,* p. 11.

[6] *Scientific Principles of Salesmanship,* Oda Lynn Dalton, Wichita Eagle Press, 1932, p. 28.

Aibonito, Puerto Rico.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

UNIT I, "LEARNING ABOUT FIRST STEPS IN SALVATION," will be discussed through the four topics in January. We have had the first one in the December issue of the CHRISTIAN MONITOR. We follow with the remainder in this issue.

For January 11 we have the topic, **How We Are Accepted of God.** This gives us a glimpse into the great love of God which caused Him to reconcile the world unto Himself through the sacrifice of His own Son, Jesus Christ. God cannot accept us unless we are willing to receive His Son as the Redeemer of our souls. This receiving includes a forsaking of sin and a hearty surrender to do all the will of God while we set our faith and hope in the Lord Jesus Christ as our Saviour.

For January 18 we have the topic, **Alive from the Dead.** Those who are yet unsaved are called "dead in trespasses and sins" (Eph. 2:1). Those who are saved are said to be "quickened," that is, **made alive.** The personality that through sin was under condemnation and doomed to judgment, has been changed by the quickening into a position of favor and fellowship. This is represented as a resurrection, or being "alive from the dead." This resurrected life becomes an instrumentality to serve the Lord in righteousness. Rom. 6:11-13.

For January 25 we have the topic, **How We Live with Christ in God.** We are not only credited with the redemption by Christ Jesus, but we are given to occupy such a spiritual fellowship in which the Spirit of Christ is in us while we are in Him. He occupies such a union with the Father that He is in the Father and the Father is in Him, and the redeemed ones are with Christ in God. "Abide in me, and I in you" expresses in the figure of the vine and branches what the nature of our union is with Christ. We are connected; the life-giving Spirit flows through our life; this living Spirit is the divine nature of God which dwells with and in us when we are in the fellowship of the Son, our Saviour and Master and Lord.

For February 1 we have the topic, **Why People Feel Guilty,** under Unit II, MAINTAINING THE ASSURANCE OF SALVATION. Guiltiness has to do with a responsible being who has become acquainted with standards of right and wrong by revealed laws or by an inner consciousness of a law. When this is violated because of willful transgression or because of an inner sinful nature, the conscience of the individual has a **feeling of guilt,** or self-condemnation, that brings a fear of consequences executed by higher authority. Conscience is a law of our being through which the Creator has constituted us responsible beings.

"There is None Righteous"

A guilty soul, by Pharisees of old,
  Was brought accused alone,
But Jesus said, "Let him without a sin,
  Be first to cast a stone."
There is none righteous, no not one, all, all have sinned,
There is none righteous, for all have sinned, and come short of the glory,
  the glory of God, come short of the glory,
  Come short of the glory, of the glory of God.

—G.M.J.

HOW WE ARE ACCEPTED OF GOD

Hebrews 9

Topic for January 11

* * *

MOTTO

"Accepted in the beloved."

MEDITATIONS ON THE TOPIC

I. **The Plan of God to Make Us Acceptable.**—The law of righteousness and justice says: "The soul that sinneth it shall die." Sin must be met with its proper judgment if the righteousness of God is to be maintained and the holiness of God is to be preserved. We have seen how man is unholy and unfit for the presence of God. But God is not only just but is full of wisdom and mercy. He has no pleasure in the death of him that dieth. He has prepared a plan of salvation that satisfies the demands of justice by preparing a "propitiation" by which He may still be just and also a justifier of ungodly men who meet the conditions for the propitiation which God has prepared. Cf. Rom. 3:19-26.

No amount of works which we can do can satisfy the demands of righteousness. Good works cannot atone for the sin of man, and no payment of any kind is sufficient to pay the debt of sin, unless it is a payment that meets the approval of Him who is true and righteous altogether. A worthy One must be found who is fit to make an atonement. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore" (Heb. 7:26-28).

God prepared and gave the sacrifice and the One who is worthy when He gave His only Son to take the place of man. "He was tempted in all points like as we are, yet without sin" (Heb. 4:15).

And while there is nothing that can be done to merit the forgiveness and release from judgment for sin, God does not bestow His salvation upon unwilling and impenitent subjects. So in the plan of salvation we have such expressions as, "Whosoever will," "Repent ye," "Confess our sins," "Confess with thy mouth the Lord Jesus," "Believe in thine heart," "Obeyed from the heart." These expressions show that God expects that those who are to receive the free salvation are ready to meet the conditions that enable Him to give it because of the sacrifice of the Son of God whom we have received. Jno. 1:11-13.

II. **The Text.—Heb. 9.**—This chapter recalls the typical services in the tabernacle and how they were used as a figure of the real sacrifice of Jesus Christ who serves in the tabernacle of heavenly things. His blood is the real sacrifice fulfilling all types and figures, and it effects the **true payment** of debt for transgression and sin, of which the blood of animals was only a type to be fulfilled with the reality. It is through Him that we have an approach to God "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10: 20-22).

OUTLINE STUDY

I. The Need for Sacrifice.

1. The Passover (Ex. 12).
2. Establishing a covenant (Ex. 24:3, 4).
3. Offering for sins and trespasses (Lev. 4, 5).
4. Offerings to make atonement (Lev. 16).
5. No forgiveness without shedding of blood (Lev. 17:11; Heb. 9:22).

II. Christ Our Sacrifice.

1. Christ our Passover (I Cor. 5:7).
2. The Lamb slain from the beginning (Rev. 13:8).
3. The Lamb that takes away the sin of the world (John 1:29, 36).
4. One sacrifice for ever (Heb. 9:12, 26-28; 10:12).
5. The New Covenant in His blood (Heb. 8:6-13).
6. Our Mediator opening the way to God (Heb. 10:19-22; I Tim. 2:5).

III. Our Standing in Christ.

1. Redeemed by His blood (I Pet. 1:18, 19).
2. Justified by faith (Gal. 3:24; Rom. 3:28).
3. Justified from all things (Acts 13:39).
4. Children of God (Rom. 8:16; I John 3:2).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Sacrifice.**
2. Old Testament Sacrifices.
   a. The Passover.
   b. Offerings for sin.
   c. Offerings of fellowship.
3. Our Acceptance with God.
   a. Through Christ's sacrifice.
   b. A new standing in Christ.

For Seniors.

1. The Need for Sacrifice.
2. Christ Our Sacrifice.
3. Our Standing in Christ.

PERSONAL THOUGHT

Have we accepted God's plan for acceptance before Him? Then we have a safe and sure position which no one can take from us.

SEED THOUGHTS

Arise, my soul, arise;
Shake off thy guilty fears;
A bleeding sacrifice

In my behalf appears;
Before the throne my surety stands,
My name is written on His hands.

He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
"Forgive him, oh, forgive," they cry,
"Nor let the ransomed sinner die."

My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And "Father, Abba, Father," cry.

—Charles Wesley.

ALIVE FROM THE DEAD

Jno. 11:17-46

Topic for January 18

MOTTO

"God . . . hath quickened us."

MEDITATIONS ON THE TOPIC

I. **Made Alive from the Dead.**—There are two kinds of quickening. The one is that marvelous renewal of life in one who has died a natural death and through the life-giving power of God has been resurrected. The other is even more glorious in that it takes hold of the soul that is dead in trespasses and sins and gives that soul a divine nature in which the sins of the past are all pardoned and the soul in its sinful nature has received such a renewal that it is found in favor and fellowship with God.

Lazarus was made alive from a natural death to be among men as he had been before. As far as we know he died again when God was ready to have his earthly work finished. But men and women who have received the Gospel of Jesus Christ are made alive from a death that existed while they were lviing in the body, alive in all respects as others. The term "dead" here means that they have no relation of peace with God and they are under condemnation which must lead to eternal separation and torment in realms apart from God. The term "life" in the spiritual sense, means that that relationship of enmity with God has been changed to peace and fellowship because the atonement for sin has been accepted and God's Spirit has wrought a life within that is in harmony with God. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). To prove the liveness of the one who is quickened we see the good works which the new life has enabled the saved one to perform—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Such a passing from death unto life has been wrought in those who have heard and believed. Jno. 5:24. It is a better resurrection than the mere resurrection of the body. The resurrected body will some day be the experience of every one. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28, 29). "The resurrection of life" will be to enter into glory with Christ. Phil. 3:21. "The resurrection of damnation" will, of course, be the experience of those who have left this earthly life **without** spiritual life as experienced in conversion and maintained through grace unto the end (Heb. 3:14; 6:4-6; 10:26-31), and will make them partakers of the second death in eternal torment. Rev. 20:14, 15.

II. **The Text.—Jno. 11:17-46.**—This tells the story from the time Jesus found Lazarus dead four days to the act of raising him from the dead and its effect upon the people and the leaders.

OUTLINE STUDY

I. The Living Dead.
1. God's wrath on the unbeliever (John 3:36).
2. Dead in trespasses and sins (Eph. 2:1).
3. The unloving abide in death (I John 3:14).
4. Those living in pleasures are dead (I Tim. 5:6).

II. A Miracle of Grace.
1. Born of the Spirit (John 3:5-8).
2. A new creature (II Cor. 5:17).
3. Passing out of death into life (I John 3:14).
4. Born again by the Word of God (I Pet. 1:23; Jas. 1:18).
5. Quickened by His grace (Eph. 2:5).

III. Alive Forevermore.
1. The believer never dies (John 11:25, 26).
2. Possesses eternal life (I John 5:13; John 3:36).
3. Has passed from death to life (John 5:24).
4. The obedient abide forever (I John 2:17).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Life.**
2. Unbelievers Do Not Have Spiritual Life.
   a. God's anger rests on them.
   b. The world is dead in sins.
3. The Christian's Life.
   a. Born again.
   b. Has eternal life.
   c. Will live with Christ forever.

For Seniors.
1. The Living Dead.
2. A Miracle of Grace.
3. Alive Forevermore.

PERSONAL THOUGHT

Jesus is the resurrection and the life. Death is no barrier to the believer who has Jesus as his Redeemer. The living have the mighty One to bring His own to the victory over the power of Satan and over the second death.

SEED THOUGHTS

"Newness of Life."—"As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). The matter of Christian duty is here associated with that of Christian life.—Doctrines of the Bible.

By nature man is dead in sin (Eph. 2:1); the new birth imparts to him new life—the life of God, so that henceforth he is as those that are alive from the dead; he has passed out of death into life. Jno. 5:24.—Evans.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

Necessity of a New Birth.—Jno. 3:6: "That which is born of the flesh is flesh"—and it can never, by any human process, become anything else. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). "They that dwell in the flesh cannot please God" (Rom. 8:8); in our "flesh dwelleth no good thing" (Rom. 7:18). The mind is darkened so that it cannot apprehend spiritual truth; we need the renewal of the mind. Rom. 12:2. The heart is deceitful, and does not welcome God; we need to be pure in heart to see God. There is no thought of God before the eyes of the natural man; we need a change in nature that we may be counted among those "who thought upon his name." No education or culture can bring about such a needed change. God alone can do it.—Evans.

HOW WE LIVE WITH CHRIST IN GOD

Colossians 3

Topic for January 25

* * *

MOTTO

"Created in Christ Jesus unto good works."

MEDITATIONS ON THE TOPIC

I. **Living with Christ in God.**—Jesus said to the perplexed disciples: "At that day ye shall know that I am in my Father, and ye in me, and I in you" (Jno. 14:20). Jesus was talking of the spiritual rather than the physical indwelling. In the day when Christ would have ascended to heaven and the Holy Spirit would have come upon the disciples, they would understand something of the meaning of the spiritual realm in which the personality of one spirit dwells in another personality of another spirit. At the time Jesus was speaking, He had said a few moments before, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (Jno. 14:10). There was a perfect union of the Father and the Son and the Holy Spirit.

When the sinner has met the conditions for pardon and has been, through the work of the Spirit, made to be a partaker of the divine nature through the merits of the Redeemer who has made it possible to come to the Father; it is in Him that (Eph. 2:16-18) we occupy the position of "access." It begins to unveil what is meant when Jesus said, "No man cometh unto the Father, but by me" (Jno. 14:6). Man by nature is sinful. Man could never atone for himself. His dwelling in the Father must be in the merits of the Redeemer. This Redeemer, Jesus, is the perfect God-man who is acceptable to the Father and who through His perfect sacrifice makes all who believe in Him acceptable. This is our standing which Paul describes in our lesson text—Colossians 3. The old nature is dead according to the legal standing, but the redeemed personality has secured a place of acceptance "in Christ" which enables us to dwell in God with Him.

"For ye are dead, and your life is hid with Christ in God." Jesus is our reserve credit by whom we dwell in God. Here in the flesh His Spirit is dwelling within us. In glory at the right hand of God we have our Jesus in whose merits we have the assurance of our relation with God. Our life is in glory in the person of Jesus. When He appears to take His place in the judgment of men, we are secure in Him already—"our life is hid with Christ in God." Now when we live the earthly life we have our "affections on things above" where our King is seated on the throne with the Father. Col. 3:2.

II. **The Text.—Col. 3:1-25.**—This chapter reveals what the life of the Christian is like, whose life is hid with Christ in God. His whole devotion centers around the Christ by whom the believer has a standing before God. The old carnal nature is mortified and put off. The new and godly nature is put on with all the graces that belong to it. The motives in the life center in the name of Jesus. Whatever our station in life, and whatever the work we do, it is done as unto the Lord from whom we expect the reward.

OUTLINE STUDY

I. Our New Life in Christ.
1. Identified with Christ in His death (Rom. 6:8; Col. 2:20; 3:3).
2. United with Christ in His resurrection (Rom. 6:11, 13; Eph. 2:5; Col. 3:1).
3. Living in Christ (Gal. 2:20).
4. A life hid with Christ in God (Col. 3:3).
5. Heirs of God (Rom. 8:17; Gal. 4:7).

II. Living as Citizens of Heaven.
1. Putting God first (Matt. 6:33).
2. Having our citizenship in heaven (Phil. 3:20, R.V.).
3. Setting our affection on things above (Col. 3:1, 2).
4. Being a light in the world (Matt. 5:16).
5. Obeying God (John 15:14).

III. Representing Christ on Earth
1. As His ambassadors (II Cor. 5:20).
2. Abstaining from fleshly lusts (I Pet. 2:11).
3. Living holy lives (I Pet. 2:9).
4. Interpreting the Bible for our day (II Tim. 2:15).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **in Christ.**
2. Our Life in Christ.
   a. United with Him in His death and resurrection.
   b. Having the Holy Spirit.
   c. Becoming heirs of God.
3. Living for Christ on Earth.
   a. Obeying Him.
   b. Winning others to Him.
   c. Looking for His return.

For Seniors.
1. Our New Life in Christ.
2. Living as Citizens of Heaven.
3. Representing Christ on Earth.

PERSONAL THOUGHT

Is Christ the central figure in my life—my King, my Intercessor, my Teacher, my Advocate, my Hope, my Life, my Heavenly Treasure, my Redeemer? Then the world and its vain pleasures are nothing. Christ is my ALL.

SEED THOUGHTS

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine.
—Henry Harbaugh.

Look, ye saints, the sight is glorious,
See the "Man of sorrows" now,
From the fight returned victorious,
Ev'ry knee to Him shall bow.

Crown the Saviour! Angels crown Him,
Rich the trophies Jesus brings;
In the seat of power enthrone Him,
While the vault of heaven rings.

Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His name.

Hark! the burst of acclamation!
Hark! these loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords!
—Thos. Kelly.

WHY PEOPLE FEEL GUILTY

Psalm 56

Topic for February 1

MOTTO

"Against thee . . . have I sinned, and done this evil in thy sight."

MEDITATIONS ON THE TOPIC

I. **The Reason People Feel Guilty.**—The knowledge of sin has come by the acquaintance with the law. Rom. 3:20; 7:5-12. There is a depraved nature that works after its own desires, but it does not always affect the inner sense of right and wrong until the conscience comes in contact with the law which reveals that our desires and deeds are in violation of what the law of right has revealed. Those who have not had a revelation of law do have a law written in their being that causes them to be pricked in their conscience when they have violated their own sense of right. Rom. 2:14, 15. With awe, we confess, as we see the working of the inner conscience, that we are "fearfully and wonderfully made" (Ps. 139:12-14).

We discover, by our contact with the law, by our inner sense of right, or by God's written revelation, that there is a sinful nature in us that does not even respond to our knowledge or feeling of the right. Rom. 7:8-23. When we have this experience of powerlessness to do the good that our conscience tells us is right, we have a sense of guilt, overpowering and distressing. It makes us long for deliverance, especially if we are conscious of a God of righteousness who knows and will judge our sins. Rom. 7:24.

At the point of conviction, when a person has found out the hopelessness of being free to do right because of a sinful nature, is the point where the redeeming grace of the Lord Jesus Christ can be applied and the redemption price can be accepted by faith so that God can justify the sinner by forgiving his sin and giving him the gift of a new life. Rom. 8:1-4. And when the soul responds to this newly found experience by an obedient submission to the promptings of the Holy Spirit who has taken up His abode, then there is power to do what is known to be right and a clearness of conscience because the past has been forgiven and the present experience is "walking in the light as he is in the light" (I Jno. 1:7). Then follows the fellowship in which **continuously** one may experience and know that "the blood of Jesus Christ his Son **cleanseth** us from all sin." This is not only a past cleansing but a present, constant act in those who are sincerely walking and trusting. When this is understood, then **the sense of guiltiness has passed away.** I Jno. 1:9.

II. **The Text.—Ps. 56.**—The Psalmist called upon God for help from enemies that would swallow him up. He calms his fears by trusting in God. He builds his expectation upon God's Word. He knows that the Lord is on his side. He is true to the vows that he has made before God and knows that God has accepted him and has delivered his soul from death. He is confident of the future.

OUTLINE STUDY

I. The Stains of Sin.
1. Sins as scarlet (Isa. 1:18).
2. Hands defiled (Isa. 59:3).
3. Pollution from head to foot (Isa. 1:6).
4. Corrupt nature (Eph. 4:22).

II. Dealing with Our Guilt.
1. Accepting God's mercy (I Tim. 1:13).
2. By way of confession (I John 1:9).
3. By forsaking sin (Prov. 28:13).
4. By resisting the devil (Jas. 4:7).

III. Having Confidence Toward God.
1. Reading the Word (Ps. 119:11).
2. Returning praise and thanksgiving (Heb. 13:15).
3. Building on the Rock (Matt. 7:24).
4. Maintaining fellowship (I John 1:3).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Guilt.**
2. Sin Brings Guilt.
   a. Conscience accuses us.
   b. The Bible shows us sin and punishment.
   c. God's anger rests on sin.
3. Being Happy Before God.
   a. By confessing and turning from sin.
   b. By accepting God's mercy.
   c. Praising and loving God.

For Seniors.
1. The Stains of Sin.
2. Dealing with Our Guilt.
3. Having Confidence Toward God.

PERSONAL THOUGHT

When I walk after the flesh and do not respond to the plan of God I have a consciousness of inward corruption and guilt, because of transgression. But when I receive Christ as my deliverer, I am made free.

SEED THOUGHTS

A bad conscience embitters the sweetest comforts; a good one sweetens the bitterest crosses.—Selected.

My sin—oh, the bliss of this glorious thought—
My sin—not in part but the whole,
Is nailed to His cross and I bear it no more.
Praise the Lord, praise the Lord, oh, my soul!
—H. G. Spafford.

No works of the law have we to boast,
By nature ruined, guilty, lost;
Condemned already, but Thy hand
Provided what Thou didst demand.
We take the guilty sinner's name
The guilty sinner's Saviour claim.
—W. P. Mackay.

BOOK REVIEWS

(Continued from page 24)

He was intensely zealous and spiritual, a leader whose influence has been felt far and wide. During his lifetime he wrote about 250 books and pamphlets, some of which have come to be classics in the field of Christian literature.

The original book as written by Murray contained 52 chapters. As reprinted by Moody Press in this edition, 20 chapters have been omitted. If the chapters that have been omitted are as good as those included, one wonders why they were omitted. In the preface, Murray states that he felt pressed to write this book because at that time there existed no systematic Biblical book treating upon the training of children. I would say that he succeeded in meeting this need very well.

This is a book that I would urge all parents and prospective parents to read very carefully and prayerfully. Of the modern books that I have read on this subject, none have surpassed this one for a simple, plain treatment of the subject. Mr. Murray writes in simple, unadorned, untechnical language, and a parent does not need a college training to understand what he is trying to say. The atmosphere is not that of a college professor trying to solve the problem of juvenile delinquency by complex philosophic and scientific formulas, but that of a kindly, knowing, sympathetic pastor meeting the problem of parents and children with the open Bible. In keeping with the deeply spiritual tone of the book, each chapter is closed with a short prayer. We need such a book for such times as these.

In only one point would we differ with Mr. Murray. Being of the Reformed persuasion, he naturally believes in infant baptism. In no place does he openly advocate it, but at several places he intimates it.

The book is well bound and printed, but there are several typographical errors throughout the book, such as inverted lines and misspelled words.—Earl R. Delp.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

CONFESSING AND FOLLOWING CHRIST

Matthew 16:13-25

Lesson for January 11, 1953

The question of how Christ was regarded in His day was more than of passing interest. To acknowledge that the prophecies had been fulfilled and that the Messiah had come required conviction and the knowledge. God was manifested in the flesh to the satisfaction of many of Christ's followers. John stated that that which had been seen and handled, which was from the beginning, would be declared as being the Word of Life. Christ knew the importance of His disciples recognizing Him as the One in whom was vested divine authority. Otherwise their witnessing would be ineffectual. Keeping discipleship a secret is not Christ-honoring. His true followers will confess Him in words, by baptism, by service, and by support of the church. The Christian answer to Christ's question is not derived by reason. It is a discovery in faith.

Verses 17-20. Peter's confession of Christ as the Son of the living God was honoring and correct and drew the great expression of pleasure from Christ. This supreme concept of discerning the true nature of the Lord Jesus is a vital acquirement for every follower of His. And they who will to do His will shall know this truth. To have it is to share it, for the Spirit that agrees and becomes our spirit gives both utterance to the confession and liberty to the possessor for witnessing. This faith-rock, imparted of God, makes of each believer a "Petros" grounded in truth. The church is God's building, and Christ is the builder. The Master builder can use only rock, men of faith, as material in His building. The confession of faith is not a human utterance, and being divine, it is unctionized of the Spirit, and usable under divine blessing for gendering faith and rock-like characteristics in others. The time was nigh for the keys of the kingdom of heaven to be entrusted to faithful apostles. Peter was to see greater things at the great in-gathering of Pentecost and by being shown at the beginnings of the church age that the Gentiles should also be admitted.

Verses 21-23. Jesus here declares to His disciples that the way to be the Saviour is by way of sacrifice. Peter, who rose above flesh and blood in his great confession, now stooped to suggest that sacrifice should not be the lot of Christ. Here we are given a peep into the mystery of godliness, in God's needing to give His Son a living sacrifice to atone for human sin. So inherent a necessity was the passion of Christ that any contrary suggestion was an offense and satanic. May we learn wisdom and not desire the joy of salvation without the cross.

Verses 24, 25. The cross holds a key position in Christian faith. Christ's words, "It is finished," are still perfectly true. In Him the price of forgiveness was paid. Man can give his life, not as a means of salvation, but in consequence of Christ's redemptive work for him. To gain in the world at the cost of a soul is never good bargaining. To follow Christ is to have the mind of Christ. Christ-likeness attends the path of duty.

WITNESSES OF HIS GLORY

Matthew 17:1-8, 14-18

Lesson for January 18, 1953

Verses 1-8. In this instance of Jesus' going apart for prayer He took with Him three of His disciples. It is well that we have these witnesses to the events following. The contrast of approach to the occasion is outstanding. Jesus, purposeful in prayer, experienced a transformation. The disciples, human and drowsy, were not likely to be due for special blessing at this time of prayer. To them it was but once more a call to prayer. To Jesus it was among the great moments of His life. He was prepared to respond appropriately to the occasion. Meeting with Moses and Elias was an encouraging experience. Luke says that they conversed about Christ's coming death at Jerusalem. They were given insight regarding the accomplishment of His redemptive work. The Saviour from this time on revealed more and more the sacrificial character of His mission upon earth. A new consciousness seemed to occupy Him as He approached the shadow of the cross. In wisdom God gave this preparation so that frustration should have no place at His death. Assuringly God spoke from the brightness of the cloud, "This is my beloved Son." This source of holy joy could give Him new confidence of victory and enable Him to endure the cross and despise the shame. Heb. 12:2. The presence of the heavenly visitants supplied a link with immortality and served to remove any doubt concerning the triumph of the Saviour in His resurrection.

The lesson for the disciples was one of faithfulness and prayerfulness. Any experience with Jesus may become a memorable and rare occasion. This memory of the holy mount would ever be cherished. II Peter 1:18. Prayer is business with God and never trifling. For the three a new faith in their Master was preparatory for the difficult days in which they would be belated in their understanding.

Verses 14-18. The needs of the world continue while disciples are on the mountain. Revitalizing in the secret place is a requirement for meeting these needs. The sad plight of the disciples below who failed in casting out the demon for the sufferer of epilepsy brought reprimand for faithlessness. Wholly following the Lord is a major task. If we can exercise faith much is possible. The followers of Christ need experiences of victory rather than defeat in faith, producing calm trust in God to assure courage when the adverse days come. True faith implies more than believing in God. It calls for a committal to God, and faithful trust in Him, with confidence that He will bring it to pass. Ps. 37:5. Prayer is an accompaniment of such faith.

JESUS TEACHES HUMILITY AND FORGIVENESS

Matthew 18:1-4, 15-22

Lesson for January 25, 1953

Verses 1-4. The disciples of Jesus depicted the human element in various ways. Here they are ambitious concerning greatness. They choose to vie with one another about greatness in the kingdom of heaven and bring the question to the Master. These prominently figuring in the argument probably stated their own terms for having preference. As Jesus takes up the answer He turns their reasoning from themselves to unselfishness and humility. The chief characteristic set forth is childlikeness. The child nature is trustful, obedient, and loving, free from pride, ambition, and jealousy. Christ could have given an exposition on humility, but the concrete lesson was preferable. How unpopular is this teaching in our day of self-assertion! Let us be diligent that we do not at heart despise those bearing some of the earmarks of humility. The need for the child-like spirit is as great today as when Christ taught it. Conversion and a childlike spirit are requisite to entering the kingdom of heaven. Self-discipline is Christlike.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Verses 15-22. Forgiveness is the only point explained by the Saviour in the Lord's Prayer, Matt. 6:14, 15. Forgiveness depends upon being forgiving. For a Christian to harbor contempt and ill will is wrong. It leads to evil consequences. The condition for entering the kingdom of heaven and for subjects of the kingdom is by the door of regeneration. Then love is shed abroad, helpfulness becomes the new nature, and the ways to offense and the causes for stumbling are far removed and not practiced. To forgive and to ask forgiveness is divine. Children taught to forgive and to be forgiving can more easily approach God for His cleansing at the acceptable time. The motto, "The best way to get even is to forget," might well be adopted under this principle, and the key to making it possible is to have the love of God shed abroad in the heart.

The importance of reconciliation is already seen in the teaching of the Sermon on the Mount. Every barrier and breach should be removed if possible in order to have a clear approach to God in fellowship and prayer. The procedure with offenders is to be reconciled person with person, or if necessary to be appropriately accompanied by witnesses and if that does not effect the desired results to make it a matter for the attention of the church. The spirit predominating throughout is unselfish, having in mind the souls that must be saved. The ultimate end of casting out the offender is only a measure after long patience, and where Satan has perniciously won the victory. The Church of Christ is a pure church; not chiefly tares, but predominantly wheat. Great conquests for the saints of God are theirs over their enemies and offenders by the zealous exercise of the armor of prayer and surgings of divine love.

POSSESSIONS AND THE KINGDOM

Matthew 19:16-26

Lesson for February 1, 1953

In the dispensation of the law material prosperity often accompanied the favor of God. In the time of Christ upon earth the choice of His disciples fell to men of very ordinary means and with little promise of material gain. The development of resourcefulness, that served well under difficult situations requiring unselfish effort, has often come by the discipline of poverty and hardship.

Verses 16-20. Many possessions alone cannot truly satisfy. The rich young ruler had some fine characteristics and noble practices, yet he failed to find in these the sufficiency for his craving soul. He sought the answer to eternal life and came to the right source when he appealed to Christ. His concept of "good" was as high as he could rise. Christ pointed him from himself to God. He needed the experience of being good (which could not be of himself) so that he might be able truly to do good. He needed understanding of the leading doctrine that eternal life is a gift only for the children of the kingdom of God. One thing lacking was sufficient to bar his right relations with God.

Verses 21, 22. Jesus' love for him did not hinder the plain handling of what needed correction in his life. Everything must be secondary in order to have the love for Christ supreme. His inner life must be quickened. His spiritual defect cannot be treated superficially. His reaction showed that he was captivated by his possessions.

Verses 23-26. Teachings concerning the dangers of riches. To humble oneself, to repent, to confess sin, to trust Christ, to commit wealth to Him, are all possible for the rich man, but as requirements they are hard. Riches foster a spirit contrary to Christianity. Riches foster a feeling of self-sufficiency and often of conceit. Riches bring the temptation to trust in wealth. Its cares and responsibilities crowd out attention and time for spiritual things. There is the temptation to spend selfishly. The rich man has the problem of surrender to God amidst the contentment of plenty and the means for obtaining more.

The Christian needs resources that serve under difficult situations. The kingdom of God should have many more rich men and women of God to whom He can entrust great possessions and from whom He receives His due returns. What great things could be accomplished for God if the church had what constitutes the lost riches of men who without God fail in the wisdom to dispense their wealth discreetly!

CHRISTIAN ORDINANCES

(Continued from page 21)

womanhood have the threefold honor which her station in life affords her. She may maintain her own glory and that of all womanhood by retaining the natural sign of her womanly glory, her long hair. She alone has the privilege of showing in the church the distinctions between the powers above, as shown by man, and the submission of man and woman to the power of God and Christ, when she wears the veil which is ordained for that purpose. Then by her token of submission she declares the glorious rank of all creatures, even of angels, who come and go and minister at the command of God in heaven and on earth.

Without the use of the symbols in the church the truth of the divine order and honors of God could not be set forth as they should be. Men lose sight of the personality of God and of Christ. They take the authority of religion and worship into their own hands. They strive for the equality of all things and bring strife and confusion. They fail to note that the spirit of submission of self and the exaltation of others is the only path of virtue and peace. Let honors be placed as God has ordained them and be manifested in the orderly manner of the worship of the Christian Church.

"If you insist on using a hammer, build something."

THE HEALED BACKSLIDER

(Continued from page 2)

"Will you by faith believe that He is doing it now, even if you have no feeling?"

"I will." Olaf rose from his knees feeling no different. For days he walked by faith rather than by feeling till God gave him just the verse that he needed. It came like a burst of light and Olaf started to clap his hands unmindful of the men he was working with. They paused to watch him praise God for a bit, saying to one another, "It really hit him hard." But to Olaf came Scripture after Scripture, one verse crowding on another showing all the things Jesus Christ was and did for him. He could not make the unbelievers understand how wonderful it all was, but the people of God readily understood.

"You will need to be careful to obey every prompting of the Spirit, for He can be quenched and grieved," his Christian friends cautioned.

Occasion to test this advice came soon in the revival meetings at the rescue mission. Everything seemed tied up. It just seemed the Lord could not work. Of the very few who responded one night was a man praying and seemingly getting nowhere. "You go pray with him," the minister said as he tapped Olaf gently on the shoulder.

The young man started to obey, when suddenly it seemed the Holy Spirit stopped him with the admonition, "You go instead and speak to John Holm."

"But, Lord, John Holm is in Alaska. He has been there for a year," and as if to prove the correctness of the thought Olaf's eyes swept the dismissed audience. To His amazement he did see John Holm. Instantly he obeyed the Spirit's prompting, but John seemed not at all inclined to yield. Now Olaf had ignored his pastor's request to heed what he felt was the leading of the Holy Spirit, and he was not going to be so easily deterred.

"John, the Lord told me to talk to you when I did not even know you were in the audience. I thought you were in Alaska, so I know the Lord is dealing with you. Won't you go forward?"

John continued to shake his head, but he no longer pretended to be wholly unmoved.

"John," continued Olaf, "you know me well enough that you know I would not lie to you. You know I never had any use for pretense, even to gain good ends, and I don't yet. Now, don't you think since the Lord told me to talk to you, you had better heed?"

John hesitated, and then to the utter amazement of Olaf and the little groups standing about conversing in low tones or just lingering to pray, he stepped over the bench in front of him. Forward he went, his long legs taking him over the top of the benches as if he must make it the most direct route to the place of prayer. Once there, he immediately fell to his knees and began to cry for mercy. Olaf followed by way of the aisle to pray with his old-time buddy. In the heart of young Jensen the resolution to follow the promptings of the Holy Spirit above all else was crystallizing. He knew not whither he might be led, but He meant to obey.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God

The Revolutionary American Election

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.—Romans 13:1.

The Republican Party, headed by Dwight D. Eisenhower, is on the threshold of taking over the national government of the United States of America. American revolutions are not brought about by bullets and the force of arms, but with ballots, the expression of the mind of the masses. The November election was the expression of more people than at any other time in the country's history. Tabulation showed nearly 60,000,000 ballots for the major parties. The winner's popular vote was over 32½ million. It is estimated that 61% of the voters voted. The final electoral votes were Eisenhower 442, Stevenson 89. Now that the election is history, and most of the nation is cooled off, it is timely to do some thinking about some of the fundamental things involved in the election. Some vital things are at stake. Allow us to suggest that **"prayers be made for those in authority."** It does not take a great intellect, or a profound thinker to know that these men in places of responsibility will need help from God Almighty. The nation has conferred power on the newly elected heads; may they too call on God for help "in this time of need." And, what a time of need!

Changing the Government

What did the American people mean by such a great avalanche of ballots during the November election? American voters have elected Dwight D. Eisenhower to be the next President of the United States. This they did in landslide fashion in the biggest outpouring of votes in the history of the nation.

Interpreters have been, and still are, busy telling us how and why it happened. Some say it was a revolt against "Trumanism." A large group feels that it was the personal popularity of the general himself. Interpreters also tell us that it was a revulsion against Communistic and Socialistic infiltration of the government. Millions feel that there has been altogether too much "bungling" in the handling of the Korean and Chinese situation. Others suggest it is a trend to a stronger nationalistic program.

The majority of interpreters and writers appear to be agreed at least on one thing, i.e., the American people believed that it was **"time for a change"** in our national administration. This would probably also have been the feeling of the nation if the Republicans had been in the saddle some twenty years. However, millions felt that the strange and dangerous mixture of liberals, radicals, Socialists, fellow travelers, near-Communists, and card-carrying Communists which came to Washington under Franklin D. Roosevelt and have been in high circles under Harry S. Truman, should be changed. This interpretation they say is highlighted by the fact that men who fought against all trends towards Communism have practically all been elected, and those who flirted with the same have been erased. Only one left-wing man was elected by a substantial majority, and this in a mining state where John L. Lewis evidently was the lone labor leader who was able to deliver votes.

Probably the best general interpretation of the election, a revolution in the American sense of the word, a turnabout comparable to that of 1932, is that the people called for a new team, a team more balanced, more devoted to the ideals of the nation. They called for a new direction in public policy.

They demanded that the drift towards the Socialist left be stopped, and that the new pilot, in the American tradition, steer a safe and sensible course down the middle.

The newly elected President and his associates will need the prayers and co-operation of the people in a large way. It is for this reason that we want to suggest some of these ideals in the latter part of this editorial. We trust that the new administration will not be a mere scramble between liberals and conservatives. It will be much easier to interpret the changes after the new President and Cabinet are functioning and new legislation has been propounded and passed. Christians should be vocal as to their expectations from the new government. New administrations are usually quite amenable to the will and the temper of the people. Other less constructive elements will be vocal in our national life. May we Christians pray that the President-elect, his Cabinet, and his associates in other responsible offices may have a desire for righteous causes, that they may have wisdom, discernment, vision, and courage that will safeguard them from political opportunism. May God Almighty grant it.

"Long may our land be bright
With freedom's holy light,
Protect us by Thy might,
Great God, our King!"

The Outgoing Administration

This monthly journal is deeply interested in the maintenance of peace. Recognition must be given to the Truman administration for many good things. It has been the costliest administration, but some of this money has been wisely invested. Peaceful achievements are more paramount and of more lasting significance than conquests of war. Point FOUR is one of these worth-while things. That is the sending of American scientists and agriculturists, dairy specialists, sanitation engineers, doctors, nurses, and others to the billion people who live in the so-called undeveloped areas. Critics call it socialistic. But America is the only country which could do such a task. This is cheaper than constantly handing out millions of dollars. It is a dynamic, bloodless, non-Communist revolution from poverty, hunger, disease, and ignorance.

Communists are able to match our guns, but they have no weapons with which to meet this "mighty concept." They fear it and hate it. So do the militarists and the warmongers. Millions of backward people all over the world are awakened to their right of a better way of life. Most of these are living in explosive frustration, and make good timber for revolution. Military-dominated parts of our press and radio make little of the success of this program. One reason—it does not make money for the steelmakers, shipbuilders, plane manufacturers.

Lately, news from India looks better. This nation was chilly towards the United States. One reason was that she is between Russia and the Western Powers. This demands for her a strict neutrality. Her situation is extremely difficult. A wealthy businessman, former governor of Connecticut, Chester Bowles, the ambassador to India since 1950, has accomplished much to make this resentful nation more agreeable. To tell the whole story would take too much space. The bombing of so many towns in Korea made this nation doubly belligerent. The key of this resurgence of democratic strength in Asia is Point FOUR. This concept is in line with the policy of the non-militarist churches. This kind of work is being carried on by the Mennonite Central Committee in many parts of the world. Besides, it is in harmony with the teaching of the Scriptures: **"If thine enemy hunger, feed him; if he thirst, give him drink."** This is a spiritual, creative force of good will.

The historian Arnold J. Toynbee recently said that our age will be remembered "not for its horrifying crimes or its astonishing inventions, but because it was the **first age** since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race."

The New President

It is very difficult to discuss the new President at this time. He has never held any major political office. This has been true of other great presidents, such as the only living ex-President, Herbert Hoover, and others. Sometimes this is an advantage. The election was a tough, hard-fought, and unpleasant campaign. But the people's decision was simple; they were fed up to the teeth and wanted a change. Whether it was Korea, corruption, twenty years of one party, high taxes, high prices, or Communism—they all added up to one thing. The Democrats, though in power, and headed by a personable, intelligent, suave, and literate individual like Adlai Stevenson could not stop this will to change. Naturally, Mr.

Eisenhower's opponents tried to discredit him. In Canada no public man would dare to fight the other party on such a low plane, and expect to be elected. All this makes it all the more difficult to say in advance what kind of President Dwight Eisenhower will make.

To evaluate men, one dare not listen too exclusively to his friends, and most certainly must not believe all his opponents say. This much can be said for Mr. Eisenhower, he learns fast. He seeks the counsel of men of vision and breadth of knowledge. He has yet to show a real grasp of domestic affairs. But as it has been proved that he can learn, so it is hoped he will make a good President.

Sitting on the Canadian side of the border, it would be easy to think that American elections are just one big circus. But that is not the heart of it. The Americans are a vital people with many things pleasant, but can be nasty. To get the attention of 155 million people something more than straight speeches seems to have to be offered. This may account for the "hoopla," which many of us do not appreciate. But Americans forget quickly. They hate a bad loser; so the day after the election they cool down and wish the winner success.

Some features of the elected President's accomplishment indicate possibilities for future good. First, labor union leaders could not deliver their votes in a block. Second, the solid South has been badly broken, making for the larger success of the two-party setup in the nation.

"Time" recently published a summary of the religious views of the two candidates for the presidency of the United States. Here they are in part:

Dwight D. Eisenhower. General Eisenhower declares himself to be a Protestant and without denominational affiliation. He gives lip-service to the Lord Jesus Christ, according to some reports, but how deep it goes is not clear —evidently not very far. He expresses himself this way:

"You can't explain free government in any other terms than religious. The founding fathers had to refer to the Creator in order to make their revolutionary experiment make sense; it is because 'all men are endowed by their Creator with certain inalienable rights,' that men could dare to be free."

Adlai Stevenson. Governor Stevenson is a Unitarian by choice. Thus he does not even give lip-service to the Son of God. Says he:

"Religious faith remains, in my opinion, our greatest national resource. It is our protection against the moral confusion, which is too often the moral nihilism, of this age. The blight of moral relativism has not fallen destructively upon us. The mass of our people expect of their public servants probity and decisive distinction between right and wrong in the discharge of their public responsibilities."

Well, there you have it. It hardly seems like a vital spiritual discernment on the part of either. However, it was the writer's good fortune to meet and hear Mr. Eisenhower, at Lancaster, Pa., during the campaign. Allow me to say, in his address he spoke words of faith, which were appreciated. He said, "My forefathers came from persecuted stock in Switzerland, made their way into the Palatinate, later to Holland, thence to Pennsylvania. Today, I am standing on ground made sacred by their footprints. Personally, I revere their memory. I am glad to return to Lebanon and Lancaster Counties today. Likewise, I declare my faith in what made my ancestors what they were." This was the sentiment he expressed, the words as close as memory can recall. I am glad to state that he spoke without any attempt to make an impression. Personally, I was glad to feel the pulse of this personal contact. He certainly shall have our best wishes and prayers.

The World Jarred by Republican Win

One of the curious effects of the U.S. election was the jar it caused abroad. Most of us had the impression that Mr. Eisenhower was liked in Canada and Britain as he was at home, and looked upon by Western European countries as a friend who understood their problems. But most of the papers in England and the Continent viewed the outcome with surprise and misgiving. In India the general reaction of the press was much the same. And so in many other countries. In Paris only the Communist papers cheered his victory, as being a defeat for the "warmongering" Truman administration. It seems that they had been listening too much to the forces which attempted to tear down Eisenhower's reputation. They felt that he had sold out to the isolationalists in his own party. These nations also feared the possibility of a high tariff. It is a general feeling that the present tariff should be reduced so that other nations can sell to, as well as buy from, the U.S. Such a two-way traffic should be made possible in order to **"Live, and let live."** However, no American President has ever had as good an opportunity of knowing England, France, and Europe in general, for that matter, the rest of the world. Let us hope that his genius shown in unifying his party to the extent of winning the election will be demonstrated in dealing with other nations.

Our American Heritage

In Hoosier homespun, the legislature of the state of Indiana adopted a resolution that is easy to read and refreshingly American. In the light of the staggering national debt it is worth reading. Here is the resolution:

Indiana needs no guardian, and intends to have none. We Hoosiers—like the people of our sister states—were fooled for quite a spell with the magician's trick that a dollar taxed out of our pockets and sent to Washington will be bigger when it comes back to us. We have taken a good look at said dollar. We find that it lost weight in its journey to Washington and back. The political brokerage of the bureaus has been deducted. We have decided that there is no such thing as "federal" aid. We know that there is no wealth to tax that is not already within the boundaries of the 48 states.

So we propose henceforth to tax ourselves, and take care of ourselves. We are fed up with subsidies, doles, and paternalism. We are no one's stepchild. We have grown up. We serve notice that we will resist Washington, D.C., adopting us.

Be it resolved by The House of Representatives of The General Assembly of the State of Indiana, the Senate concurring: That we respectfully petition and urge Indiana's Congressmen and Senators to vote on fetching our county courthouses and city halls back from Pennsylvania Avenue. We want government to come home. Resolved, further, that we call upon the legislatures of our sister states and on good citizens everywhere who believe in the basic principles of Lincoln and Jefferson, to join us, and we with them to restore the American Republic and our 48 states to the foundations built by our fathers.

Notice also the following statements by prominent Americans:

Thomas Jefferson, third President of the U.S. (1743-1826): "I place **economy** among the first and most important virtues, and **public debt** as the greatest of dangers. We must make our choice between economy and liberty, or profusion and servitude."

John D. Rockefeller, Jr., business executive, New York: "We are coming to see that there should be no stifling of labor by capital, and no stifling of capital by labor; and also that there should be no stifling of labor by labor, or of capital by capital."

William Ewart Gladstone, English statesman (1809-1898): "The proper function of a government is to make it **easy** for the people to do good, and **difficult** for them to do evil."

An eminent New York minister points out our heritage wisely:

Our civilization is apparently not concerned in giving service, but in demanding and getting **"rights."** Today, man wants what he hasn't earned, reaps what he hasn't sowed. All too common is the philosophy that a man is entitled to anything he can put his hand on. It is the gospel of irresponsibility. It is freedom gone mad. Life needs to be measured in terms of a higher loyalty. The fundamental principle of human society should not be self-will but self-surrender. Without a higher law of service and good will, neither democracy nor civilization can survive.

A manufacturer's journal tersely says something about **"Security,"** which has become a hypnotic word to the masses:

A family had failed to make a living on a worn-out New England farm. Did they demand government subsidies, checks for crops they didn't raise, high prices for crops to be burned?

They would have scorned such things—scorned and feared, for they knew from days under a foreign despot that where government **money** goes, government **control** goes, too.

No, this family put everything they owned in a wagon, and **walked** beside it 2,000 miles, westward. They didn't know what was ahead, but they were determined to keep on going until they found a place of freedom where they could keep their self-respect.

They were English, Scotch, Dutch, Italian, French—people from many places—all, now, Americans. They knew that the only happiness is from self-respect, and the only way to self-respect is to earn your own way, not whine for something for nothing.

Their sons and grandsons started grocery stores, became mechanics, saved their money, and started factories. American machines bought by American thrift made the factories grow.

And that's America. Made by people willing to walk 2,000 miles beside a wagon—to find opportunity. If such people are gone, if all we've got left are soft weaklings who want to be taken care of, then in truth American manliness is dead, that 2,000-mile walk was wasted, and there is nothing left of America but a hollow shell.

The "Fairmont Daily Sentinel," of Minnesota warns in the same direction, that "Liberty can be lost in our quest for security," in an editorial entitled, **"Security for Life."**

Another American citizen has achieved security for life, unless his own lawyers should manage to deprive him of it.

The citizen will henceforth receive board and lodging, free medicine—even hospital care should he need it—clothing, dental care; and when he reaches old age and helplessness, trained nurses as well as doctors will minister to his need.

This man has gained complete federal security, which so many people seem to crave. And when he finally gives up the ghost, a funeral will be provided without cost. So, you see, he is set for life. He will have everything he needs—everything but the most precious thing on earth—**liberty!**

The citizen? Willie Sutton, the bank robber who drew a 30-year prison sentence over in Minnesota, and who, when he completes that, has 100 more years to serve for previous crimes.

Sutton probably does not appreciate his newfound "security." His case serves to illustrate that security without liberty doesn't mean a thing; that there is nothing on this earth, including security, that means anything or is worth anything without liberty.

The more "security," the less liberty. Don't swap your liberty for "security."

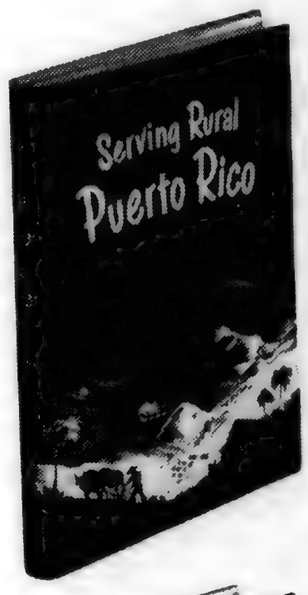
Building for a Better World

Altogether too many of us blame others for our present plight. None of us are free from blame. We often talk and act like "Tommie."

Man is inclined, when in the wrong, to lay the blame on someone else. He is like the small boy who was standing on the cat's tail. The mother, hearing the terrible outburst,

Have you helped the hungry
and cold
the orphans and widows
the blind and the crippled
the "underdogs"?

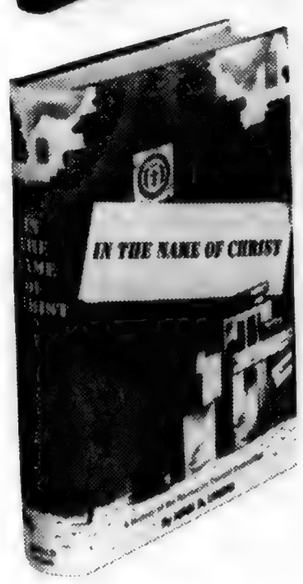
Read what your church has done!



Serving Rural Puerto Rico

By Justus G. Holsinger

Take a group of young men and women with the love of Christ moving them. Put them in a poverty-stricken, disease-ridden valley of Puerto Rico. Pray and give and send more workers. In eight years you can expect mighty results. This is the story of those eight years. $2.75.



In the Name of Christ

By John D. Unruh

Your Mennonite Central Committee has a thrilling record of service. Every member of the church deserves to know about it. *In the Name of Christ* sets forth that record clearly. Its author was himself a relief worker. $3.75.

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

called from an adjoining room, "Tommie, stop pulling that cat's tail!" Tommie yelled back, "I'm not pulling the cat's tail; I'm only standing on it. He's the one that's doing the pulling."

What we need is more men:

God Give Us Men

God give us men, a time like this demands
Strong minds, great hearts, true faith and ready hands,
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking,
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting justice sleeps.

—Josiah Gilbert Holland.

Today there is altogether too much flirting with Communism. The dying administration has been under fire for years because of this deadly political and economic philosophy. Our schools, colleges, and universities are honeycombed with this destructive virus. Our nation needs critics, but we need some boosters. The writer of the following is the type of booster America needs:

They say dictatorships are new and revolutionary. Actually, they are as old as time itself. For thousands of years most of the human beings who have peopled the earth have lived as slaves or subjects of someone else.

The thing that is new and revolutionary is freedom:

Freedom to choose your own work, knowing that in America there is no ceiling on advancement.

Freedom to invent new machines, new ways to make them productive.

Freedom to invest money in new ideas; to own things; to manage our own affairs.

Freedom to mass-produce more and better goods all the time, with lower costs reflected in consumer prices and higher real wages.

In war it enabled America to outproduce the rest of the world combined. In peace it is giving us a standard of living ten times higher than that of the nation which shouts loudest that we have a dying economy.

Dying? We have just begun to live! We have just escaped from prison. If the way we live is ten times richer than theirs, that is not enough. We can make it better still. We can eliminate the faults which remain. We can level off the sharp ups and downs of prices and jobs. We can make the final attack against poverty.

Today, black snow seems to be falling all around us, the spiritual mercury falls low, the wings of **faith** have been clipped, the warm rays of the Gospel of the Lord Jesus Christ are greatly needed at the heart of America. There is an abnormal appetite for the spectacular—and the administration of laughing gas for the painless extraction of sin. There is an intellectual recoil against anything emotional, but our rationalism is totally inadequate for the day. What we need is a revival, like that which saved England. The potency of revival is testified by Lecky, the historian: **"It was the revival under the Wesleys that saved civilization in England; and it was the awakening under the leadership of Jonathan Edwards and others that saved the church in America."** How true!

There is need to protest against and to rebuke with fearlessness the sins of our times. We deeply need persistent prayer. We need to have private and public intercession for the nation— and the rest of the nations of the world. Our greatest need is the practice of piety. That is consecrated lives—alive to God. Consecrated lives—dead to the world. Ready to live soberly, righteously, and godly in this present world. Realistically, to seek to live according to the teachings of Jesus Christ. Actually, to follow in His footsteps, to do His will, to keep His commandments.

Edward Gibbons, the historian, no champion of Christianity, reached the conclusion that the first Christians beat the world and won the empire in their day by "sheer goodness." Actually, we need Him who is the "author and finisher of our faith," He who was, and still is, "the way, the truth, and the life."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

February 1953

CHRISTIAN MONITOR

Religious News Service Photo

The Characteristic Beauty of Winter

Another View

By George Hostetler

Looking at things from another viewpoint is often a great help to us in our attitudes and actions as Christians.

MARTHA FARR stood at the door and waved as her husband drove away to work. He smiled and waved back. After Martha went back inside and began washing dishes, her mind started to wander. How unpredictable life was! Five years ago, she would never have dreamed that she, an Eastern farm girl, would be married and living in the West. Her mind drifted back several years to the first time she had met Raymond in school. She recollected dreamily how their friendship started, grew, and finally led to their marriage only six months ago. It had been quite an adjustment to leave the friends she had grown up with and move to Donnerstown. Yet she could see the Lord's leading in it all.

Suddenly her thoughts were interrupted as a window was raised next door and a voice said, "Hello there, Early Bird!"

"Why, good morning, Mrs. Thompson! How are you?"

"Oh, can't complain. Say, did I see that husband of yours helping you last night?"

"Sure, Raymond always helps me with the dishes in the evening."

"My, I wouldn't want a man working in my kitchen. Men are so dirty."

Martha bit her lip and said nothing.

Afterwards she thought, "Why do some people have to be so much concerned about the affairs of others? Our little home would be almost like heaven if it were not for her." At once she felt convicted for her attitude. She bowed her head and prayed for grace to be kind to Mrs. Thompson. Yet she felt rather depressed at the idea of their little sanctuary being constantly disturbed by prying eyes.

That afternoon when Martha answered a knock at the door, a delivery boy handed her a yellow envelope. Nervously she tore it open and read:

FATHER SERIOUSLY ILL FROM A HEART ATTACK. MOTHER.

"Oh, no!" groaned Martha as she sank to a chair. For a moment she considered calling Raymond, but she remembered that he would soon be home.

Mrs. Thompson was forgotten that evening, as the Farrs prepared to leave the following morning. Before the sun rose, they had already started. It seemed like a long ride home, and often they drove for quite a distance without either of them speaking.

Finally, the scenery began to look familiar. Names on mailboxes were no longer strange. Then the little farmhouse came into view. When they arrived, some others of the family were there also, and warm greetings were exchanged in spite of the solemnity that seemed to pervade the atmosphere.

Martha and Raymond were soon informed that Father was in the hospital; so they went to see him at once. Father smiled as they came into his room. He was obviously weak, but his face expressed inward peace and rest. Silently, Martha thanked God for her Christian parents. After visiting for a few minutes, they left. It was visibly hard for Father to talk. But he seemed to be resting well, and Martha felt better when they left.

However, a message came that evening from the hospital that Father had suddenly passed away.

The following days held both sadness and triumph as Father's body was laid to rest. More than one prayer ascended from the bereaved family thanking God for the life their father had lived.

Finally, the day came for farewells to be said, and the family was once more separated. On the way back, Martha remarked, "I'm afraid this will be harder for Mother than for the rest of us. We are going back to our own homes, but she is staying there with Don and Mary."

Raymond simply replied, "You're probably right."

The following weeks proved Martha's prediction to be true. Mother's letters had a note of loneliness. Martha's heart ached for her mother, and she prayed that God would sustain her. One day a letter came which began as follows:

"Dear Children:

"Here it is evening again. It seems that I don't feel too lonesome during the day, but when evening comes, the house seems so quiet and empty. . . ."

Martha resolved to write home more frequently, and she prayed for Mother as she never had before.

One day as Martha was thinking about her mother, she suddenly thought of Mrs. Thompson. It startled her to realize that Mrs. Thompson had had the same experience which Mother was going through. Besides, Mrs. Thompson did not have five children who wrote to her every week as Mother did. And perhaps Mr. Thompson had not been kind and considerate like the father Martha had always known. Suddenly, Martha felt ashamed of herself. She fell to her knees and poured out her heart to God. She arose a different person. She knew that Mother was in God's hands and that as His child she would have the victory in this experience. But what about Mrs. Thompson? At once she went to the garden and picked some flowers for Mrs. Thompson. Martha now realized that God had given her an opportunity to witness for Him.

Westover, Md.

In This Issue

Another View, by George Hostetler 34
Off Again, on Again, by Silas Halvorson 35
Does the Ground Hog Really Know? by Ida M. Yoder 36
His Harmony, by Bess A. Olson 37
Signs of True Greatness, by E. E. Shelhamer 37
Courtesy a Christian Grace, by John E. Lapp 38
Mennonite Publication Board Meeting, an Editorial 40
"With Good Will Doing Service," an Editorial 40
Prayer in the Life of the Early Christians by Grant M. Stoltzfus 41
Hungering and Thirsting after Righteousness, by B. Charles Hostetter 43
Thoughts to Live By, by Ruby P. Zook 44
Everyday Chronicles, by Cora M. Stutzman 45
Understanding Husbands and Wives, by Anna May Garber 46
Into the World of Books—Together, by Lydia Beiler 47
Backbone, by Ethel Mumaw 48
Colportage Evangelism, Lester T. Hershey 49
Getting Started in Luxembourg, by Clarence Y. Fretz 51
The Salutation of the Holy Kiss, by S. F. Coffman 52
Training for Missionary Service, by J. D. Graber 54
Book Reviews 56
Young People's Bible Meetings 57
Sunday School Lessons, by J. C. Fretz 60
International Congress on Prophecy, by C. F. Derstine 62

WHAT WOULD HE SAY?

If He should come today,
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share—
What would He say?

If He should come today,
And find my love so cold,
My faith so very weak and dim,
I had not even looked for Him—
What would He say?

If He should come today,
And find I had not told
One soul about my Heavenly Friend,
Whose blessings all my way attend—
What would He say?

If He should come today,
Would I be glad—quite glad?
Remembering He had died for all,
And none, thro' me, had heard His call—
What would He say?

—Grace E. Troy.

MAKING ONE'S SELF ASEPTIC

Dr. Maltbie B. Babcock was one of the successful ministers of his day. On one occasion he was invited to attend a banquet on a Saturday evening, but declined the invitation. Being pressed for a reason, he replied: "When a surgeon is about to perform an operation he is at particular pains to make himself aseptic, that he may carry no foreign snbstance, no poisonous matter of any kind to his patient. On Sunday I am to preach the Word; I am to be a physician and surgeon of souls. I must do all that I can to keep myself absolutely aseptic. I must not allow even the possibility of carrying to those to whom I minister anything that might vitiate my ministry or lessen its beneficial effect." For this reason he was accustomed to set apart Saturday evening as a preliminary preparation for his Sunday services. This is but another way of putting James' thought of keeping one's self "unspotted from the world," but it is a very significant and suggestive phrasing of a great truth. It is one that is greatly needed. Saturday night spoils many a Sunday morning sermon.—The Watchman-Examiner.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., FEBRUARY, 1953 No. 2

Off Again, on Again

By Silas Halvorson

Honesty is not only the best policy, but is the only rule of action for the Christian. "Provide things honest in the sight of all men" (Rom. 12:17).

LEONARD hesitated. The customer had disappeared in the store across the street from the filling station and couldn't see what was going on. Mr. Jones, his boss, was watching his every move. Should he substitute a cheap grade of oil for the one ordered and still charge the higher price, as he had been told to do? It would be easy to do so. He didn't know what he would do if he lost his job on account of disobedience. He needed every penny he could earn to stay in college.

But his conscience! His lifelong training! The voice of God!

Leonard gritted his teeth and prayed. He put the high grade of oil into the car, the one ordered.

The customer returned, paid his bill, and drove off.

Mr. Jones walked up. "I see you disobeyed instructions."

"I can't do what I know is wrong. I told you so when you gave me my cheating instructions in the first place."

"I see that you know nothing about the smart way of running a business."

"If my job requires cheating, I'll have to quit and take the consequences."

"Hm. I should fire you right now. But on the whole you've proved to be a pretty good filling station attendant. I'll give you one more chance. But if you fail me again, you'll have to go. Do I make myself clear?"

"Yes, sir."

"All right, then. Whatever happens from now on is up to you," said Mr. Jones. He went into the office.

Leonard heaved a sigh of relief as he left the station two hours later, his work done for the day. No more chances to cheat had come up. He was still safe.

He went home.

The house seemed deathly quiet. He stepped into the kitchen. Where was Mother? It was strange that she wasn't around during the supper hour. There weren't any signs that a meal had even been started.

He went farther. There was no one in the dining room, nor in the living room. What was wrong? Where was everyone?

He thought he heard something upstairs. He went up and found his parents in the bedroom. Father was in bed.

"What's happened?"

"The doctor has ordered Father to go to bed. He shouldn't have tried to work with his bad cold. Complications have set in, and he'll have to rest at least a month," said Mother.

"That's too bad," said Leonard.

"I won't be earning anything for a while, Son," said Father. "I won't be able to help you with your college expenses."

"Don't worry about that, Father," said Leonard. "Just concentrate on getting well. Remember, I'm earning pretty good money at the filling station."

The filling station! Was he about to lose his job there? If he did, what would happen to his college plans?

But he had no right to be thinking about himself now.

Still, though, he had to work at the station every day, and he couldn't help worrying about himself. He felt as if he were under pressure all of the time. It seemed as if Mr. Jones were keeping an eye on him every minute.

There was no chance to "pull a fast one" for a week. Then a thing very similar to what had happened before occurred once more. A customer ordered high-grade oil and then got out of his car and disappeared in a store across the street.

By that time Leonard had made up his mind to do what was right no matter what the cost to himself. His relationship to God was the most important thing in his life, and he wasn't going to go against His will intentionally.

Without hesitation he put the high-grade oil asked for into the car, returning Mr. Jones' look unflinchingly.

The customer returned, paid his bill, and left.

Mr. Jones walked up. "You're fired."

"All right," said Leonard.

Mr. Jones wrote a check paying his wages. Leonard left.

He held his head high as he walked away from the filling station, but it was hard to do so.

Now what? Would he have to quit college? He hated to tell his parents that he had lost his job. Of course, they would agree that he had done the right thing. But they would worry about him. That might be especially bad for Father who was just beginning to show signs of recovering his health again.

"God, show me what to do."

Maybe he should look around for another job before going home. His parents wouldn't expect him for a couple of hours; so there was time to do something.

He went to several places. But all part-time jobs were taken. Anyway, no one wanted to hire someone who had just been fired, especially not one who refused to give any explanation for his being fired. That looked suspicious.

Leonard looked at his watch. His parents would begin looking for him in a few minutes. He had better go home. There really wasn't anything else to do.

He started on his way. His feet and his heart felt leaden. "O God!" he prayed.

He turned the corner of his home block. He could see the house. If only he could avoid telling his parents the bad news. But they would have to find out sometime.

"Leonard!"

A voice behind him. He turned around.

It was Mr. Jones from the filling station.

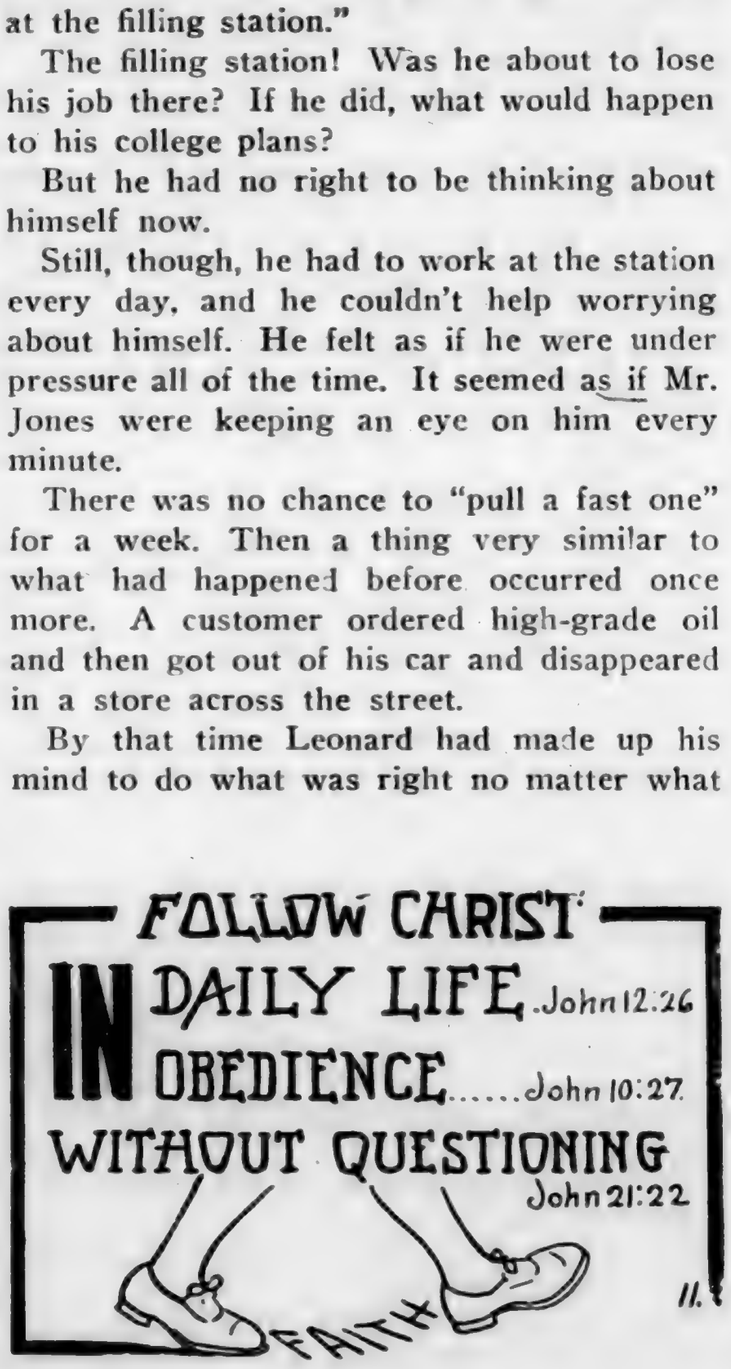
"I've been looking all over for you," said Mr. Jones, panting to catch his breath. "Don't tell any more people I fired you. Too many people know already. I want to rehire you, starting tomorrow."

"Why—I don't understand."

"I just want you back. I won't ask you to cheat any more."

"I'll come back, then."

Too many businessmen had been asking questions. Why had Leonard—a boy with a good reputation—suddenly been fired? Why was he out looking for work?



It would have been embarrassing to admit the truth.

Mr. Jones saw to it that he kept his own record clear from then on. He became a changed man.

And Leonard became more highly thought of than ever.

Forest City, Iowa.

Does the Ground Hog Really Know?

By Ida M. Yoder

An interesting account of the traditions which have grown up around Candlemas Day, originally reckoned as the date which marked the completion of the forty days of purification as observed by the Virgin Mary after the birth of Christ.

In America, February 2 is recognized as Candlemas Day and the day the ground hog forecasts the weather. Both of these traditions and customs have been brought over from foreign countries. From Germany and Great Britain comes the theory of using the ground hog or woodchuck as a weather forecaster.

If February 2 is cloudy, winter will soon give way to balmy spring. In Germany, the badger broke his hibernation to observe the sky. However, in the eastern United States, it is the woodchuck which does the job. This American Marmot, which is another name for it, is from 18 to 24 inches long. Grizzled above, chestnut-red below, it has blackish feet and tail.

Several different species are found in the area from the Hudson Bay to South Carolina, and west to the Rocky Mountains. They are vegetarians, especially fond of red clover, and celery is one of their chief delicacies. Many a farmer has been angry about the damage done to his clover field, and his wife, coming out to work in her garden, makes dire threats against the pest who has been foraging for his supper and early breakfast. The rest of the day he sleeps in the sun, or in nests at the bottom of his burrow.

Ground hogs deserve this name, for they live in deep holes in fields, on the sides of hills, or under rocks in woods. They always excavate in a slanting direction, at first working upward to keep out the water. They dig with their powerful front feet, capably assisted by their teeth. The dirt is thrown backward, under the belly, then out by the wide spreading hind feet. Each burrow has several different compartments, and at least two ways to enter or leave.

The young are born in the spring, and in a few months are shoved from the burrow, and must learn to shift for themselves. These animals become extremely fat, and at the first sign of approaching winter, hibernate in burrows, appearing only after the snow leaves in the spring. This has given rise to the legend of Ground Hog Day. On February 2, he ventures forth to see what the weather is like. If clear enough to cast a shadow, he will return to his burrow for six more weeks of hibernation. But if it is cloudy, he knows spring is just around the corner and it is time to get up.

In the early part of the present century, some jolly fellows in Lancaster County, Pennsylvania, organized the Slumbering Ground Hog Lodge. Early the morning of February 2, they put on silk hats, carry canes, and go to the fields hunting woodchuck burrows. Gathering to wait at the entrance and watch the woodchuck come out for air, they observe his behavior, then return to the village and report. Their records show that his prognostications have been verified by the weather eight times, indefinite five, and wrong seven times, since the observation began. But they still continue having fun on Ground Hog Day. Punxsutawney, Pennsylvania, is also noted as headquarters of the ground hog and makes much of celebrating the day.

February 2 is also Candlemas Day and has been celebrated by Christians in Jerusalem since the early days. On this day the candles are blessed in the churches (in the Roman Catholic Church), those which are to be used through the year for ecclesiastical purposes. The candles are symbolical of Simeon's reference to the "light to lighten the Gentiles," spoken of in Luke 2:32.

It was first supposed that Jesus was born on February 14, but when it was decided that December 25 should be Christmas Day, the Feast of Purification was thereafter celebrated on February 2. Simeon was sent to the Temple by the Spirit the day Mary and Joseph brought the Baby Jesus to perform the sacrifice of purification. He took the Holy Babe in his arms, blessed God, and acknowledged the divinity of Jesus. It was then that he spoke of Jesus as the "light to lighten the Gentiles."

There have been many changes in ritual of observing Candlemas Day and use of the candles which have been blessed. Some believe they will ward off evil in the homes where they are preserved, while others have been known to light them during a storm as a safeguard. This idea prevailed in Europe and was brought to America.

It is also an outgrowth of heathen festivals, and the allusion to the candles used by the goddess Ceres in her search for Proserpine. However it may be, verses have been quoted about it for many years. One of the best known follows:

"If Candlemas Day be fair and bright,
Winter will have another flight;
But if it be dark with clouds and rain,
Winter is gone and will not come again."

Walton, Kans.

PERFECT TRUST

I may not always know the way
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet.
And so I rest content to know
He guides my feet where'er I go.

Sometimes above the path I tread
The clouds hang dark and low;
But thro' the gloom, or thro' the night,
My heart no fear can know,
For close beside me walks a Friend
Who whispers low, "Until the end."

Oh, precious peace within my heart;
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow.
I ask no more than this: I rest
Content, and know His way is best.

—Unknown.

THE BLUEBIRDS RETURN

By Owen Penfield Fox

At the approach of spring, the first bluebird that arrives always gladdens the hearts of all bird lovers. To hear their song, and see the blue of their feathers as the early morning sun shines on them, is a delight.

One early morning in March I was walking along the banks of a stream near my home, when I saw the first bluebird of the season perched on a limb of a tree. How that bird cheered me with its gentle song! I wish that every one of us could hear the songs of birds this year, as it would help us to think upon higher and important things.

It is a traditional trait in bluebirds, that the male arrives about two weeks before the female. During the male's advance arrival, his time is taken up with hunting a suitable nesting place—in the hole of an old apple tree, or in the decayed limb of a sugar maple, and sometimes he adopts a birdhouse in a back yard.

Folks may wonder how the female finds the male when she arrives to take up "housekeeping," but there again the strange ways of birds show up, for bluebirds always return to last year's nesting grounds and will continue to do this, unless they are disturbed, or meet with some unkind fate.

Bluebirds hold a high place in the scheme of nature. Throughout the summer, in locations where they nest, they will perch on the outer tips of the branches. As insects fly about, the birds capture them in mid-air, thus destroying many thousands of flying moths and other destroying pests during their stay in the summertime.—Selected.

"The journey of a thousand miles begins with a single step."

His Harmony

By Bess A. Olson

Life is not a song, though sometimes it seems to be! When happiness touches us for a moment; when love spreads her rosy carpet; when success smiles for a while upon our pathway; ah, then we live in a beautiful melody.

But life is not a song. All is not happiness. There are thorns among love's roses. And success is fleeting.

Life is a medley of songs; ever changing. "A time to weep, and a time to laugh" comes to all.

The word "medley" means "a mixture," "a confused mass of different ingredients." That is life to the one who is not a Christian. Bewildered by the swift turns, perplexed by the dark days, the unsaved knows now and then a gleam of brightness, a thrill of harmony. For God "maketh His sun to rise and His rain to fall upon the just and the unjust alike." But as the brief strain of music is lost in the changing keys of life, the non-Christian is once more plunged into confusion.

The word "medley" also means "a composition of different songs." And that is life to the child of God. It is a mixture of songs, written in numerous keys, yet it is composed and arranged by the Master to carry out His theme for each individual life.

In a musical medley the songs in different keys must be linked together by transitional chords. And so it is for the Christian, passing from one experience to another—a chord is needed between. Yielding to God's will is the transitional chord for the Christian.

Perhaps the song is written in C natural. Everyone likes the key of C, for it is the easiest of all to play. But a song in B flat appears. Sure discord seems certain. Then a chord fills the gap, and the new song goes on.

In our Christian life, all is serene. Our service for the Lord flourishes. Suddenly a disappointment comes. We fail in our work. Perhaps the Lord puts us in a dull place of service. We can't understand the change. We are perplexed. Then is the time to yield and say, "I don't understand, but He does. He doeth all things well." The chord is played and we pass safely into the new key.

Just as we are getting used to B flat, along comes G sharp. Criticisms wound, sharp words cut, false accusations sting! Once more we yield—"Father, forgive them, and keep me sweet." We commit it all into His hands. Again the chord is played and the new song goes on.

Perhaps the hardest key to accept is the minor. But sorrow must come to all, and if the key is to be successfully played, there must be no straining, no questioning, no rebelling—"Why did it have to be?" There must be simply a yielding, "Father, Thy will be done," and the chord between will fill even the darkest hours with melody.

So we go on, through all of the many sharps and flats, with now and then the minor strain. Troubles come, sickness tarries, failures, burdens, heartaches, joys, all have their day. And with each new experience, as we yield to His will, the medley will go on unhindered.

The only way, however, that we can be completely yielded at the key changes is to be yielded throughout the medley—in the easy parts and in the hard. Let Him play through us.

Of course, He could do a much better job alone. I have watched my children's piano teacher instructing them. Sometimes she plays the piece for them, showing them how it ought to sound. How beautiful is the simple number played by her experienced hand! How different from their plodding!

As we look into God's Word and see the life of Jesus, a perfect hymn of yieldedness and praise to the heavenly Father from the beginning to the end, we marvel that He is willing to be limited to our faulty performance. But He is! How patiently He teaches us! How lovingly He corrects us!

Sometimes the teacher lays her hand over the small hand of her pupils, pressing the inexperienced fingers on the right keys. Her hand completely covers theirs. As long as their hand is passive, she can move their fingers wherever she wishes. But if they become jumpy or overconfident, they may hit a wrong key or get out of line.

How true the picture! We are under God's hand. Patiently He presses our fingers on the right keys. As long as we are yielded, He can play at will through us. And then, when the frightening key changes come, how easily the chords will link the new experience with the old!

Los Angeles, Calif.

Signs of True Greatness

By E. E. Shelhamer

Everyone admires a great soul. It is possible to be great in some respects and in others be little and mean. The following are some signs of magnanimity, or the lack of it. Dear reader, how do you compare?

1. **The ability to apologize.** Few can do this in a gracious manner. If you have spoken or acted unadvisedly, it will help, rather than hinder, to humbly acknowledge it.

2. **To forgive and forget.** It requires only an ounce of grace and a thimbleful of brains to hold a grudge. But to entirely **forget** an injury (were it really such) is truly beautiful.

3. **To avoid arguments.** A bigot can quickly pitch into an unprofitable debate. But it takes a great soul to look ahead and studiously avoid anything that might break fellowship. This is greater than to win an argument. "He that ruleth his spirit [is better] than he that taketh a city."

4. **To avoid mixing up in a quarrel.** Children may fuss over a little toy, or a few green plums, but parents ought to be too big to pull off in spirit from good neighbors over such trifles. Do those in your community have confidence in you?

5. **Going to law.** The devil and unprincipled lawyers will magnify a supposed injury. But a wise and peaceful person will "rather suffer wrong" (I Cor. 6:7) than spend time and money defending personal rights.

6. **Being self-conscious.** It is painful to behold one who is always strained up. How blessed to dwell so deeply in God as to have no concern about how high, or how low others rate you! Paul said, "With me it is a very small thing that I should be judged by you, or of man's judgment: . . . he that judgeth me is the Lord."

7. **Stinginess.** How sad that anyone should imagine he is ahead, when he gives just enough to ease his conscience and yet less than his full share to a worthy cause! In the end he and his children are the losers. "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

8. **A saintly dignity.** One need not be highly intellectual, or well dressed, in order to show poise and sincerity that will compel admiration and disarm prejudice. Look at the meek and lowly Jesus before Pilate. "Go and do thou likewise"!

9. **Taking snubs and reproofs well.** It is a false idea that those possessing true greatness must be curt and resentful toward those who dare to cross them; especially one's inferiors. How lovely to behold one who can be gracious and gentle when information or reproof is given that was not needed!

10. **Boasting.** How blessed to meet a big soul whose silence speaks louder than words. We go away enlarged and enriched. But how different from the man who monopolizes all the time in calling attention to self—where he has been and what he did! "Let another man praise thee . . . and not thine own lips."

11. **Mastery over the flesh.** It is a sign of being heavenly minded when earthly and fleshly joys are gladly set aside for things eternal. The behavior of a mature saint is always in view of "What would Jesus do?" This will make carnal pleasures look cheap.

12. **Stooping to help others.** The Pharisee and priest can pass "by on the other side," but the magnanimous man will forget self and stop to help others. Years ago General Booth was walking down a side street in London, when he was seen to stop and help a poor man load some bags of coal. An onlooker was impressed and inquired who this "silk-hat" man was. Later, he gave a large donation to the General, saying, "Such work is worth supporting."—Tract.

CHRISTIAN MONITOR PULPIT

Courtesy a Christian Grace

By John E. Lapp

Scripture: Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, and unto our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all the saints; that the communication of thy faith may become effectual by acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and me: whom I have sent again, thou therefore receive him, that is, mine own bowels: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thy own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.—Philemon 1-22.

This is an expression of a Christian gentleman as he is writing and making an appeal to a brother, a fellow Christian in the Lord. Christian courtesy in the highest degree was demonstrated in that letter. Christian courtesy is a divine commandment, "Be courteous" (I Pet. 3:8). Be courteous and you can travel the world around, you can associate with kings or with paupers, but you also need to be courteous with those with whom you rub elbows every day. As Christians we ought to be courteous at all times, and if we are courteous we shall win vast friendships. We need to be courteous at home. That means that when someone comes into our home we should be courteous as we greet them. Notice how Solomon the king, sitting upon his throne, greeted his mother Bathsheba. "Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother: and she sat on his right hand" (I Kings 2:19). Note the act of courtesy of a king as he received his own mother into his palace.

Abraham bowed himself toward the ground as he greeted three strangers. It was an act of courtesy. James, Cephas, and John, who were pillars in the church, received Paul with a warm handshake. It is an act of courtesy to reach out the right hand of fellowship when meeting folks. Brethren and sisters should be greeted in the Lord with a holy kiss, according to Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14. Again, we are commanded, "Honour all men. Love the brotherhood. Fear God. Honour the king" (I Pet. 2:17). I don't find it difficult to remove my hat when I get into the presence of one whom we consider an honorable person, a judge, or someone of that status, but William Penn did. William Penn came into the presence of the king one day, and in his characteristic Quaker style he retained his hat on his head. He did not remove it. The king said that someone ought to remove his hat in the presence of the king, and so the king removed his own hat. We ought to recognize that Peter said that we should "honour all men," "fear God," and "honour the king." If we are really courteous we will avoid partiality. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17), making no distinction as to what a person's occupation and status in life is, but considering every one to be on the same level.

Sometimes I think that ordained men are given recognition they don't deserve. There are some privileges that we enjoy as ordained men in reduced fares and travel—we appreciate that because of the amount of travel we need to do—but after all, we are not deserving of any benefits that other persons do not receive. We need to take caution against an elevated clergy. We should not use titles in the Christian life. We should not be so partial as to call a man "Reverend So-and-so," or even to address him otherwise distinctively. Let us call him "Brother" and avoid partiality. In Rom. 12:10 we read, "In honour preferring one another." Let us always prefer the other person ahead of ourselves.

Christian courtesy begins right at home. Certainly it is a courteous act to be on time for meals. It is an act of courtesy to be polite at the table, using a "Please" and a "Thank you" in our conversation. Someone has said those two words will take you around the world. Of course, when we are sitting at the table we want to be courteous and avoid reaching across the table, and, thus avert awkward positions and the possibility of collisions, and so on. At home is the place where we ought to be courteous—picking up things that are on the floor and not simply walking over them. At home is the place where we ought to be gentle, avoiding harsh words and scolding. Those whom we love the most we oftentimes treat the meanest. That is not courtesy at all. Surely we need to speak directly, but we can speak kindly, we can speak gently. And at home is the place to be cheerful. We shall give several quotations here on cheerfulness: "There is no real life but the cheerful life." "A sunny disposition is the very soul of success." "A merry heart is a continual feast to others besides itself." There was a lady who was crushed with sorrow, despondency, indigestion, insomnia. Her doctor advised her to try laughing violently three times a day, and she soon overcame all of her ailments. Cheerfulness is essential to a happy life.

Be courteous and you will win friends. Lend a helping hand to every one you meet. Be a Good Samaritan. It is easy in this world in which we are rushing at such a mad pace, to pass by the person who has a need. It is easy to drive along the highway and pass by a person who is fixing a tire or can't run his car for some reason. Fifty cars may pass by before anyone stops to give him assistance. We are not Good Samaritans in the day in which we are living. This mad rushing pace at which we are going has certainly robbed us of the virtue of helping others. The converted Philippian jailer was helpful to those who needed his tender physical touch. He washed the missionaries' stripes at midnight. The barbarous people on the island of Melita were very helpful to Paul and his company: "And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28:2). We talk about barbarous people. You know that sometimes they are more courteous than are we who are supposed to be more civilized.

Two years ago I had the privilege of being in the country of Haiti. I recognize that there are a lot of stories of how dangerous it is to travel through Haiti, and they tell us that it isn't safe to go through the country unless there are five men going together. Well, there weren't five of us; there were only three Americans and a native Haitian. But I marveled at the courtesy of those Haitians. We came into the pastor's home at Lascohobas. He is a native Haitian and he had gone on Friday to one of his out-

posts for a week-end meeting. His wife came to the door and at once asked, "Is there not something I can do for your comfort?" She was very courteous to us, as were the children in the Christian day school who, when we came to the door, rose every one to his feet as one man. It was an act of courtesy because a stranger came to the door. They put us to shame in the courtesy that they showed us. Job says of himself, "I was eyes to the blind, and feet was I to the lame" (29:15). He also says that when there was a needy cause that he didn't know enough about, he searched it out until he found out what the need was. Then he did what he could to supply it. In Prov. 31:20 we are told that the virtuous woman "reacheth forth her hands to the needy." It is an act of courtesy to help those who are in need.

Then there is the matter of restoring the erring brother. It is so easy when something happens to some person to go and talk to everybody else about it. But that is not Biblical. The Biblical command is, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). We ought to deal directly with the person concerned. That is the law that Jesus gave in the Sermon on the Mount. Matt. 5:23, 24. Also in Matt. 18 Jesus says that if something has happened that has offended us we should tell the offender his fault between ourselves and him alone. You know, it is a real act of courtesy to do that. If I have something to say to you, I should say it to you and not to other people. I think I try to carry that out. Maybe I fail sometimes, but that is one thing that I make as a principle of life. Let me give you an illustration. A few years ago I went to the gas station one night with some of my boys to buy some flashlight batteries. I stayed in the car and they went inside. Through the window I saw four or six boys of my home congregation engaged in something questionable. They knew that I saw them. I had to handle that situation, but what should I do? My first thought was to preach a sermon on the matter. My second thought was to visit them in the presence of their parents; my third conclusion was to invite them into my home singly and have a spiritual life talk with each one. I did so, and everyone was open and frank. I think they told me everything they had been doing that was inconsistent. They promised to follow the Lord more faithfully. They prayed. A number of them have given evidence of a growing experience since that time. The point I want to make is this. I told those young men, "If I have something to say to you, I am going to say it to you direct. I am not going to preach about it over the pulpit." You know that has built up a feeling of confidence. That's the thing we need—confidence in each other.

The way to form fast friendships is to be friendly to other people. The story is told of General Washington that one day when driving through the country he became very thirsty. He stopped and knocked at a house, and when a girl came to the door, he asked her for a drink of water. She said, "I can give you a glass of milk," and she brought it to him. "Where is all the rest of the family?" asked the General. "They've all gone to town to see General Washington today," the girl replied. When he was leaving, he said, "Well, you tell the family you saw General Washington before they did."

It brings divine approval when we are helpful to others. In Matt. 25:35, 36 Jesus says, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: . . . I was sick, and ye visited me: I was in prison, and ye came unto me." Then the righteous will ask when they did this to Him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," is Jesus' answer.

When we are courteous it makes us happy. When we are discourteous we have remorse. A few years ago a few of us preachers went into a certain home. A boy about eighteen years old was sitting there with a radio blaring as loud as it could; besides, he was looking at the comics lying on the kitchen table. We tried to say "Good evening" to him and have a handshake. He wouldn't look up, and he did not say a word. He did not reach out his hand for a handshake. He just sat and looked at the comics the whole time we were there trying to talk to him. Of course, he has been sorry since, but it was his act of discourtesy that made him sorry.

"Life for the good of others,
Helpless, oppressed, and wrong;
Lift them from depths of sorrow,
In His strength be strong."

There is nothing wrong, but there is a whole lot of good that can come out of holding the coat and bringing the hat and assisting in crossing the street. You remember the story of Sir Walter Raleigh when he laid his coat in the mud puddle and the queen walked over it. It was an act of courtesy that brought honor to him. In driving the car we ought to respect others. I was driving through a little town one day when it was very slushy. I didn't think of it, and drove through some water, splashing a man on the sidewalk. It was an awfully discourteous act. It made me feel very sorry. Are we ready to help and to allow the lady with the bundles to go first to help her? These are acts of courtesy. We ought to be polite at home, and then it will be natural everywhere else. We should express little deeds of kindness everywhere. Then we will be remembered by what we have done. Be cheerful when things go wrong. I had a cousin who came home one day to find his barn going up in flames. But he managed to smile. His wife is in the hospital as this message is being given. He has had very many reverses. His wife has been in the hospital repeatedly; it has cost him thousands of dollars, and yet he takes it with a smile. When things go wrong, can we smile? It's an evidence of the grace of God in our hearts. Let's be courteous.

Lansdale, Pa.

WHEN GOD WOULD BLESS

By Mary Alice Holden

When God would bless His people,
He set them quite apart
As His peculiar treasure,
The children of His heart.
He loved to hold communion
With them around their door,
Or guide them through the desert
By going on before.

Sometimes He talked unto them
Through prophets or through kings
And showered them with mercy,
Or blessings of good things.
Then as the Son He journeyed
Upon this very earth
And lived as man among them
To teach them life's great worth.

And when He went to heaven
He sent His other Self,
The blessed Holy Spirit,
With all His spiritual wealth,
To teach and guide and bless us—
What treasure for the soul,
The sanctifying Spirit,
Who keeps our spirits whole!

Cimarron, Kans.

CLEAN VIEW

"Contact," ordered a man in overalls.

"Contact," said the pilot and turned the switch.

The overalled individual gave the propeller a sharp pull. The motor roared.

The great mechanical bird nosed into the wind, mounting higher and higher into the blue sky. The passengers looked down. The airfield had become a toy town, spread like a miniature doll village to the right. The fields and woods had become a patchwork quilt with narrow velvet ribbons where the rivers and roads were.

"Oh, how beautiful!" one of the lady passengers exclaimed. It was her first trip in an airplane. "Everything looks so clean. I can't see a speck of rubbish anywhere."

The experience of a born-again Christian is similar to this lady's first view of the earth from an airplane. As one grows in grace he gets a new view of those about him. He is less likely to see the faults in others; instead he sees the good. He knows that people have not changed, that they still do and say things they should not. But instead of seeing the sinner the real Christian sees each individual as his brother to be loved and helped. When a person gets this view of people he is less likely to criticize and he finds it much easier to "love thy neighbour as thyself."—Billie Avis Hoy.

The Holy Spirit gives power to testify, to speak for Christ, to obey, to suffer, to endure. You will not get this power until you need it; therefore you must not wait till you feel strong before engaging in any difficult duty. When you are weak, then He bestows the needed strength as it is required.—A.B.

Editorials

"With Good Will Doing Service"

This expression, taken from Ephesians 6:7, reminds all of us of the need of performing our daily toil wholeheartedly and with good will. In the first nine verses of this chapter Paul gives instructions to children, fathers, servants, and masters, but the particular part which we want to notice is his advice to servants which in the full context reads as follows: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord. . . ."

It should not be difficult to see that this message applies to each one of us in some way or other, for who can not be classed as a servant in some capacity? As Christians we all need to remember also that no matter whom we serve in our human relationships we are in the final and real sense serving the Lord and are responsible to Him for what we do.

Having disposed of this generality, we want to relate this message from the apostle particularly to our CO brethren who are now rendering I-W service under Selective Service. While this program has been rather slow in getting into motion men are now being assigned to work by local boards in nearly all localities. As of December it was reported that 425 men had been employed as I-W's. The number has no doubt increased considerably since then.

By far the larger number of these have been assigned to mental health services, although other avenues of work are also open. Since this service is administered by the various states through their Selective Service directors, openings for service vary in different states.

Bro. Newton Weber, who is giving his time to I-W service in the MCC office at Akron, Pa., gives some helpful thoughts concerning the contribution which our brethren can make in Mental Health work in the first number of a new publication called "The I-W Mirror," from which we quote: "No doubt the young man of draft age who is looking forward to work in a mental hospital asks himself the question: Just what can I give to people who are mentally ill? I think it is well that each young man does ask that. At first thought perhaps you might think you do not have much to give these needy people. However, I feel our young men (and women too) have much they can contribute which will bring healing and with it new hope to the people who suffer." Bro. Weber then goes on to say what the Christian graces of love, peace, and faith can do for the mentally ill. The testimony of many has been that the inmates of mental institutions respond to service rendered to them in the Christian spirit illustrated by these grac

Our brethren should also keep in mind that there are many avenues of very significant service open in the Volun[illegible]ervice field where the draftee can serve in distinctively Christian and church service, both at home and abroad.

Some of the important things for our brethren to remember in doing work under Selective Service was pointed out by Col. Harry Gross, Pennsylvania State Selective Service director, while visiting the MCC headquarters at Akron, Pa.: "We want to assure you that whatever is done for I-O men is not being done in a punitive way. We respect you for your position. All we ask is that you do your service sincerely and in a Christian manner."

This brings us back to the thoughts expressed in the beginning of this editorial and based on this particular part of Paul's message to the Ephesians. There is a Christian way and spirit to render service to those who are our masters in the flesh.

Our government has been most considerate in making provisions for CO's to serve in some kind of civilian work in lieu of military service. Other youths are sent to Korea, where they face cold, hardship, and death, or to some other distant point to serve under the armed services of our country. We should be glad for the privilege of rendering constructive civilian service rather than to be instrumental in destroying lives and property. It should not be too difficult to perform some menial task in a mental institution if we consider our privileges and opportunities in this and other areas of civilian service.

Our concluding thought brings us back again to the words of Paul. All our service should be rendered "as to the Lord, and not to men," performing our tasks heartily, cheerfully, and ungrudgingly, in the spirit of good will. That is service "in the name of Christ." In that spirit I-W service will be meaningful and be looked upon as an opportunity to witness for our Lord who came to bring good will and peace, and who is the Prince of Peace. That is good advice not only to those who respond to the call of Selective Service but to all of us who serve our fellow men in any capacity.

Mennonite Publication Board Meeting

The Mennonite Publication Board, organized in 1907 and now composed of thirty members representing different areas of the constituency of the Mennonite Church, is responsible for the great task of providing for, and supplying through its publications, the literature needs of our Mennonite people. The task is outlined thus in the Board's constitution: "To produce, publish, and distribute wholesome and Scripturally sound literature which shall contribute to the spread of the Gospel for the salvation of souls and the building up of Christian character; to maintain a Publishing House and bookstores; and to carry on any other activities through which it can most effectively serve the constituency, advance the cause of Christ, and promote Scriptural unity in the Church."

The Board will hold its annual meeting at Scottdale on Wednesday and Thursday, February 18, 19, 1953, at which time reports will be given of the progress of our publication work during the past year and plans will be made for the work in the future.

The work of this organization under the blessing of the Lord, has grown amazingly during the forty-seven years of its existence. Starting on a relatively small scale in buildings, equipment, and personnel, the business has now grown so that the real estate and equipment are worth over a half million dollars, yearly sales have passed the million mark, and the personnel has grown to a staff of about 150 people, working full or part time for the Publishing House or its branch stores.

All of the work of the Board, including finances, periodicals, books, tracts, personnel, administration, etc., will be reported at the coming annual meeting. In addition to the business sessions there will be inspirational addresses on the following subjects: "The Primacy of Evangelism," "An Institution for the Task," "Workers for the Task," "What the Church Owes the Workers," and "To the Task." The speakers are respectively: George R. Brunk, Don Kreider, Clarence Lutz, E. G. Bender, and Nelson Litwiller.

This will give our readers a little idea of the scope of the work of the Board, the business it will need to transact, and the nature of the annual Board meeting. Later reports of the meeting will give details of the various aspects of the work which you as our constituents are supporting and will help you to evaluate how well the publishing interests of the church are serving in the task to which they are called and dedicated.

Along with this brief preview of the meeting we want to issue a call to all our readers to remember in their prayers the coming Board meeting at Scottdale. Will you join with us in intercession for this phase of the work of the kingdom of God?

CHRISTIAN LIFE

Prayer in the Life of the Early Christians

II

By Grant M. Stoltzfus

May this discussion help us to recapture the spirit of prayer which was manifested by the early church.

Prayer in the Life of the Broadening Church

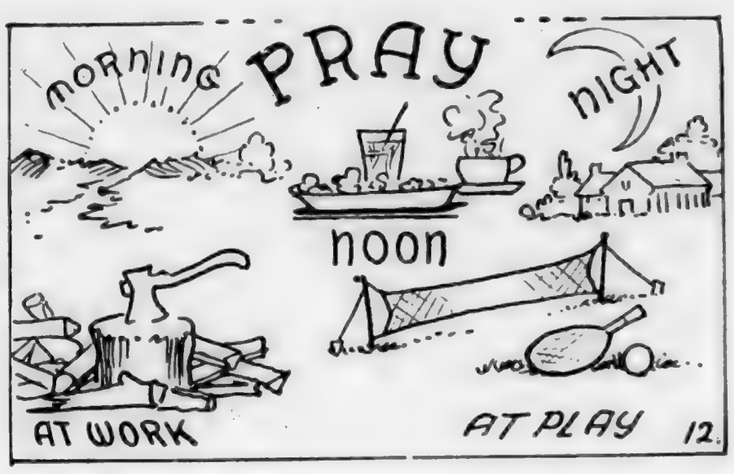
Prayer goes with the growing church as it spreads to Samaria. Peter and John pray that the Holy Spirit might fall on the new converts in Samaria. In this Peter and John were claiming the promise of Jesus that the heavenly Father is eager to give the Holy Spirit to them that ask.

The witness in Samaria contains references to prayer as they relate to Simon Magus. This sorcerer had joined the church in the hope of receiving greater power to perform greater magic. In rebuking Simon Magus, Peter commands him to repent and also to pray. He is to **pray** for forgiveness of the intent of his heart. Prayer is the channel to God for clearing lives of impure motives. Simon Magus requested prayer to avoid personal disaster but apparently did not understand that such prayer to be really effective would have to come from his own heart and life. Thus in the Book of Acts one finds an example of an inadequate concept of prayer. "Prayer is the soul's **sincere** desire."

Did prayer have a role in the dramatic conversion of Saul on the Damascus road immediately thereafter? As Saul approached Damascus he underwent a sudden and strange experience as he fell to the ground. He heard a voice and then uttered a prayer, "Who are you, Lord?" This prayer of desperation suggests that quite likely Saul was on the verge of communion with God as his soul struggle reached higher and higher tension. Going to Damascus, he spent three days without sight, food, or drink. In this lonely experience Saul prayed, and apparently he was transformed. One wishes he knew what Saul prayed about, but here again the Book of Acts is silent. But there is a very suggestive phrase in Acts 9:11. "For, behold, he is praying" seems to be sufficient reason for the Lord to instruct Ananias to go to Saul and baptize him. What if Saul had not prayed? Could God have entered into him to transform him into a chosen instrument to reach the Gentiles? This was only the beginning of Saul's (Paul's) praying. A long and worth-while article could be written on Paul's prayer life as reflected in his letters.

In Acts 10 is a record of a momentous event in the early church's life. It is usually referred to as the conversion of Cornelius. Someone has aptly said it could just as well be called the conversion of Peter. Prayer played a pivotal role in the series of incidents which tell of this barrier-breaking in the life of the apostolic church.

To begin with Cornelius was a man of prayer. He "prayed constantly to God." One aspect of prayer is the questing one. Was this devout man on a quest for more of God? Very likely so. "Seek, and ye shall find." The prayers of Cornelius were heard



of God and it is important to note that a man of prayer was the one who brought the answer to these prayers. Peter in Joppa was this man of prayer. He went to pray on the housetop at the sixth hour, the very time when the party of Cornelius was approaching Joppa. The breaking down of racial barriers which followed these acts of prayer is one of the most thrilling and meaningful incidents in the life of the early church. Was prayer on the part of Cornelius and Peter focal or marginal in this great event? Both Cornelius and Peter recounted their versions of the experience and both began their accounts by mentioning prayer. Cornelius said: "Four days ago, about this hour, I was keeping the ninth hour of prayer in my house . . . ." Peter said: "I was in the city of Joppa praying." Prayer was conspicuous in this record of breaking down racial and cultural barriers.

Intercessory prayer is illustrated in the incident of Peter's imprisonment, as recorded in Acts 12. Peter was in prison as a result of a fresh outbreak of persecution. We are told that earnest prayer was made for him by the church. Once again unity is seen in the prayer life of the church. Also an earnestness of purpose is referred to and is noteworthy, for generally in Acts the devotedness of those who pray is not given any special mention. Prayer was made for Peter, but one cannot tell if the prayer was made for his release or not. Judging by the astonishment of the church when he was released it can be assumed that prayer was made in behalf of Peter so that he could endure his trial. If the prayer meeting of Acts 12:12 had been for Peter's release, it is doubtful whether the group would have called Rhoda "mad" when she announced that Peter was standing outside at the gate.

Prayer in the Extension of the Church

The church was born in an atmosphere of prayer at Jerusalem. As it prospered and spread into Judea and Samaria prayer accompanied it. When it crossed racial barriers prayer was vital. Coming now to the phenomenal extension of the church throughout the ancient world one naturally asks, What is the role of prayer here?

It was in worship and fasting (and one can doubtless assume prayer also) that the Holy Spirit directed the choice of the first foreign missionaries, Barnabas and Saul. "Then after fasting and praying they laid their hands on them and sent them off." Thus did prayer enter into this great and historic venture in the story of the Christian Church.

One of the crucial tasks for the early missionaries was to see that newly founded churches had strong leadership. It is in this connection that the only mention of prayer is made in the first missionary journey. Despite crises, travels, opposition, success, and failure, no mention is made of prayer in these incidents. Prayer was doubtless engaged in elsewhere, but only at the appointment of elders for every church is mention made of prayer. Once again fasting accompanied prayer. Apparently the appointment of elders was of great consequence, for it occasioned prayer and fasting.

On the second journey there are three references to prayer that are quite revealing. All three references are in Acts 16 and have to do with the founding of the church at Philippi. This noble church had its origin in a place of prayer. How did Paul and his companions know of this place of prayer? We are not told, but it would seem that here as elsewhere men find those places they are looking for in order to satisfy their deepest yearnings. "And on the sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer."

Again "as we were going to the place of prayer, we were met by a slave girl." The next gain in the church at Philippi was made in the context of prayer. Whether the appeal was to an upper-class business woman or to a degraded slave girl, the place of prayer provided the setting or was associated with the witness of these early Christians.

Of all the settings for prayer in the life

of the first Christians, none is more startling than that of Paul and Silas when they prayed and sang at midnight. Because of a kind deed to the slave girl they threatened the "hope of gain" of certain men. For this they were seized and rudely dragged into the market place. Here they were maligned before magistrates, attacked by the crowd, and beaten with rods on their bare backs. To climax it all they were put into the inner prison (the meanest part of the prison) and made most uncomfortable by having their legs spread apart in stocks. Then follow the words, "But about midnight Paul and Silas were praying and singing hymns to God." Prayers offered in such a setting and offered along with the singing of hymns must have deep roots. No wonder such a faith startled the ancient world.

Perhaps few scenes in all the Bible are as moving as the one recorded in Acts 20 when Paul bade a last farewell to the elders of Ephesus. After his address and benediction he knelt down and prayed with them. Everyone wept and bade him an affectionate farewell. Such last partings of a beloved man are never forgotten. It is therefore noteworthy that prayer in a kneeling posture should make the occasion a sacred one. What did Paul pray for? We do not know, but in his speech he foresaw evil days ahead. It is very likely that he prayed for the "flock" and for the "guardians" of the flock.

A similar scene is enacted in Acts 21 when Paul and his party left Tyre. In this instance wives and children went with them to a place outside the city "and kneeling down on the beach we prayed and bade one another farewell." Prayer on this occasion was a family affair. These two incidents where prayer was made come after a long period in the Book of Acts which contains no mention of prayer at all. While we may well suppose that prayer was not neglected in incidents at Athens, Corinth, Ephesus, and Troas, it may be that not until the breaking of earthly ties in the brotherhood did prayer once again impress the historian so deeply that he was moved to record it. Certainly at great moments such as these prayer is the appropriate act.

The next reference to prayer in Paul's life occurs in his defense to the Jewish people at Jerusalem. This defense in Acts 22 is at first glance merely a recital of his own life history. But the real import of this address seems rather to show the workings of God in his life. If this is so, then the reference in verse 17 to his own praying in the Temple in Jerusalem becomes important, for it was in this context that God came to him and commissioned him to go to the Gentiles. Had Paul not been a man of prayer, could God have directed him to this great work? Here, as in the case of Peter on the housetop, God comes into the lives of men when they are praying to Him.

Time passes in the Book of Acts, and Paul is on the perilous journey to Rome. A storm comes up at sea, and the boat on which he and his party are sailing is in danger. Paul stands out in the crisis as the real leader whose courage commands the situation. "Take heart, men," are his words. Nearing an island about midnight they cast out four anchors and "prayed for day to come." The sense of this passage seems to be that all of the people on board joined in prayer. If so, it is not the only time that erstwhile nonpraying people came to call on God while in distress at sea. It is probably safe to assume that Paul's courage and devoted spirit induced the sailors also to pray. Prayer is contagious. One man who practices prayer and lives a life of prayer can bring others to call upon God also, especially in an emergency.

Again, Paul inspired to prayer when he urged the men on board to take food after fourteen days of fasting. "He took bread, and giving thanks to God in the presence of all he broke it and began to eat." Not only was prayer uttered in times of danger as during the perilous night just past. But Paul also saw reason to pray to God and to thank Him for food "in the presence of all."

In the final chapter of Acts Paul prayed for the father of Publius, and "putting his hands on him healed him." Prayer and healing have a long and intimate connection, and though the present-day reader often craves more knowledge on this relationship the Book of Acts says little. Apparently Peter's prayer for Dorcas in Acts 9:40 also played a part in restoring her to life.

There remains one more reference to prayer. As Paul neared Rome his own spirit must have sagged a trifle. At least when the brethren met him at the Forum of Appius and Three Taverns he "thanked God and took courage." It seems as though Paul had a great capacity for thankfulness and that he expressed it often to God. That a prayer of thanks should be the last prayer to be mentioned in Acts is noteworthy. After beatings, shipwrecks, "perils amongst brethren," stonings, lack of food, opposition from evil men, mistreatment from the state, etc., a prayer of thankfulness can still be uttered.

Conclusion

How did the early Christians in the Book of Acts leave a legacy of prayer to the Christian Church?

1. They practiced a mature and natural prayer life. There is no record of the Christians asking for things for mere self-gratification. Prayer for them was a part of the serious business of being disciples and witnesses.

2. They engaged in united prayers. Prayer was a bond in the early brotherhood.

3. They prayed prayers of intercession.

4. They prayed before undertaking steps in organization or expansion.

5. They frequently showed regularity in prayer.

6. They prayed in times of affliction and distress and asked for courage.

7. They prayed for physical well-being and restoration.

8. They prayed for the gift of the Holy Spirit.

9. They uttered prayers of thankfulness and joy in times when the outlook was dark.

Denbigh, Va.

"Blessed Assurance, Jesus Is Mine"

"Here is a new hymn tune I have written; what does it say to you?"

Mrs. Joseph Knapp, the composer of Gospel music, asked the question one day as she and Fanny Crosby were chatting in the latter's home. While the blind hymn writer listened, Mrs. Knapp played her new tune several times on the piano. Suddenly, Fanny Crosby's face was lighted with inspiration.

"Why, that music says 'Blessed assurance, Jesus is mine!'" she answered. And that is how one of America's most beloved and beautiful hymns came to be written.

Fanny Crosby, who never could remember having seen the light of day, always has been admired for the remarkable way in which she turned her handicap into a blessing. She never permitted anyone to express sympathy for her blindness. One day a clergyman, talking with her, mentioned her affliction. The blind poetess surprised him by declaring that she was sometimes glad to be sightless.

"You see," she explained, "when I get to heaven, the first face that shall ever gladden my sight will be that of my Saviour."

In her own account of the origin of **Blessed Assurance,** Fanny Crosby said, commenting on Mrs. Knapp's hymn tune:

"It seemed to me one of the sweetest tunes I had heard in a long time. She asked me to write a hymn for it, and I felt, while bringing the words and tones together, that the air and the hymn were intended for each other. In the hundreds of times that I have since heard it sung, this feeling has been more and more confirmed."

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight;
Angels descending bring from above
Echoes of mercy, whispers of love.

Perfect submission, all is at rest,
I in my Saviour am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

This is my story, this is my song,
Praising my Saviour all the day long;
This is my story, this is my song,
Praising my Saviour all the day long.

—Church of Christ Advocate.

A lady went to an orphan asylum for the purpose of adopting a child. One little child took her fancy, and she offered to give him plenty of toys and other things dear to a child if he would go home with her. He paused, and looking up into her face, said, "Will you love a fellow?" Love is the greatest thing in the world. It is love in the home that makes it an ideal home, if Christ is the Head.—Selected.

You cannot inherit character. You must build it.—Ex.

How to Live a Holy Life

II. Hungering and Thirsting After Righteousness

By B. Charles Hostetter

This is the second of a series of messages on this general subject. They were given over the "Mennonite Hour" Broadcast, originating in Harrisonburg, Va. The topic for next month is "Take Time to Be Holy."

Let us suppose that you had a clock which needed repair. The clock would run, but the hands failed to keep correct time. I cannot imagine you removing the hands from the face of your clock and taking them over to the repair shop and saying, "Will you kindly fix these clock hands? They haven't been keeping correct time for me." The repairman would say, "But I cannot make these hands work right unless you bring the clock over also." But you would argue and say, "But the clock runs all right; it's the hands that don't keep correct time. I would bring it over, but I am afraid you will take that clock all apart and charge me a lot of money for repairing it. Really, the clock runs well; just repair those hands and everything will be all right."

That sounds ridiculous, doesn't it? We all know that if the hands of a clock don't keep right time, there is something wrong on the inside. The works of the clock are responsible for the behavior of its hands. In the same way, if your hands, your mind, your mouth, your eyes, etc., are not practicing holiness, the fault is deeper than your bodily members. If unholiness is manifest from the members of my body, the truth is that my inner being needs repair. My spirit and soul are sick, and I need a spiritual doctor. If you are not keeping holy time, then, dear friend, there is something wrong with your experience and relationship with the Lord Jesus. It is here that the repair job must begin in order for you to live a holy life.

If we are ever going to live a holy life, we must have goals, aims, and destinations that we are heading for. Let me ask you frankly, "Do you hope to be a better and a more holy Christian a year from now? Do you have spiritual goals in holy living that you are striving to attain in a year, five years, ten years, and so on?" Many people, I feel, never advance in holy living because there is no inner desire to increase. They have joined the church, have been baptized and try to attend church pretty regularly, and there is no longing for anything else. It is this complacent, indifferent, lukewarm attitude that is responsible for keeping many church members from living vital Christian lives. Their program is simply to be good enough to avoid eternal punishment and nothing more.

Did you ever hear of or see a successful farmer or businessman who ran his business without setting objectives and goals that he strove to reach? If one does not do that in business he fails, for there is no incentive or inspiration for the task. The same is true in Christian experience; we must have inner desires that set goals and destinations which we strive to attain. This, to my mind, is a great secret in holy living. If this is not your experience, then I know the hands of your clock are showing an unholy time and and your inner experience needs repair.

The apostle tells us in the Philippian letter that he had goals toward which he strove. When this epistle was written Paul was an old man, a veteran preacher of the cross; yet even at this stage of Paul's experience he was striving toward new goals in holy living. Paul gives his testimony in chapter 3. In the first part of the chapter, verses 1-7, he relates his religious experiences up through his conversion; then beginning at verse 8 and going through verse 14, he relates his present experience. Will you note carefully, as you read, the inner passions and longings in Paul's heart to live a more holy life and grow in righteousness: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Are there within your breast desires that give you a restlessness because you want to know Christ better and experience more and more of the power of His resurrection and the fellowship of His suffering? Is there a mark toward which you are pressing? This inner compulsion is a keystone in the growth in holy living. If you are not experiencing this, then begin searching your life and yield to every leading of the Spirit of God.

David in the Old Testament experienced this inner passion for God and His holiness. Let's listen to his testimony as he records it in Psalm 42:1, 2. He begins by saying, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. The hart here is a species of deer. This always brings to my mind a picture of the first day of deer hunting. The hunters take their stands in the mountains, awaiting seven o'clock in the morning, for then it is legal to shoot. I can see one of those deer being chased from mountain to mountain all day long. He is all tired and perspired when he comes to a refreshing stream flowing through a little pasture. His whole being is panting to rest for refreshment and relaxation, but then there is a crack of a gun, and he is gone like a dart. David's testimony is that his whole being and soul in the same way is panting after God. He says in verse 2, "My soul thirsteth for God, for the living God: when shall I come and appear before God?" Tell me honestly, do you have an inner thirst for God?

You say, "Preacher, describe it; how do I feel, what do I have when I experience a thirst for the living God?" Let me ask you a question. "What is it and how do you feel when you are separated from the one you love?" I would say that it is an indescribable, intangible something that draws two persons together. There is a sort of fellowship and blessing existing when close together and a sort of strained aching when separated from each other.

Sometimes I am reading in one room and my wife is ironing or doing something else in another room. There is something missing, and so I take my book and go to the room where she is working and read there. We may not say much to each other, but there is a fellowship and joy that exists because we are close to each other. When I am away from home preaching there is something within me that unconsciously turns my thoughts and dreams homeward. There is some indescribable void present when I am separated from my wife and family.

It is that same unportrayable something in the heart and life of a Christian that yearns for fellowship with God. We love Him, we have given our lives to Him, and so there is created within us a thirst for Him. Do you experience this in your relationship to God? If you do not, there is something missing in your love for Him, and that likely reveals a lack of appreciation for all He has done for you.

Psalm 84, I believe, was written by David while he was in the crisis experience with his son Absalom, who was trying to kill him. You likely remember the story. It is recorded in II Samuel 15. Absalom was a very handsome son of King David. He stole the hearts of the people and gathered an army to march on Jerusalem to kill his father and to steal his kingdom.

As he marched toward Jerusalem someone sped the news to King David, and he with a few trusted servants fled for his life. He fled by night and hid during the day so that his wicked son could not find him.

While King David was fleeing for his life, there was something pulling him back toward home. It was not a big bank account either. The loss of his palace was not his consuming passion. But his flight out into the wilderness was difficult because his soul and spirit were pulling him back. What was this broken connection that had such a tremendous tug on his heart and life? It was the loss of his fellowship experience with his God that had this tremendous pull.

In the Old Testament days there was only one place where God dwelt among His people, only one place to go for fellowship with God, and that was at the tabernacle, later the temple, which was the dwelling place of God. David is fleeing, but let him pour out the agony of his soul as found in Psalm 84:2, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

There we discover the secret of his longing heart. He could now no longer have those intimate fellowship experiences with his God whom he so dearly loved. David was a regular churchgoer, and he missed it terribly when he couldn't go. There was something within him that drew him to the living God.

Can you miss church and never bat an eye? Are you one of those persons who miss spiritual fellowship and it never bothers you? Is there nothing within you that cries out for it? Do your heart and flesh cry out for the living God? If you are not experiencing this inner drawing to God, then right there is where you must begin if you would live a holy life. Confess your sin to God that you don't love Him as you should and ask Him to give you a love for Him that binds you together as true love binds husband and wife together.

Oh, how it must grieve the heart of God and Jesus to find so many professed followers whose hearts are cold and whose love is absent! The absence of this love is a sign of backsliding. The church at Ephesus was about to be cast off by the Lord unless there was repentance and an intimate love relationship revived. In Revelation 2:4, 5 we are told of this tragic incident. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Dear friend, if you want to live a holy life, then set goals and destinations to which you strive in spiritual living. By God's grace and help, create a vital love for God and Jesus Christ as the true bride does for the bridegroom. These experiences must be yours if you would grow in holy living and remember that the Word of God says, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Harrisonburg, Va.

Thoughts to Live By

By Ruby P. Zook

May these "thoughts" help us to live more effectively and devotedly during this New Year.

A year ago this month I mentioned a column entitled, "Thoughts to Live By," which is found in a magazine that comes into our home twice each month. A good discussion of a certain subject is always given by the author, and the reader is inspired to better living. The writer remains a stranger to me, but I believe he is a man of Christian character who has a real desire to lead others into a life of service to God and His fellow men. It is with apologies again to Larry Schwartz that these **Thoughts to Live By** are coming from this writer.

"The peace of God is confidence in the presence and power of God." Jesus had the peace of God. Look at His trial before Pilate. It would seem that Pilate, and not Jesus, is the one on trial. Jesus, our Saviour, was not afraid in the presence of danger. He was calm and quiet, yet strong and brave. He bequeathed this peace of God to His disciples and to His followers when He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Even now, in a world of trouble, full of unrest and turmoil, the believer can take this active peace into his daily round of activities. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Something to Live For. In 1953? Certainly. A certain man went about trying to get persons interested in the Christian ministry. Here are a few of the questions he would ask:

"Young man, why are you studying?"

"So I can be a good farmer."

"Why do you want to be a good farmer?"

"So I can earn money to get married and have a family."

"Why do you want to get married and have a family?"

"So in my old age I may have satisfaction of knowing I have not only raised food for the hungry, but I also raised creditable sons and daughters who will be a blessing to mankind."

"Why do you want this satisfaction in your old age?"

"So when I appear before the Judge of all the earth, I may give a good account of my life and hear Him say to me, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.'"

Regardless of what vocation one may be in, he has something to live for. There is your family, your friends and associates, your church, your community, your country—and your God. He placed each individual in the world for a purpose. Until you have filled that purpose for which you were born, there is something to live for. Ask God to reveal this purpose to you and then accept His power and grace, so freely offered, to fill your place in life.

Something to Say. Someone has observed, "There are two kinds of speakers—those who have something to say, and those who have to say something."

Amos, the prophet, had something to say. His listeners tried to silence him, but his message had to be expressed. In fact, we have record of many prophets whose message was a real burden to them. If they kept silent it was like shutting up a fire within their bones. They had something to say. There have been prophets, and preachers, and poets, and politicians—all had something to say.

On the other hand, there are many people who have to say something. They may work for hours on some speech, which after it is given is soon forgotten because they really had nothing to say. Not so with Jonah's message. He had to say something, but he also had something to say. And, even today, we know what he had to say.

People may sit for hours and talk and talk. They say something, but have they really had something to say? They have to say something, but what? There are three subjects from which they can choose—people, things, or ideas. "It is easy to talk about people. Running down some acquaintance or leader requires very little ability. It is a bit more difficult to speak intelligently about things—houses, cars, farm machinery, dishes, games. But the mark of a good conversationalist is his ability to talk about ideas. Why do people celebrate silver wedding anniversaries? Is the discipline a happy home requires worth while? Is the family an essential element in democracy? What does democracy mean and how is it superior to communism? It may be embarrassing to some people, but it will be interesting to nearly everyone: the next time you must say something, check on yourself to see whether you really have something to say."

The Second Mile. Before Jesus proposed this radically different type of goodness a Roman soldier could conscript a civilian and **make** him carry his baggage for a mile. The drafted man could resent what he had to do and could curse his fate, even while doing what was required. Sure, what he did was of value to the soldier, but there was no virtue in the deed.

Then Jesus, the Great Teacher, came along and taught that "whosoever shall compel thee to go a mile, go with him twain." This is the principle of "the second mile." One chooses, of his own free will, to do more than the law can require. "It is sacrificing one's time and pleasure to help some brother who is in need. No law can make a man go beyond the point of honesty, but the principle of the 'second mile' constrains him to be generous as well as honest. No law can make a busy person sit up all night with

(Continued on page 47)

OUR HOME CIRCLE

Everyday Chronicles

By Cora M. Stutzman

We trust that these "chronicles" will help us to see more significance in, and to put more meaning into, the everyday experiences of life.

Tuesday

What might have been a dull afternoon turned out to be a "peach" of a time. I hate to cease doing hustling household activities and sit to mend clothes, especially socks, if you please. What with a hole here and a hole there it seems to take endless time to get a pair of socks reconditioned for wear. At such times I would like to be unconscious of what I am doing. I wish that friend husband and the hired man would be like a certain man who cannot bear to wear patched or darned socks. He wears his until they are all about one big hole and then tosses them away! (I wonder what his wife does with her time saved on this chore?)

Before I started my not-too-well-liked task I got into the car and drove to a neighboring farm and kidnaped a dear old grandmother for the afternoon. The worn clothing was automatically made ready for wear as Grandmother Boyd did her crocheting and told tales of yesterday. And too she told about her granddaughter getting acquainted with life in Japan where she had recently been sent as a missionary. Before I returned my delightful guest to her home we were very "English," sipping tea and nibbling tidbits.

Saturday

I wonder if I shall ever be able to bake raisin pies again without thinking of Stan. He was here this afternoon to pay a business call. The children warmly welcomed him. You know children seem to have uncanny ability in reading the worth of an individual. They have known for a long time that Stan was an extra special "somebody." As I was crimping the crust of a pie, and could see and hear the rest of the family and Stan out in the backyard, I had to wonder why there were so few Stan's in this world. Here was a rather well-to-do young man who cared so little for money, but who did care a great deal for his fellow men, both colored and white. He was one of those "second milers" you read about sometimes but too seldom meet. He would do anything for anyone, even when reasonableness said it was not required of him to do it. This golden Saturday afternoon came to a close and after a few hours of darkness came the tragic news that Stan had passed away in an accident.

Later. Hundreds, yea, I believe a thousand, paid their last respects to Stan tonight. Outside of his late home groups stood here and there talking to each other about the largeness of that man's soul. Strong men were not ashamed to weep.

Yes, his years here were so few, but he left a mark in the hearts of his neighbors and friends not soon erased. But did Stan know how he was respected and appreciated? Why are we so thick-tongued when it comes to expressing our appreciation? There is no room for being stingy here. I had to think of our kind mailman and gracious postmistress. They go far beyond their line of duty in serving us. In this "Me first" and "Look out for yourself" age these two public servants stand apart from the masses. Then I think of a certain sister, who is truly a sister in the deepest, finest sense of the word, to us all. We feel happy and relaxed in her presence. She gives to others much of herself and of her time even if she is not well. There is a conscientious young mother who stands so firmly for principle that it inspires us. Am I just going to think of these dear people and never let them know how much I appreciate them? There is always a time when it is too late to do a thing!

TODAY

We shall do so much in years to come,
But what have we done today?
We shall give our gold in princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

—Waterman, in "The Free Methodist."

Sunday

"He hath made every thing beautiful in his time" (Song of Solomon 3:11).

And who dares to say that snow is not one of the loveliest of these things! Long before daybreak I discovered that the earth was blanketed with snow. And I simply could not go back to sleep, that happy I was! What an admission for a grown-up woman to make! Will I never grow to maturity? The truth is I could scarcely wait for daylight and the tumbling out of surprised children.

Down came the big sled from the attic. There must be no time lost when we come home from church.

I am certain small son heard very little the minister had to say this morning. For every few minutes he nearly drove his father distraught asking what time it was by the big clock, and why was it the preacher did not stop preaching. It seemed all the "little boy kingdom" were restless. Every time snow slid off the roof, in great chunks, the boys looked, and "rutched," and thought long snowy thoughts.

How good to live in a land with four very distinct seasons! Those who wish it may have their Florida weather the year around. But give me a taste of "deep freeze" and "red flannel" weather. I would not want to miss nature's art work below the east terrace where the evergreens stand proudly wrapped in ermine. And from the west window I want to see the blazing sun slide behind the tall, thin forest back of the barn touching up earth's white blanket with a rosy hue.

Sometimes, in such a season, I think it would be agreeable to have a big old cookstove standing in the kitchen. I would enjoy its noisy snapping, crackling, and breathing out warmth on all sides. (While, of course, the teakettle sings and the cat purrs on the woodbox.) There is no "stoveability" in a gleaming white range that gives off puny heat by a mere punch or a turn of the wrist. And who is he that will toast his feet in the oven of such a modern contraption? The old friendly cookstove seems much more a member of the family than the radiators under the windows too. Then to complete the picture I must hustle to the (now vanishing) woodshed for fuel to fill the heat-eating monster while my breath like steam from the wash boiler leads the way. Then the pump must be thawed and icy buckets of water carried to the house. Ah, me, it's fine to be nostalgic about all this, but I guess when winter winds howl and snow covers the ground, it is nice to skip the fueling of stoves, filling woodboxes, and pumping water. Yes, and it is most comfortable to have summerlike temperature in the house all winter by means of oil heat and storm windows. We in this "coddled" era enjoy winter in a different way than many of our parents and grandparents did.

Drumore, Pa.

The way to kill an enemy is to love him into a friend.—Lincoln.

Understanding Husbands and Wives

By Anna May Garber

An understanding heart and mind will help much in maintaining right conjugal relations.

"We hear so much about parents understanding their young folks," a mother said as she spoke to the young people's institute, "but I want to make a plea for young folks to understand their parents." I hope the young folks remembered that. Understanding one another is necessary in all human relations if they are to be on the highest level.

Now I want to make a plea for husbands and wives to understand each other. We often hear of henpecked husbands. There certainly should be none of them. Neither should there be rooster-pecked wives. Such conditions do not exist in the ideal home. God's plan for us in our homes includes divine order, love which acts, and harmonious co-operation.

Christian wives are desirous for God's order in their homes. I know one wife who told her husband in early married life that she wanted to be subject to him in everything, as God's Word teaches. Her husband reciprocated by showing every kindness and consideration, patience with imperfections, sympathy in her struggles, and gentle guidance—not asking her to do anything he would not be willing to do himself, because he loved her as he did himself. This understanding resulted in a beautiful life together. Husband and wife are drawn closer and closer to each other when the greatest desire of each is to be in God's will. The closer folks are drawn to God the closer they are drawn to each other.

But my heart aches for the homes where God does not reign supreme. I must think of the young husband who called his wife to come to him at the beginning of their married life and made it plain in no uncertain terms that he was going to be boss in their home and proceeded to be inflated because he had a wife to manage. The wife, who married him out of pure love and had no other thought than that she would do her husband's bidding, was heartbroken because of his rude way of being head of his home. He had God's order of headship in mind, but in a fleshly way. If he had been faithful in his responsibilities, I am sure the wife in the case would have been faithful too. A big part of being head of a home is to lead the family in faithfulness to God.

"Why do women have to bear so much?" some ask. Added to pain and weakness is this thing of being subject to a mere human in everything. Men are subject to the Lord, who is all wise and perfectly loving and just, but to be subject to imperfect man who has limited knowledge and often erring judgment and sometimes even gives way to selfishness—that is a different thing.

No longer need this question trouble when we remember that God cares for all who are subject to His order and plan. It is true that in some abnormal homes women have great burdens to bear, but when difficulties are beyond us we look to God who said, "My grace is sufficient for thee." If we had nothing to bear, and felt strong in ourselves, we would not lean so heavily on the Everlasting Arms. Burdens can result and often do result in drawing people very close to the Lord. What sweeter and richer experience can one have than to live in close communion and fellowship with our Creator and Redeemer?

But let us not go around as though we were bearing most of the trials on earth, like the woman who once wrote me a note listing all her trials—unsympathizing husband, erring son-in-law, lack of an education, and so forth and so on, carefully pointing out that I had no such troubles! We should rejoice that we are counted worthy to suffer for the Lord, yet at the same time not think that we are doing all the suffering.

Even our husbands might have some things to stand as they live with us. Perhaps we have developed the habit of picking at their faults any time, anywhere. "Love suffers long, and is kind." We do not need to try to make our husband over. We knew what he was before we married him, or at least we should have. Yes, but he has changed, someone says. Has he changed any more than you have? If we are our own gracious selves, treating him in tenderness and kindness as before, he is very apt to treat us the same way. I would not say, never remind a husband of a fault, but it should be done only after prayer for definite guidance of the Holy Spirit, and in a most loving, kind, entreating way.

Or we may have drifted down the road of discontent. We are constantly wanting things which husband can hardly afford, and never cease to complain when we cannot have them. We had better look at things from his angle, as he is the one responsible for the earning and planning. One little secret which has helped me when it comes to family finances is this. (I do not suppose the men will read this anyway, so I'll share it with the women.) When my husband considers some business proposition, such as buying a farm, or a car, or even a cow, he asks me what I think about it. I say what I think. Why shouldn't I? Does he want a moron for a wife? But I add that he should do as he thinks. He has the benefit of any facts in the case I might have thought of that he didn't, but the decision is his and I am glad. I am glad for him to make the final decision not only because it is God's order, but because I can feel that I was not made for all that responsibility. If we differ and he does his way and it happens to be the wrong way, I aim not to remind him that I was right, but I want to help him in his difficulty. Once I did remind him rather unconsciously and he laughingly said he was waiting for me to say that. You see a bit of humor goes a long way in helping things to go smoothly. Mostly we see things alike from the start, but when we don't, we love each other just as much and agree to disagree. Later we likely grow together on the matter.

Spending money for the needs of the family is sometimes quite a bone of contention. In some cases the husband wants to do it all. In other cases the wife does. But the most fun is when they can do it together. If the wife has some money of her own, even though a very small amount, it will help to make her happy as she thinks and plans some little improvement at home or some other special interest. If the husband has money for many special interests, he will allow her some for her interests, if he loves her as he should. A man who gets angry when his wife asks for money for necessary clothes for herself when he has a row of nice suits, needs a shaking. But the wife who is careless, wasteful, and extravagant and insists on too high a standard of living so that the husband is never able to save, needs a shaking up too.

Another thing which mars the happiness of many homes is what some call "nervous release" trouble. Men who have great responsibility or who are duty bound to keep those smiling muscles working all day long at their work with others, think they must let their feelings fly or explode when they get home. One wife says as soon as her husband steps in the door after a day away from home the trouble begins. He complains, frets, and tries to start a quarrel with anyone who is willing to quarrel. All his pent-up irritation he lets loose on those he loves the most. Here is a chance to be dead to the cross words and to give the soft answer which turns away anger, and pray that the lion might be changed into a lamb.

Wives are tempted sometimes to think they must make greater sacrifices than their husbands, but we can not know just what sacrifices our husbands make. Anyway, is

---

ABIDE IN ME

Abide in me; fast dawns the morning-tide,
The daylight hastens; Lord, in me abide;
Fountain of life, all healing flows from Thee;
Our Lord and Healer; oh, abide in me.

I need Thy healing every passing hour;
Thy love alone can give victorious power.
None like Thyself my life and health can be;
Through this and all the days, abide in me.

Hold Thou Thy cross before my opening eyes;
Shine through the day love's peace and sacrifice;
Heaven's morning breaks, and earth looks up in Thee
Throughout the daytime, Lord, abide in me.

—Selected.

it not a joy to make sacrifices for the one we love?

"I've been working all day for you," I smilingly said to my husband after a hard day's work.

"And I have been working all day for you," he joyfully answered.

Seeing things from the viewpoint of the other is a great aid in understanding another. I want to look at myself through the eyes of my companion and try to fill my place more faithfully. I would try to understand why he does things as he does and be just as lenient with his faults as though they were mine. Let us love each other into successfully filling our respective places in our homes. May the beauty of the Lord Jesus be seen in our lives at home. "Company manners" all the time? No, not at all. There should be no such thing as "company manners."

Alma, Ont.

Into the World of Books—Together

By Lydia Beiler

You will appreciate these hints on how to enjoy books together as a family.

Books, books, books—how fascinating they are! Thin books and fat ones, midgets and giants, brand-new copies fresh from the press and finger-marked ones, almost read to pieces—what a wealth of knowledge, adventure, and just plain fun lies in books!

To sit alone in a comfortable nook and lose yourself in stories of far countries or the varied conflicts of a Christian or a Christiana is thrilling, but to read a story aloud and take the whole family with you is doubly so. Reading aloud, except to youngsters not old enough to read for themselves, is fast becoming a lost art, and yet it is a pleasant family experience every child should have.

Reading aloud is an excellent form of family recreation—and more, if books are chosen wisely. It can be a fertile source of information (in such books as **Hans Brinker and the Silver Skates**), a stimulant to the imagination (**Swiss Family Robinson**), a door to better race relations (**Bright April** by Marguerite de Angeli), an incentive to service (biographies geared to young readers)—all enclosed in the sugar-coated pill of a story.

Reading aloud helps prepare the preschool child for school. It gives him a varied vocabulary (especially if the reader pauses to explain difficult words) and begins, gently, the necessary discipline of "sitting still." Most important of all, it instills in him a strong desire to learn to read on his own—forming a sound basis for that much-discussed "motivation."

For the older child, who can already read, the advantages are not so obvious, although he also gains in vocabulary and listening skills. In addition, he (and Mother and Daddy as well) will find a new sense of comradeship, a closeness that comes from sharing the laughter and tears of these make-believe people.

Now comes the question—what shall we read? Very much depends on that. With so many books beckoning, we must learn to choose wisely and avoid wasting time with those of comic-book level. Books that have survived the tide of the years—classics like **Heidi, Anne of Green Gables, The Secret Garden,** and many others are all good, wholesome entertainment. Others of a later date are Laura Ingalls Wilder's Little House series (**Little House in the Big Woods, Little House on the Prairie,** etc.), Lois Lenski's regional stories (**Strawberry Girl, Cotton in My Sack, Blue Ridge Billy,** and others), Elizabeth Coatsworth's pioneer tales (such as **Five Bushel Farm**), Eleanor Estes' Moffatt series (about a rollicking family that has ever so much fun doing things together)—and scores of others.

For a variation from stories, try poetry. **A Child's Garden of Verse** is always good, of course. Also Milne's **When We Were Very Young** and **Now We Are Six**—fascinating small-child experiences in verse.

Reading aloud—there's magic for you and your family in that phrase. Once you begin, you'll soon find yourself enjoying it as much as the children, and before long, they may be reading to you in turn; as you journey into the world of books—together!

Phoenix, Ariz.

TO OLD AND YOUNG

Help the weak if you are strong;
Love the old if you are young;
Own a fault if you are wrong;
If you're angry, hold your tongue!
In each duty there's a beauty
If your eyes you do not shut,
Just as surely and securely
As a kernel in a nut.

If you think a word will please,
Say it, if it is but true;
Words may give delight with ease
When no act is asked from you.
Words may often soothe and soften,
Gild a joy and heal a pain;
They are treasures yielding pleasures
It is wicked to retain.

—Selected.

THOUGHTS TO LIVE BY

(Continued from page 44)

a sick neighbor or become the teacher of a Sunday-school class . . . , but the spirit of 'the second mile' can. That kind of goodness has virtue as well as value, and it has a mysterious way of making the first mile shorter and easier."

Opportunities. There will be many of them in 1953. Pray that God will open your eyes to see them. Seneca said, "If we do not watch, we lose our opportunities; if we do not make haste, we are left behind; our best hours escape us, the worst are come . . . ."

A person will never "find time" for anything. If one desires some time he must make it, but "opportunity, sooner or later, comes to all who work and wish." Opportunities do not lie in a faraway country. They are to be found at your back door or on your front doorstep. One doesn't need to travel to the Mountain of the Moon to find them. "For the man with seeing eyes, there are acres of diamonds on the farm or in the local village."

"Contentment with the divine will is the best remedy we can apply to misfortunes." In the fourth chapter of Philippians, Paul, as a prisoner, speaks of contentment. To be content means to hold together. When Paul was put under pressure he didn't fly apart. He could hold together in any situation. We do not read that he became hysterical in any adversity—and he had many. Even in poverty, he was content. He wrote, "I can do all things through Christ which strengtheneth me." This was not an idle boast. It was the testimony of a great and honest man near the end of his life. He could look back and remember in many ways how he had helped people. He knew he could do anything God wanted him to do. Past experience had taught Paul that God would provide the necessary power which was far greater than his feeble strength.

One can be content in knowing that "My God shall supply all your need according to his riches in glory by Christ Jesus." Paul knew what he was writing about. He knew "God will take care of you" to be a fact. He knew God would meet his needs. His contentment came from within. "Such contentment, and only this kind, is available for you and me."

May this be the prayer of each reader for 1953. "My God, give me neither poverty nor riches, but whatsoever it may be Thy will to give, give me, with it, a heart that knows humbly to acquiesce in what is Thy will" (Gotthold).

La Tour, Mo.

Backbone

By Ethel Mumaw

Spiritual backbone may not be a Scriptural term, but Paul must have had in mind a somewhat similar idea when he wrote: "Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand."

It's just one of those days. The alarm clock failed to ring. The electricity is off. Jimmie had a sore toe. The baby cries with earache. The washline tears with all those lovely white sheets. And so it seems to go all day—from Jimmie's stubbed toe to the crash of the tall, prized mirror. Even the sun refuses to show its merry face upon such a formidable day. But what matters the day? It is no respecter of persons, for it finds all of us to chill our spirits.

The question is, How do we face such a day? We would all dare to be Daniels, but we never faced such a situation. We would all sing at the top of our voices, if they ever put us into jail! And if we could follow Jesus to trial as did Peter, far be it from us to follow afar off! We admire (and rightly so) the courage of Stephen, of Paul, and of many others. If it were not for such men of backbone in Bible times and today, we would say it can't be done. But it's been proved that it can be done and that we can possess a spiritual backbone to meet every crisis.

But what of the cloudy day, the hurting ear, the work piling up, the dirty sheets, the stubbed toe, and the broken mirror which seem to have brought the seven years bad luck in one day? Satan glories in a day like this if he can but tap the springs of our faith and see us wilt in despair. Do we get a certain satisfaction from murmuring about our sorry lot, or do we rather close up like a clam so that others can only see our hard shells? It takes real backbone to face the little irritations of life victoriously. Sometimes we get the idea that we as Christians need safety valves which we occasionally turn open to let out all the accumulated steam. That may be practical for the good moral man, but it isn't Christian. Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). A retreat to the secret place pays far higher dividends than one moment's valve release. "They that wait upon the Lord shall renew their strength" (Isa. 40:31). We need not put on a false front to meet these temptations like the nonresistant woman who was boiling inside. Christ within us will give the spiritual strength to praise Him in it and to forget our ills in serving others. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The talk of the town is an effective witness for evil. What is our attitude when someone is slandered in our presence? Do we have enough backbone to speak a good word for the person slandered, or to refrain from showing our approval by laughing with them? Must we laugh when shady stories are told? Would we laugh if one of our pastors was present? Dare we laugh knowing that Christ is present? How strong are we? Suppose we are slandered or criticized. The "old man" begins to protest, "It isn't true! I'll teach him! I will vindicate myself!" Where is our spiritual armor and our backbone? "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). It's a strong person who has no answer for the stinging word. It's the strong person who loves that offender and dares to pray for him and to give him his "cloak also."

Many of us need spiritual osteopathy when we face public opinion. Our backbone weakens, and we suffer terrible pain from the jar of former convictions and present pressure. When we are willing to take that look of faith to Christ, our strength, we will be healed of this illness. There is no point in being different just for the sake of doing the opposite from the crowd, but those convictions which the Lord has given us, borne from the Spirit, the Word, and prayer, may not be carelessly thrown aside when we move into a new circle of friends. The same principles that govern our lives in Georgia, will apply to us in California or Manitoba. Bob Jones, Jr., in his book **As Small Rain,** says, "There are still plenty of Pilates in politics and in every other business of life as well. They would like to do what they know to be right, but they are afraid to take a position contrary to public opinion. We need nothing so much as firm conviction and the courage to stand by it. According to tradition, Pilate lost his position as governor of Judea after the crucifixion of Christ. He was recalled to Rome and sent into exile, where he died. The man who compromises always loses the respect of those whose love and favor he seeks to gain." Mary Daniel in her book, **Worldliness Out,** makes the striking statement: "One of the supreme needs of the hour is backbone." She pictures the three Hebrew children as "uncrowned kings" and contrasts their courage with the softness of this age when many youth "fall down and worship at any shrine that pleasure erects." As Christians we have plenty of Scripture knowledge to "turn the world upside down," but we spend so much time on the orthopedic ward nursing our backs that our next-door neighbors hardly feel the vibration. It is high time that, "having done all to stand," we stand with purpose firm and face set toward the goal.

Perhaps more treacherous than public opinion is the snare of false teachings. Some of us are still trying to carry out the philosophy of "the man, the boy, and the donkey." Every new idea that was presented to the man was heartily accepted, for he had no backbone of his own. He didn't care what he believed as long as it pleased the person he chanced to meet. Paul in writing to Timothy warns of false teachings adrift. In I John 4:1 we are told to try the spirits to see whether they be of God or not. Quoting Paul: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). As we recognize the deceitfulness of false doctrine, we will be on the alert for its failings. Someone has said that heresy is not so much a contrary doctrine to Christ's as it is a partial doctrine overemphasized to the extent of excluding other inspired truth. Because a new truth has opened to us, we cannot afford to stop there and miss other riches.

A person of backbone is not afraid of the limelight into which he is automatically placed. The more we stand for Christ, the more we stand out. Christ commands us to come out from the world and be separate. Ray Wilbur, in **Out for Character,** says that backbone hardens when it is used. He goes on to say that one must have "enough backbone to not be a good fellow when good fellowship means degradation." Do we consider it a privilege to stand with Christ, to be conformed to Christ? Do we count it a privilege to be counted with those who love to attend prayer meetings, Christian fellowships, and Christian service activities; or do we rather choose to be hidden in the social and economic functions of our communities and schools? Quoting Mary Daniel again, "I remember the sting in my heart, said a young girl, when a very popular senior said to me, 'Why don't you let down the bars and be a sport? Don't let this thing of being a Christian bother you. Why, I'm president of my denominational organization—sure! But it doesn't make me any different.'" Few of us would dare to utter such a statement, but how often have we secretly hoped to be considered the sport of the gang? Is it enough to be a Christian? No, we must be backbone Christians! Israel was impressed again and again with the need of being a separate people. The early church was not ashamed to be separated unto God. The admonition to us too is: "Be ye stedfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). "Unmoveable" here does not give us license to be "set" in our own ways, but it does mean immoveable to the cries of the "old man" and, positively, active in service for God.

Are we as faithful in encouraging and warning others as we are in talking about them? Which attitude takes a firm backbone? What might have been the result of David's life if Nathan had only gossiped his sin to others and failed to warn him? Many souls would have sunk in despondency had it not been for Christ's encouraging words. How many of us would be lost right now had it not been for someone's backbone in warning us to flee from the wrath to come and to flee unto God our eternal refuge? "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

A person of spiritual backbone looks not to the present irritations, criticisms, opinions, and isms; but has his face set like a

(Continued on page 51)

MISSIONS

Colportage Evangelism II

By Lester T. Hershey

This concludes a helpful and thorough study of an important avenue of missionary work.

IV. Further Aids to Successful Colportage Evangelism

Let us also notice several steps which will lead the mind of the customer to action, in buying, as well as becoming convinced of his need of salvation:

1. **Attention.**—The first step is to find the suitable means of getting a favorable attention from the prospect. "The first five minutes is considered the most crucial."[7] If the approach is not exactly right, he will never have the opportunity to tell of the merits of his goods. His manner of approach, his considerate attitude, his courtesy, his English, all are factors in gaining favorable attention.

2. **Interest.**—Attention sustained soon ripens into interest. We quote Webster, "The excitement of feeling that accompanies special attention to some object; to arouse, to excite to action; to excite emotion or passion on behalf of a person or thing." This well describes what we mean by getting his interest.

3. **Conviction.**—Before he can hope to secure an order, the salesman must convince his customer of the merits of his goods. He must present evidence, and it will be weighed carefully. He backs up his evidence by demonstrations, testimonials, and sound argument. The colporteur evangelist must also present sound argument why the customer needs the Bible.

4. **Desire.**—The salesman works on the principle that evidence must first precede conviction, and conviction leads to desire. This evidence must be presented to convince the intellect, and then comes the appeal to the instinct, or emotion, that creates the desire. One may be convinced that a certain thing has much merit, but still not have any desire to own it himself.

5. **Action.**—The last step in leading the human mind to action is sometimes the hardest, both with the salesman and the colporteur evangelist. The work is not finished until the prospect actually signs the order. He must make him see that he needs the article, and that he needs it now. The most common excuse the colporteur evangelist will hear is, "Not now. I will think it over." He must be expecting it and be prepared to meet it, remembering from the beginning that selling salvation to a lost soul "against the wiles of the devil" is a great deal harder than selling a tangible article, or something of material value.

The colporteur evangelist must bear in mind always that he is not merely selling a Bible or some other religious book, but that he is seeking to implant in people the desire for freedom from sin and the devil's noose. His life is at stake. He must be shown the need of salvation which that Book speaks about. The colporteur evangelist is not merely a book agent, he is a soul winner.

We have universities where men and women may be trained for a profession; we have seminaries where ministers of the Gospel are prepared; and we have missionary training schools for missionaries. Why do we not have colportage evangelist training schools for colporteur evangelists? In Thailand, there existed up to this present war just such an institution.[8] The need was great for trained natives. There were many advantages in having these trained workers coming from among the people with whom they were to labor, rather than having such workers "imported." With this need pressing, "the Christian Missionary Alliance missionaries in East Thailand and the American Bible Society worked out a plan for training colporteur evangelists . . . . The first class —a class of five young men . . . graduated from the training school at Khon Khen."[9]

In conclusion, a colporteur evangelist must be "a person converted to Christ, a lover of studying the Bible, and a lover of studying people, so as to be able to give them an adequate message as he offers them the Scriptures. He must have a love for people who live in sin. If the colporteur is not a new creature in Christ, if the Bible is not his favorite book, if he does not know the power of the prayer of faith, if he does not have a love for souls who live in this world without God and without hope—naturally his failure is clearly predicted. His work as a distributor of the Scriptures is not and can not be his whole mission."[9]

IV. The Colporteur Evangelist at Work

Hindrances and difficulties have always been the cotravelers of the colporteur evangelist. There has been persecution of some of them by the people who do not know the blessings they are missing by opposing the Word of God. Some people think it is ridiculous in times like this to go about selling or recommending the Bible. In some parts of the South some, instead of being convicted of sin, take the opportunity of using physical force on the colporteur.

A rather interesting incident happened in North Carolina a few years ago to a colporteur which shows calmness and clear thinking on his part, as well as protection from God. He says: "After riding steadily for over two hundred miles, I stopped in an isolated spot for rest and recuperation. Two men emerged from the woods behind me, their faces grim and their manner menacing. Unceremoniously they demanded that boxes in my car be opened. I unhesitatingly obeyed. When they had carefully examined many of these boxes, they looked disappointingly at each other. and one remarked: 'So you are selling Bibles.' In quick relief I answered, 'Yes, sir; yes, sir.'

"For a moment the silence was tense. . . . Then one of the men pointing a revolver at me, said: 'This was for you; we are hungry, we are fugitives from justice, we must reach Florida soon. We would have taken your life and your own car and whatever else was serviceable to us. I had a good mother, who taught me the Bible; a good teacher, who always read from it in our classes; but this is the first time in fifteen years I have put my hands on one . . . .'

"It was raining, but I knelt with him on the soft red clay, and rising up, I ventured: 'What you need, my friend, is not a gun, but this book—not so much bread, but more Christ. The time used in hiding from men might be used in searching for God.' He stopped me suddenly, 'Go on your way, fellow. Men have a price on our heads, but Christ puts a promise in our hearts. You will not meet us again with a gun.'"[10]

The work of colportage evangelism may be undertaken as a project by a young people's group of some church under the direction of its pastor. They could canvass a nonchurched section of the city in which they

---

BRING US THE LIGHT

I hear a clear voice calling, calling,
Calling out of the night,
Oh, you who live in the Light of Life,
Bring us the Light!
We are bound in the chains of darkness,
Our eyes received no sight,
Oh, you who have never been bound or blind,
Bring us the Light!
We live amid turmoil and horror,
Where might is the only right,
Oh, you to whom life is liberty,
Bring us the Light!
We stand in the ashes of ruins,
We are ready to fight the fight,
Oh, you whose feet are firm on the Rock,
Bring us the Light!
You cannot—you shall not forget us,
Out here in the darkest night;
We are drowning men—we are dying men,
Bring, oh, bring us the Light!

—John Oxenham.

live, or a rural community where no church is working, or even make an extended trip during the summer months to the mountainous districts of our country where few Christian enterprises are undertaken. The foreign elements of our cities make good fields of labor. From the Bible societies can be secured Bibles in various languages. Most people would be surprised to find that many people living within our own well-churched cities know nothing of the Bible—have never heard it even named.

Mr. Fred W. Wurst, for several years an American Bible Society worker in northern New Jersey, reports that he has met people who were ignorant of the very existence of such a book as the Bible; and homes where they thought it a mortal sin to read the Bible; and homes where they have the Bible, but where it is never read. "These are facts," he goes on to say, "and right here in New York district, where such conditions may almost be thought impossible. I have spoken with high-school and college students in many cities, the majority of whom have never read the Bible. They have heard about it, read about it, but never bothered to read the Bible itself."[11]

When the pastor faces the problem of finding projects in Christian service for his several organizations, there is none that will bear the immediate and lasting fruit procured by surveys of Scripture needs, as Bible distribution among the underprivileged or special groups.

On the missionary field, the missionary makes it his duty to spend much time on touring the towns and villages with the Bible, and if he cannot sell it for full price, he will sell it reduced, and in some cases, where he deems it a worthy case, gives it away. The aim is getting the Bible into the hands of the people, not allowing the cost to stand in the way. Many Bible societies will give the agent 50 per cent of the cost price, while other agencies give a certain per cent above cost. In one instance, the Sunday School Association of Chicago took one thousand Bibles, selling them at whatever price they could get and returning $2100 to the society. The balance was paid by the society from offerings received from individuals or churches. As can be seen, the colporteur evangelist does not go out for profits, although there may be some, but he feels the need of getting the Bible into the hands of the people.

The colporteur evangelist's work cannot be measured by the number of Bibles sold or the amount of Scripture distributed. The labor of these people is a distinct missionary work. Day in and day out, in stormy weather and fair, in winter's cold and summer's heat, they call from house to house, seeking for those who do not have a Bible, or having one, fail to read it. Many of them work without salary, selling Bibles at cost. They are always on the alert for those who want the Scriptures but do not have even the small price asked. To these worthy people the Word of God is given free.

In the Atlantic States two such colporteurs are knocking at a door. "A light is shining through a broken window. A sick woman is sitting in a cold room. The colporteur reads a psalm to her. She buys a Bible with large print, for her eyesight is poor. Later he returned to that house. The window was mended; the house warm; the young woman well and strong. A glowing faith illuminated her face as she told of how the Bible had changed her life, of how she had led three of her neighbors to Jesus Christ.

"As he leaves this house, a woman was waiting for him. She said, 'Sir, could you sell me the book that will make my husband stop drinking and gambling? I have five children, and what I earn is not enough to keep them.'

"The Bible man, as many call him, opened the Book, and began to read to her. She stopped him, and called her husband to listen. The colporteur prayed with both of them. The husband was deeply moved, although he did not accept Christ as his personal Saviour. Some time later the colporteur returned. The husband had given up drinking and gambling; the home was cozy and warm; the children, happy and laughing. The wife said: 'He brings home his money now, and we have enough.' "[12]

THE POTTER

The potter worked at his task
With patience, love, and skill,
A vessel, marred and broken,
He altered again to his will,
It was blackened, bent, and old,
But with traces of beauty left,
So he worked, this mender of pottery,
To restore the charm bereft,
Till at last it stood transformed
And he viewed it with tender eyes,
The work of his hands and love,
This Potter, patient and wise.
I know a Mender of broken hearts,
And of lives that are all undone,
He takes them all, as they come to Him,
And He loves them, everyone.
With patience, love, and skill
That surpasses the knowledge of men,
This master Potter gathers the lost
And restores to His image again.

—Selected.

From the foreign missionary we learn a method in colportage evangelism. In the Philippine Islands the colporteur goes about in a truck with a public-address system and victrola records, an effective means of letting people know of the presence of the colporteur. It can be a means of attracting "people to afternoon and evening meetings, where opportunity arises for the sale of many Gospel portions to persons who do not know the Gospel message."[13]

Another method adopted by missionaries on the foreign field to reach the untouched is shown by the Latin American Mission evangelizing the department of Bolivar, in Colombia, South America. A group of students from the Bible Institute of Costa Rica were sent out two by two as evangelists distributing tracts and selling Bibles, Testaments, and portions. A twenty-eight-foot launch, called "Buenas Nuevas" (Good News), was dedicated to the Lord's work. It carried thousands of copies of Scriptures which were sold.

In conclusion we must say that every Christian burdened for the lost who has not had a call from the church to some definite field of labor, can enter this field of colportage evangelism, provided he goes with the faith that God will provide every need. Every pastor should realize that the responsibility for making the Book everyman's book is his responsibility, the responsibility of his people, and a necessary element in his church's benevolence budget. Until the day when every Christian and every church shares in supporting the Bible societies or individual colporteur evangelists the Book tarries; and while the Book waits, the missionary enterprise is delayed and the whole of Christianity falters. "The Christian with the Book must meet the wayfarer without the Book, before both can stand together in the presence of the Eternal Word."[14]

[7] *Scientific Principles of Salesmanship*, Oda Lynn Dalton, A.B., Wichita Eagle Press, Wichita, Kans., 1932, p. 28.
[8] American Bible Society Annual, 1941, Chicago, p. 223.
[9] *Idem.*, p. 140.
[10] *Idem.*, p. 57.
[11] *Idem.*, pp. 68, 69.
[12] *Idem.*, pp. 73, 74.
[13] *Idem.*, p. 213.
[14] *American Bible Society Record*, October, 1941, p. 131.

Aibonito, Puerto Rico.

PLEASE!

Journeying through a Highland district, a party of tourists had to pass through several gates where payment was demanded. But in one instance, the way was free on one condition only. As they stood before the locked gate, they were faced by a little girl who had the key. She told them that there was nothing to pay, no money was allowed to be taken from them, but that they must just say, "Please may I pass through this gate?" They did this and the gate was at once unlocked and they could continue on their way. There was no right of way existing, but the owner of the land was willing for any to pass if they would make the simple request referred to.

As I read of the incident, I thought of the simplicity of the way of salvation.

The path of blessing has been made. At infinite cost—the death of the Son of God—it has been formed.

The needy sinner, who is longing for deliverance, **may** tread the way if he but takes his true place in repentance toward God and faith in the Lord Jesus Christ.

No one can claim a right to pass on the ground of payment. No merit or goodness has the sinner. He cannot buy a title by prayer or penance. But the moment he bows in brokenness of spirit and owns his lost condition and believes on the Lord Jesus Christ, he may pass into the liberty he longs for.

All the glory belongs to God while the blessing is ours, "without money and without price."—Scattered Seed.

Our Gospel Witness in Luxembourg

IV. Getting Started

By Clarence Y. Fretz

This concludes a very informative series of articles on a new field of missionary endeavor for our Mennonite people. Going back to the lands of our fathers is a comparatively new phase of American Mennonite mission work.

In the first article of this series, a brief account was given of the steps which were taken by the Eastern Mennonite Board of Missions and Charities to open mission work in Europe, and the final choice of the Luxembourg area as the place in which to begin. Mention was also made of the appointment of the writer and his companion for this work, and also of Harvey and Mildred Miller from the Conservative Amish Mennonite brotherhood which was also co-operating in this undertaking.

The above-named missionaries arrived in Luxembourg on September 13, 1951. They were met and welcomed by representatives of the Luxembourg Mennonite congregation. Arrangements were made for the missionary party to live in a boarding home run by a Mennonite sister and her brother. This home was located near Echternach, about thirty miles northeast of Esch-sur-Alzette, the city where mission effort was to be begun.

These living arrangements were to be for only a short time, until a more permanent residence would be found in Esch. Actually, however, it turned out to be for a much longer time than expected. Within a few months it had become apparent that there would be some difficulty in beginning mission work in this country. In the first place, customs officials would not permit the missionaries to get the bulk of their baggage out of customs until a permanent residence permit would be granted them by the government. Application was then made for such a permit, but government officials held off granting one for weeks and weeks. It was not until the American consul finally intervened on behalf of the missionaries, that a permit was granted. This was in December.

However, another major problem still remained to be solved—securing a suitable residence in Esch. This city had a serious housing shortage, which not only made it very difficult to find houses for rent, but even more so to secure the necessary permission of city housing authorities to rent one after it was found. One was made to feel that the missionaries were unwanted foreigners. However, after intervention again by the American consul, permission was reluctantly granted, but only to one of the two families who wanted to locate in the city. It was the Fretz family who were granted this privilege. After months of prayer, waiting, and negotiation, they moved into a home in Esch on February 24, 1952.

Brother and Sister Miller now had to find a residence elsewhere. The best that could be done was to locate in the near-by city of Dudelange. Here, too, the same difficulties appeared, and it was only after the Lord undertook in a special way, that the way finally opened for them to move into a spacious apartment in Dudelange on April 18.

A major activity during these months of waiting (and until the time of this writing) was language study. Although both families were already somewhat acquainted with the German language before coming to Europe, a systematic effort needed to be made to acquire the ability to speak it fluently and correctly. It was also felt necessary to study the elements of the French language, because of its widespread use in this country for legal and business purposes.

As time went on, a growing prayer concern was felt on the part of the workers in regard to the launching of an aggressive program of evangelism, even if it would only be on a small scale at first. After receiving helpful counsel from home board officials, the workers on the field decided to begin with a Sunday morning service on the first Sunday of each month. The first such service was held on October 4, 1952. Approximately thirty-five persons were present for this service, and subsequent services have met with about the same response.

One rather unique feature of the work thus far has been that most of those who have attended these services (held in the Miller apartment in Dudelange) have come from the Mennonite homes about thirty miles north. The warm support of these brethren and sisters has been cause for much thanksgiving. They have supported the work by prayer, counsel, and gifts-in-kind. They have welcomed the missionaries in the Mennonite services held on the second and fourth Sunday of each month, and have often invited them to assist in some way in the work of the congregation. It is to be hoped that this may result in strengthening this Mennonite congregation to the extent that it may again become a center of evangelism on this continent like the original Anabaptist congregations whose zeal in soul winning brought many to Christ in the time of the Reformation.

Harvey and Mildred Miller Colaborers with Clarence and Lela Fretz as Missionaries to Luxembourg

The principal concern of the missionaries, however, is how they may launch forth in direct evangelism themselves. Increased personal evangelism is of course contemplated. Tract evangelism will be a natural accompaniment. Bible study classes and cottage meetings in private homes are envisioned as another possibility. The monthly services now held could well develop into semi-monthly or even weekly services if interest appears sufficiently strong. A series of evangelistic meetings in some public rented hall might be in order in due time. But every step will need to be taken in full dependence upon the guidance and enabling power of the Holy Spirit. Will not our readers join in prayer that the Lord's will may be done in every way and at all times for the salvation of the lost and the upbuilding of His kingdom in Luxembourg and near-by regions?

Esch-sur-Alzette, Luxembourg.

BACKBONE

(Continued from page 48)

flint toward that prize of the high calling in Christ Jesus. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Harrisonburg, Va.

THE DANGERS OF ILL WILL

Thoughts of ill will, animosity, and hatred are unbecoming to the Christian. They are enemies to our own spiritual growth and happiness, and make the influence of our lives hurtful rather than helpful to others. If we find such enemies assailing the citadel of our hearts, let us turn more earnestly to God, that He may help us to look for good rather than evil in the lives of our fellow men and that He may give us more of the spirit of love and helpfulness toward them. Love and ill will cannot dwell together in the same heart. If we would have the love of Christ dwell in us, we must have also the spirit of love toward our brother.—Sel.

A true friend is the ivy—the greater the ruin, the closer it clings.—E. W. Griffith.

BIBLE STUDY

Christian Ordinances

XXI. The Salutation of the Holy Kiss

BY THE BIBLE STUDY EDITOR

This Christian ordinance is the expression of the purity of faith. The practices of the church since the apostolic days are based upon the faith and practice of the church in and during those times. The records of those days are the basis for the adoption of those practices in this age of the church. The records of the post-Apostolic days are not as authentic as those of the previous age. The writings of the apostles—the Gospels, Luke's records, Paul's epistles, and those of Peter, James, Jude, and John—were, or could have been, in existence soon after the death of the writers, but may not have been generally as available as the widely extended kingdom of the Lord would have demanded. The various customs of worship in the different localities and nations would influence the methods of worship as readily as the written Word, although not as authentically, for customs and methods have changed.

God has preserved for the church the records of the life and testimony of His Son by the written Word. For the Gentile world the messages of the great apostle, penned in prison, have become an established record of the Gospel truth which the Holy Spirit revealed and confirmed among both Jews and Gentiles and preserved for the ages to come.

From these authentic sources are obtained the doctrines of Christ, the work of the Holy Spirit, and the practices of the church (which is the body of Christ) and its members. There were many customs of living, and many practices in worship, which accorded with the manner of life in those early days. The Jewish membership in the church in that day probably determined many of the customs of worship, since everywhere that the synagogues existed, that form of worship was practiced; and it is true that Paul went first to the Jews, meeting with them in their synagogues wherever they existed. The temple worship of the Gentiles had but little effect on the worship practices of the Christians. Its superstitious character, with feastings dedicated to idols, and accompanied by worldly pleasures, was not only spoken against by the Christian leaders, but was avoided by them.

The Love Expression of Faith

The admonition of John emphasized the spirit of the assemblies of the Christians, "Love one another." This was the spirit which Christ taught, "A new commandment I give unto you, That ye love one another" (John 13:34). The love of which Jesus spoke was that highest form of expression of affection possible with man, such as the love of God for man.

All through the New Testament there is a distinction made between the common affection which men may have toward each other in common friendships and the warmest sentiment of love which effects an ardent expression of devotion toward others and toward God. One authority distinguishes between the two by saying that the highest form of love, the Greek "Agapao," is the love of reason, esteem; the other form, expressed by the Greek "Phileo," is the love of feeling, a warm affection and friendship. In most of the translations there is no difference made in the rendering of the two words. But in John 21:15-17, the Twentieth Century Version thus translates the two words of the Greek: "Simon, son of John, do you love me more than the others?" "Yes, Master, you know that I am your friend." The second time, "Simon, son of John, do you love me?" "Yes, Master, you know that I am your friend." The third time, "Simon, son of John, are you my friend?" Peter was hurt at His third question being, "Are you my friend?" and exclaimed: "Master, you know everything! You can tell that I am your friend." Jesus had twice used the stronger term, "love," and Peter had replied with the term, "friend." But when Jesus used the term "friend," Peter was grieved, but again replied with the term for friend. He had learned his lesson of boasting of his love for Jesus, and how it had failed to measure up to the high ideal. Nor would he again trust himself to claim the ability of attaining to that high standard of love. Yet Jesus offered to him that right.

The Lord, in all of His injunctions to His disciples, and the apostles in all of their admonitions to the churches, made the appeal to them that they should love one another with that strongest affection, the love of reason and esteem. Such a love borders on devotion. It is a love that finds no difficulty in esteeming others better than one's self, in seeking the welfare of others, in condescending to men of low estate. It was the love which Jesus had when He washed the feet of His disciples. It was the example of love which He asked them to follow. This character of love is holy. It is distinct from the love of the world, which is sensual, fleshly, and selfish. It is the love which is from above.

The Kiss

The kiss is supposed to be an expression of love. To many it may be considered as the only one. It is mentioned, not too often, in the Bible. The Scriptures may help us to understand and appreciate its use as a Christian symbol. It may be that the custom of osculation—kissing—has become more common in these days through being used more freely as a social practice. The records of the Scriptures seem to indicate that its use between the sexes was not prevalent. The Bible is full of expressions of love, but it rarely mentions the kiss in connection with them.

When the kiss was used, in Biblical records, it was when members of families met or relatives were acknowledged. When Isaac blessed Jacob he first identified him, then ate the meal. He asked Jacob to kiss him and then blessed him with the birthright blessing. It was a kiss of love, but on a holy occasion. One cannot but conjecture the sense of guilt in the heart of Jacob when he kissed his blind father, but it was a holy occasion. Gen. 27:21-29.

When Jacob arrived in Haran, a fugitive and in a strange land, he met Rachel at the well. Upon learning that she was the daughter of his mother's brother, he kissed her and wept. It was a matter of recognition and joy. Laban kissed his daughters and their children when he parted from them at Mizpah. Gen. 31:55. Jacob was reconciled to his brother Esau, and they kissed each other. Gen. 33:4. Joseph kissed his brethren when he made himself known to them in Egypt. When he met his father there was an embrace of recognition, but no kiss is mentioned. Joseph fell on his father's face and kissed him after he had died (Gen. 49:1) as a token of reverence and love for one who had been so esteemed among his family and so great in the culture of the faith and the hope of Israel. Cf. Luke 15:20.

Other instances of the kiss being used to express love in family relationships are the meeting of Moses and Aaron (Ex. 4:27), Moses and Jethro (Ex. 18:17), Naomi and her daughters-in-law (Ruth 1:9, 14), David and Absalom (II Sam. 14:33).

The friendship which grew so strong between David and Jonathan was manifested when they parted. They kissed each other, although they were not members of the same family. I Sam. 20:41. They had previously sworn to preserve an eternal friendship between their families after them. David kissed his friend Barzillai of Gilead when they parted upon the return of the king to Jerusalem after the death of Absalom. These

were kisses which expressed friendship outside of family circles.

Pretended friendship often concealed treachery in the days of the Old Testament. Absalom, desiring to obtain the throne of his father David, even plotting the death of his father, stole the hearts of the people with his kisses of pretended friendship and promises for their welfare. II Sam. 15:5. Amasa had been appointed by David to be the head of his army in the room of Joab. When Sheba rebelled against David, Amasa was sent to overtake and destroy Sheba. When there was too great a delay in the matter, Joab was sent to give aid. He overtook Amasa, pretended to ask of his welfare and to kiss him. He then caught him by the beard and slew him. II Sam. 20:9. Compare the act of Judas. Next to murder committed under the pretense of love was the kiss of lust, the harlot's trap of sin and destruction. Prov. 7:13.

The purity of the kiss of love is expressed in the Song of Solomon. The song is not one of a philanderer whose love was satisfied only with many attractions. It was the love of two persons for each other, the espoused ones. The kiss of kindred people was unusual. The kiss of marriage is sacred. S. of Sol. 8:1. Jesus said, "Ye cannot serve two masters." Paul expressed a similar thought by saying, "Set your affections on things above, not on things on the earth." So the theme of the Song of Solomon is that of a pure love which was expressed by each of two persons solely upon the other.

God used the kiss to demonstrate honor and reverence for things that are holy. When Saul was anointed king, the prophet Samuel kissed him, as one set apart to the service of God to rule over His people. I Sam. 10:1. In the spirit of prophecy the kings of the earth are invited to be reconciled to the King of kings by kissing Him. Ps. 2:12.

A special part in the ceremony of the coronation of King George V took place after he was anointed king. The officers of the realm, and the members of the court, and those who held positions of honor which required allegiance to the king, went to him to express their honor and allegiance by kissing him on the cheek. This may seem to have been but a relic of historical forms, but it was also an expression of the respect which God has established among men for those who are set to rule over men.

Salutations

In the Old Testament times the kiss was practiced when friends met or parted. This is still a custom in eastern countries and in parts of Europe. It has not been an uncommon sight in America to see men of recent immigrants salute by kissing each other on the cheek, either when meeting or when parting. The custom is strange to Americans, but Americans did not write the history of the Bible nor establish ancient customs of Europe.

There seems to be nothing objectionable to women saluting each other by kissing. It may be expected among them, since it is an accepted custom. Only hygiene finds exception to the custom because of the danger of contamination by germs. But this danger does not stop the old custom of greeting with a kiss, and ladies continue the custom of expressing their love and respect for each other by greeting with a kiss.

The spirit of salutations is variously expressed in the New Testament. The general salutations were not religious. Men saluted as they met on their journeys, with bowing, signs, and conversations. They tarried long in these ceremonies. Because of it Jesus said to His messengers, "Salute no man by the way" (Luke 10:4, 5). The house into which His disciples entered should be saluted, "Peace be to this house." These salutations were meaningful, because they showed regard and good will to each other. In the same spirit people today greet each other with an expression of well-being—"Good morning," or "Good day." They may even make an inquiry, "How do you do?" These are not religious rites, nor required ceremonies. They are a custom by which men show regard for others and they are esteemed for such regard.

There were salutations among the people in the market places. The rulers of the Jews, the rabbis, and the religious Pharisees all desired to be recognized and acknowledged. They were addressed by their titles or by some token of honor. They loved to be thus saluted.

There were salutations of a different nature, having to do with the things of God. Mary was saluted by the angel Gabriel, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." This salutation was in the nature of a message. But it was carried further by Mary when she went to the home of Zacharias and Elisabeth. Mary saluted Elisabeth, and the unborn John responded to the salutation. Luke 1:41, 44. At a later date there came a message of greeting from God, through the angels, which included the whole world. It came first to the shepherds of Bethlehem, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

God and angels could salute men with a manifestation of love and messages of love, but God could not salute men in a physical manner. Men could not kiss God and God did not kiss men. But there was love manifested toward men and toward God.

It is rather a strange matter, yet true, that we have no record of Jesus ever greeting any one with a kiss, or that any one, save Judas Iscariot, ever greeted Him thus. He was saluted with the title, "My beloved Son," by His Father; He was called "Son" by His parents; and "Rabbi" by the people; and "Lord" and "Master" by the disciples. But no such familiar personal token of affection as a kiss was offered to Him. Simon had not offered to Jesus any of the special honors as a guest. He brought no water to wash His feet, no ointment for His head, and had given Him no kiss. Only the appreciative woman, a sinner at His feet, honored Him with tears to wash His feet, precious ointment to honor Him, and ardent kisses on His feet to show her devoted love for Him.

When Judas betrayed Jesus into the hands of His enemies, it must have been by the unusual practice among the disciples, kissing the Master. Matthew and Mark both say that Judas kissed Jesus. Luke indicates that Judas drew near to kiss Him. The salutation of Judas was, "Hail, Master," and he kissed Him. Could love for Jesus have been suppressed under that act? Could there have been any degree of love for his fellow disciples in the betrayal of their Lord? It was a kiss of pretentious love to draw the Master into the toils of His enemies. To such depths of iniquity can the token of love be precipitated! Judas had chosen the most subtle form of salutation to perform his dastardly crime. The Master was made to appear to the band of soldiers as if He were a brother in Judas' family, or as a man of great dignity and honor with whom he was on very intimate terms. Jesus permitted Judas to salute Him in this manner, in order that the Scripture should be fulfilled—"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41:9).

The soldiers fell back when Jesus told them, "I am he." When Jesus said to Judas, "Betrayest thou the Son of man with a kiss?" the traitor left the scene, returned the blood money, and hanged himself. It was a hard price for pretending a love which did not exist in his heart. Whether to God or to man, every salutation should be a true one.

(To be concluded)

ATLANTIC ROUND TRIP IN ONE DAY

On Aug. 26, 1952, a twin-jet British Canberra bomber flew from Ireland across the Atlantic to Newfoundland and back in 7 hours and 59 minutes. It was the first Atlantic round-trip in a day. The plane flew about eight miles high. The average speed for both trips was 531 miles per hour and the total distance covered was 4,146 miles.

With headwinds at more than 126 miles an hour the east-west flight required 4 hours and 34 minutes. The speed averaged 456 miles per hour. The return journey was made in 3 hours and 25 minutes with a speed of 606 miles per hour.

Each time a record like this is made the world shrinks. If the world again should be plunged into war, neither oceans nor great prairies will assure safety against catastrophe. In a matter of hours the atomic bomb could bring to a nation great destruction.

While statesmen wrangle over political ideologies and Christian people become cold and apathetic because of worldly materialism, nations arm themselves for the great catastrophe. Perhaps Christians today face the greatest challenge in the history of the world. Will they rally to the banner of the cross and carry the Gospel of love and peace to a very sick world?—Z.

EDUCATIONAL

Training for Missionary Service

By J. D. Graber

An address given at the Annual Meeting of the Mennonite Board of Education held at the Beech Church near Canton, Ohio, October, 1952. It sets forth the dependence of our mission boards upon our schools to supply adequately qualified workers for the evangelism of the world. Bro. Graber is Secretary of the Mennonite Board of Missions and Charities.

The question posed by the title of this address can be answered very briefly. Out of 121 missionaries on the foreign mission field, there are perhaps only three on the field and three on retirement who have never been in one of our Mennonite church schools. In looking over the roster of city and rural missionaries throughout the United States, the proportion is about the same. These figures show to what a large extent our church schools have functioned in the training of our present-day missionary staff.

Having answered the question of simple fact, let us look for a while at the general subject of training for missionary service. There are several Scriptures which come to one's mind such as the following: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Or again in II Tim. 1:6 where the Apostle Paul tells Timothy, "Stir up the gift of God, which is in thee." Or in I Cor. 2:7 where we read, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew." As we go along I trust we shall see how each of these Scriptures is pertinent to our subject in its own way.

Our conclusion is in the beginning that for doing effective mission work the missionary should have a good Christian education, preferably and ideally, in one of our own church schools. We are assuming this here, but I am aware of the fact that not everyone in the Mennonite Church feels this fact to be self-evident. We want in the course of this message to look critically at this statement.

I recently heard a story about a seminary student who was telling his professor that his grandmother had not studied Hebrew, and yet she was a good Christian; therefore, he felt that it was unnecessary for him to study Hebrew as he prepared for the ministry. In answer the professor told him that he admitted the fact that his grandmother likely was a good Christian, but he said that the fact is also evident that he is not his grandmother. This underlines the fact that the times in which we are living have changed. Just because the generation of church leaders preceding our own was able to do mighty deeds of the Spirit in the church and for the church without benefit of much formal training does not mean that training is, therefore, unnecessary in the present generation. Nothing is more obvious as we take a look about us than the fact that we are not in the same generation in which our grandparents or even our parents lived.

In my own lifetime, for example, the automobile, the airplane, radio, and television have all come into common use. In my own lifetime we have come through two wars; we have also the atomic bomb, and now even the hydrogen bomb. This is decidedly not the same world into which I was born at the turn of the century. During this time it is also obvious that our church has changed. If you compare the church of today with the church of the year 1900 you will find great differences. Some of these changes have been for the good and some may be otherwise. Regardless, however, of whether we like it or not, the Mennonite Church of 1952 is not the same as the Mennonite Church of 1900.

During this period, also, the people with whom we have to do have changed. At the turn of the century our people were still in the horse and buggy era. The preacher did not have the competition of the radio, the moving picture theater, television, and the influences of the city that have become readily available to all the rural people because of the automobile. Human nature is still the same, but the people to whom we bring the Gospel now are living in a different world and react in a different way in many respects from what was the case fifty years ago. It seems very obvious then that argument from the past cannot be used in the present unless one takes these vast and deep-seated changes into consideration.

In trying to answer the question of why the Christian worker needs training I would like to put forth three answers. **In the first place, evangelization is a teaching job.** We have seen in the Scripture quoted above that the Gospel of Jesus Christ is a mystery. The Apostle Paul was conscious of the fact that he was trying to make clear to his listeners what was considered by himself and even by the angels of heaven a mystery. For this reason the presentation of the Gospel is primarily a teaching task. Various young people have asked me on different occasions whether it will be necessary for them to become nurses and doctors in order to qualify as missionaries. I told them that there is a great need for nurses and doctors to bring physical healing and to incarnate the love of Christ in this manner, but that essentially the missionary's task is a teaching task. The Gospel is a mystery that needs to be made plain, and this is a teaching task.

Someone has rightly said that teaching is an art, and we do refer occasionally to "the art of teaching." It may be useful for us at this point to define what we mean by art. The definition that I have long felt adequate for this word is as follows: "Art is that which requires skill achieved only by diligent application and long training, and it calls forth an emotional response." Let us examine for a moment this definition. Music is a sample of an art. Nothing is more evident than the fact that skill in music requires long and diligent application. It requires much practice to become efficient in the use of any musical instrument or in the proper use of the singing voice. As this skill is then exercised as an art it calls forth an emotional response on the part of the listener. The same is true of painting. After the artist has disciplined himself by long and diligent application he may be able to produce a work of art on canvas that calls forth an emotional response of someone who observes it. This is true of anything that we call an art. Paderewski, the great musician, used to say that if he failed to practice for one day he himself could tell the difference. If he did not practice for two days his critics were able to detect it. If he did not practice for three days his friends could tell the difference and if he did not practice for four days his audiences became aware of a deterioration in his art.

This definition of art, of course, applies to anything at all and not only to music and painting. I once heard a man say as he observed another one using a shovel, "The way that man shovels dirt is a work of art." Another man said that "the way he flips pancakes is a work of art." In this way, teaching is an art because it requires skill achieved by a hard training and long practice. It is a mistake to think that almost anyone who has a bit of a knack for it can teach. During this last summer in Europe I met a Mennonite young woman who is completing her work for a doctor's degree in Education. Her thesis has to do with how to teach the law of signs in Algebra. This law is simply the fact that when you multiply a plus and minus quantity the result is a minus quantity and when you multiply positive quantities the result is positive. The same is true in division. Just why this is, is a bit hard to understand and exactly how this concept can best be taught to young people of high-school age is something that requires diligent application and is a worthy subject for a doctor's thesis.

In the same way evangelism is a teaching job. One seeks to make clear the revealed will of God and seeks to lead the people to an understanding of God's plan of salvation. If this task is done properly and with skill, then one may expect in the hearts of those who are taught an emotional response in the

form of appreciation for the love of God. This appreciation is the necessary step toward the acceptance of the Gospel. It is clear that people cannot be forced to become Christians and probably just as clear that no one can be argued into the kingdom of God. On the part of people there needs to be an awakened and emotional response of love which will lead them to the acceptance of Jesus Christ as their own Saviour and Lord. Dr. Laubach used to tell us that the people must accept you and then only will they accept your Christ, indicating that the emotional response of love must be created by a proper and diligent exercise of the teaching art. There is, of course, in the process of evangelization also a spiritual factor which is exceedingly important. We shall give consideration to this a little later.

The second reason why a missionary today needs training is because the missionary is required to be a leader and to train leaders. It is rightly said that the missionary in exercising his missionary task always seeks to make himself unnecessary. The clear objective of the missionary is to establish the indigenous church. We have not always seen this objective so clearly, and I believe it is correct to say in our own Mennonite missionary history that we have usually stayed too long. We have taught the people; we have won some souls to Christ, and then we have become their pastor. We have made them our spiritual children and we have stayed with them and spoon-fed them and kept them under our care for so long that they have become weakened in the process. Unfortunately we have not always seen with clarity the objective that the purpose of our mission task is to bring into being a congregation of believers that is independent in its faith, government, and practice. We have waited too long to raise up and train leaders and thrust upon them the responsibility of leadership which challenges them to their best efforts.

In order to understand our meaning at this point let us ask, "What are the qualities of a leader?" I believe they are as follows: (1) The leader has to know more than his followers. (2) He has to see farther and clearer. (3) He has to understand people. (4) He has to pay the price of leadership. As one looks at this fourfold requirement descriptive of a leader it at once becomes obvious that careful training and understanding of the issues involved are necessary if the missionary is to be himself a leader among his people and if he is to have the necessary understanding and skill to train leaders who will take his place and who will make his presence in the mission congregation unnecessary so that he can move on to other fields of evangelism. The question of whether leaders are born or made is purely an academic question. The answer is, of course, "Yes," which means that people are born with certain innate abilities which can be developed but which will remain dormant and unused unless they are properly trained and brought to fruition. It is the missionary's task to discover this latent leadership ability among his people and then carefully to train it and bring it out and put it to work in the mission congregation.

The third reason why a missionary of the present day requires an education is because the world situation is more difficult and requires understanding and adaptation to a greater degree than formerly. I do not believe that a foreign missionary can in any adequate manner discharge his responsibility and furnish the intelligent leadership that is necessary unless he has some understanding of Communism. This is the great ideology that is spreading across the world and which he meets at every turn. It is the problem that is most vexing among the people of many nationalities, particularly in the Far East, and a missionary in these countries must have an understanding of this exceedingly virile and dangerous movement. Without a doubt Communism is the greatest rival of the Christian faith in the present-day world, and the missionary who does not have some fairly intelligent understanding of this movement is not in a position to make the impact against it that is required of him. Among our city missionaries it is necessary to know the labor situation, because most of the people with whom he deals are being constantly bombarded by the ideas and concepts of the labor movement. These are the problems that figure large in their minds, and therefore it is necessary to have an understanding in this realm in which the people's minds are being exercised.

The missionary of today must understand what has happened in China. He must be able to draw lessons from that experience. India is probably on the same road on which China found herself five or ten years ago. In Latin-American countries there are growing dictatorships, as well as the other problems of growing nationalisms and Communism. The missionary cannot be in the midst of these countries, or in the midst of this world, without having some sort of grasp of what is happening in history. For we must remember that God is at work in history. These things are not simply happening nor are they without meaning and purpose in God's unfolding plan, and the effective worker sees God at work in history, tries to understand His purposes, and above all seeks to co-operate with God in the working out of these purposes.

We have seen three reasons why the present-day missionary needs to have an education. I would now like to direct my attention to the church schools themselves and to say that our church schools need to **make** their students evangelists. You will note that I have said that the schools must **make** them to be evangelists. A school of itself is not evangelistic nor does it produce evangelists unless it is made to do so. We often hear that relief work is a great evangelistic avenue. This is true provided the work is made to be evangelistic, but of itself it is not so unless it is made so. We have had many missionary institutions—schools, hospitals, orphanages, farm projects, and others. We formerly took for granted that these institutions of themselves were evangelistic. History, however, has demonstrated to us that these institutions in themselves are not evangelistic agencies. It is characteristic of present-day missionary thinking to call into question the validity and effectiveness of institutions, and everywhere it is clearly seen that institutions may become instruments of evangelism only if they are made so.

This has become particularly obvious in China. A recent writer on the China situation has written as follows: "In China practically every erstwhile Christian school has been lost to the government. God has taken these instruments away from us and rightly so. We had become attached to our institutions; they had become ends in themselves. The university to which the author was attached was not an instrument through which God was able to reveal and define His will and the nature of His work among the different areas of Chinese life. It was a bourgeois professional training school with a Christian church attached to it. . . . Such institutions God has taken from us because they were human constructions and not witnesses to His saving power. They were not acts of obedience through which men were able to see their Lord, but houses in which men sought security. . . . But the question must be put to educational institutions equally in other lands. How far are they serving the simple purpose of making Christ known in all departments of life? . . . How are the powers of history evaluated and how is God shown at work there? How are the political movements of today analyzed, especially Communism, and how is the Christian encouraged to meet them? How is the student helped to clarify his understanding of social justice and to wrestle with the problem of his own security over against this justice? With his deeds of obedience to his Lord in these fields, Christian evangelism begins. These deeds which demonstrate and point to the power of God **create a situation in which the Word can be spoken."**

Not only, therefore, must a school make its students evangelists and must itself be an evangelistic agency, but the school must be conscious of the student's spiritual problem. Without a doubt there is in even a church school the constant danger of secularization. It has been only too true that there have been those who first went to a church school with a deep consecration and a great vision for evangelism but who, in the process of their education, have lost their consecration and their vision. These are great tragedies and the schools have not always been without fault. We must remember that a church school is a Christian school and that to be a Christian in the present-day evil world requires separation from the world. And, we must remember that to be a Christian means discipleship, while discipleship means discipline. It is refreshing to hear of some Christian schools which are established for the purpose of preserving the evangelical faith and for the training for evangelists and missionaries who exercise a very rigid discipline upon their students. Sometimes as one examines the discipline he is inclined to think that it is unduly severe, but we must remember that unless there is discipline in the present evil world there cannot be true discipleship.

We as a Mennonite Church talk a very radical discipleship. It is necessary that we also live a radical type of discipleship. There is this constant tendency of schools to drift into the pattern established by the state universities and other large colleges of our day. If our church schools drift in this direction of worldliness and secularism they lose their very reasons for existence and are no longer able to challenge students to the high level of discipleship and consecration which are required of a Christian and a church school. Spiritual and academic pursuits are not mutually exclusive. But if we do not take this task seriously, if we do not lie awake nights, if we do not wrestle on our knees, our schools will become worldly—our schools will lose their spiritual vision, our schools will lose their salt, and consequently their right to be called Christian schools.

In addition to giving the vision of evangelism our schools must make provision for practical work for experience in evangelism. There is no use to give a lip service only to evangelism, for evangelism and soul winning, as well as soul nurture, can be learned and developed through practice. These things must bulk large in our thinking and planning as well as in our practical work. If we believe that evangelism can be learned, and I certainly do believe that and seek to emphasize it in this address, then our schools have a definite task to perform in the training of the evangelists and missionaries required for the advance that is to be carried out in our own day.

In conclusion, then, we say that an evangelist and a missionary prepared to meet the needs of the present day is required to have training. It must be emphasized, however, that training, however good and essential it is, is not the only or even the fundamental requirement. At a mission meeting in New York a few years ago it seemed as though the foreign mission needs were all presented in terms of technicians that were required—electricians, photographers, teachers, agricultural experts, audio-visual experts, and many other kinds of experts. After this had been going on for some time an elderly missionary rose to his feet and said: "I get a bit tired of hearing you talk constantly about technicians. People have always been loved into the kingdom of God and they will continue to be loved into the kingdom. I agree that we need good training, but above all we need missionaries who have the spiritual qualities that will enable them to love people into Christ's kingdom." God occasionally takes a simple and untrained person and through him does a great work. He does this to keep us humble and to keep us always reminded of this fundamental fact that success in the work of evangelism and soul winning does depend primarily on the Spirit of God. This great fact we may never forget.

Consecration, native ability, training of the right kind—this is a powerful combination. May it occur often in our church schools under the guidance of the Holy Spirit of God.

Elkhart, Ind.

Book Reviews

The Revival We Need, by Oswald J. Smith; Marshall, Morgan & Scott, Ltd.; 1950; 120 pp.; $1.25.

Oswald J. Smith, in *The Revival We Need,* presents an emphasis too little heard and which is needed today. He declares in this book—which has been printed in seven editions—that the way to have revival is through an outpouring of the Spirit, and the way to have that outpouring is through prayer.

Smith has shown, through his church activities and support of missionaries, that he has a message for Christendom. While he may recommend rather extreme weeping and groaning of the Spirit, if we accept only half of what he has to say we will experience new blessings of revival.

There is an excellent chapter on obstacles to revival. Questions are asked, such as "Have we forgiven everyone?" "Do we get angry?" "Is there any pride in our hearts?" "Are we neglecting God's Word?" "Do we rob God?" and others. One of the chapters is in diary form, drawn from Smith's own experiences when he prayed for a revival.

In the foreword, written by Jonathan Goforth, probably in the first edition in 1933, is a concluding sentence, "Had I the wealth of a millionaire I would put *The Revival We Need* in every Christian home on this continent and confidently look for a revival which would sweep round the world." We will agree that the world needs revival as much today, or more so, than twenty years ago.

This is an easy-reading book. The sentences are short, the type is excellent, and the margins are wide. The reader should consider reading through this book more than once, and can do so easily, as there are only 120 pages.—Ford Berg.

The Bible Quizzle Book, by Len LeSourd; Samuel Gabriel Sons & Co.; 1951; 62 pp., 60¢.

Our book counters are full of puzzle books, but Bible puzzle books are not frequently found among them. This book contains matching puzzles, mystery puzzles, dot puzzles, mazes, and others of the forms best liked by children. The themes of the puzzles are Biblical.

Most of the story material is well selected and easy to read. Several inaccuracies appear. The story about the flood shows Noah and his sons shutting the windows and doors of the ark. Genesis 7:16 relates that "God shut him in." In the story of Joseph we are told that while his brothers were eating lunch a band of wanderers took him from the pit and sold him to other wanderers. The Biblical language in Genesis 37 is a bit involved on this point but comparison with Joseph's testimony in Genesis 43:5 shows that his brothers sold him. Also in an attempt to place the parable of the talents in a modern setting, the point of the story is distorted.

These inaccuracies are not, in my opinion, sufficient to discount the book. The puzzles should provide employment and pleasure for children who love this sort of book. I wish there were more and better books of the kind on the market.—Esther Eby Glass.

"The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). What better tribute could be paid to aged men and women than that they have loved to attend the house of God through the years, and have grown old in the Lord's service?

AMERICA IN DANGER

It is true, according to Roger Babson, that America is in danger. All this is aptly suggested in a stirring letter by the noted evangelist, Billy Graham, to the editor of "Sunshine Magazine":

To the Editor: Roger Babson said that "the national and international drift is toward disaster." I am not a chronic alarmist, but I believe the handwriting is on the wall—America is weighed in the balances, and we are found wanting. We face four immediate dangers:

1. A third world war. The mad armament race continues with ever-increasing tempo, with weapons that could destroy us all.
2. An economic downfall of the nations allied against Communism. The whole Western World is begging for more dollars. The barrel is almost empty. When it is empty, what then?
3. A moral collapse. The recent investigations by congressional committees only scratch the surface of immorality in high places. We are breaking apart from the inside.
4. The judgment of God. Our nation is now ripe. Watch out! God cannot be trifled with.

The drift can be stopped. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." A spiritual revival sweeping the nation from the Atlantic to the Pacific could save the day. There are hopeful signs. We feel inadequate and helpless in the face of such a national crisis, but by God's grace, with prayers and gifts, we will go forward using every means at our disposal to call America to repentance. Your investment is an investment in your home, your freedoms, and the kingdom of God. We need your generous help.

—Billy Graham, Evangelist.

TELLING ON YOURSELF

Have you looked on uncouth persons with distaste, thinking that you could not possibly have anything in common with them? The old-fashioned expression, "kith and kin," suggests that persons who are "kith," that is, couth, are in the same class as those to whom you are related. They are familiar, while uncouth persons are strange. Perhaps all that is needed to bring about the change is sufficient association to wear off the unfamiliarity.

Does this suggest a principle to follow in your attitudes and actions toward strangers? Since the division between uncouth and couth is so very slight, you should treat all persons as possible comrades. If someone who now seems to be uncouth were to become as your "kith and kin," the memory of suspicion, discourtesy, or selfish aloofness would cast an unpleasant shadow over your friendship. When you describe a person as uncouth, it may be that you are telling on yourself, confessing that you have neglected an opportunity to show friendliness to a stranger. Recently, a man eighty-six years old said that the only thing which seemed to stay in the brain, after the coming and going of so many events, was kind words. How often do you give somebody something worth keeping?—By Elinor Lennen.

The old story of the magic lamp which turned everything in the fisherman's home to silver, is what the presence of Christ in the home does. It transforms everything there into what is infinitely better than silver. Christ in the home brings blessing that can be obtained in no other way.—Selected.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

The second unit began with the topic for February 1, which was discussed in the January number of the CHRISTIAN MONITOR. The topics for this issue, under the same unit—MAINTAINING THE ASSURANCE OF SALVATION, are as follows:

1. **Trusting Christ as Our Advocate.**—When we appropriate by faith Christ as our Saviour and remember that He is our **continual** Friend at the right hand of God whose blood avails in the sight of the Father **continually,** we may know that all is well between us and God. Whatever our need, our Advocate is ready to intercede in our behalf and to undertake for us in all the problems of life.

2 **Making Things Right with Others.**—When difficulties arise between ourselves and our fellow men, if we allow our selfish nature to indulge in words or deeds that are not expressing love for our neighbor as for ourselves, it behooves us to consider that when we sin against others we are also sinning against God and Christ. Things need to be righted both by making amends with our neighbors as well as seeking the forgiveness of God, if we would keep our assurance of salvation.

3. **We Believe in Sanctification.**—We accept God's plan of sanctification for us and meet all conditions for His grace. We present ourselves as "a living sacrifice, holy, acceptable unto God." He sets His seal upon our consecration and receives us as His peculiar treasure to be used according to His plan. Yes, then, we believe in sanctification.

4. **The Holy Spirit's Part in My Assurance.**—When we keep our fellowship clear so that the Spirit is not grieved and quenched and we find that His inner right of way is not hindered by an evil conscience, we will find such promptings and inner urgings in harmony with what the Word of God reveals that the fruit of the Spirit will be; then, we will have a witness of a still small voice assuring us that all is well.

Jesus Is Mine

Fade, fade, each earthly joy;
  Jesus is mine.
Break ev'ry tender tie;
  Jesus is mine.
Dark is the wilderness,
Earth has no resting place,
Jesus alone can bless;
  Jesus is mine.

Tempt not my soul away;
  Jesus is mine.
Here would I ever stay;
  Jesus is mine.
Perishing things of clay,
Born but for one brief day,
Pass from my heart away;
  Jesus is mine.

Farewell, ye dreams of night;
  Jesus is mine.
Lost in this dawning light;
  Jesus is mine.
All that my soul has tried
Left but a dismal void;
Jesus has satisfied;
  Jesus is mine.

Farewell, mortality;
  Jesus is mine.
Welcome, eternity;
  Jesus is mine.
Welcome, O loved and blest,
Welcome, sweet scenes of rest,
Welcome, my Saviour's breast;
  Jesus is mine.

—Jane C. Bonar.

TRUSTING CHRIST AS OUR ADVOCATE

Romans 8:16-39

Topic for February 8

MOTTO

"We have an advocate with the Father."

MEDITATIONS ON THE TOPIC

I. **Trusting Our Advocate, Christ Jesus.**—The Father knew our need and made full provision for it so that we need not fail to keep in His favor and in line for His blessing. God gave the gift of His Son because mankind was cut off from God's favor by sin and could by no means produce any kind of gift or sacrifice that could atone for sin and bring God's favor and fellowship to man. Well could Jesus say of Himself in answer to the query as to **how we can know the way** (John 14:5), "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). If we take the way provided of the Father, we can safely trust that all is well. But if we strive in our own strength and goodness, we will certainly never have a place of favor in approaching the Father. We will be deceiving our own selves if we claim a fellowship which is not genuinely authorized and attested.

A person who has never received Christ as the Saviour, may presumptuously claim fellowship with God by basing his hopes on some self-righteous acts, comparing himself with others, and closing his eyes to what the Word teaches; but, all such claims are untruth and self-deception and cannot be acceptable to God. The proof of our genuineness is seen in the fact that we are in the fellowship of God by walking "in the light, as he is in the light" (I John 1:7). Closing our eyes to the fact of our sin and rejecting the testimony of God's Word concerning sin and salvation, proves that we do not know God and His Word. But when we are keenly responsive to the fact of our sins and sinful nature, it is evident that the light has reached our conscience, and is moving us to look to Jesus for deliverance and peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. 5:1, 2).

There is a witness of the Holy Spirit with our own human spirit that is unmistakable to those who are upright in their hearts. First, we know when we have truly renounced sin and our sinful nature and have trusted in Christ. Then, we know when the Spirit of God has been given place and is working in us "both to will and to do of his good pleasure." We know the response of joy in our hearts when His Holy Spirit is moving us within in harmony with what the Word teaches us is the fruit of the Spirit. Gal. 5:22, 23. We know when we are having the victory over the lusts of the flesh and are no longer responsive to its demand. Gal. 5:16, 24, 25. We know when our trust is in the merits of the Redeemer and Advocate and in His saving power. II Tim. 1:12.

II. **The Text.—Rom. 8:16-39.**—This passage reveals something of the witness of the Spirit with our spirit and what a glory is opened to our vision for the future. Whether in sufferings for Christ, or in the pangs of fleshly infirmities, we are made conscious and are enabled to trust that all experiences including adversities are made to "work together for good to them that love God, to them who are the called according to his purpose." With Christ as our Redeemer there is nothing that can overpower us and deprive us of His love and grace. With this confidence we should heed the admonitions given earlier in the chapter to place ourselves in the place of the Spirit's leadership. See Rom. 8:1-15.

OUTLINE STUDY

I. The Vanity of Human Merit.
1. The weakness of the law (Rom. 8:3).
2. The futility of works (Eph. 2:8-10).
3. The poverty of human righteousnesses (Matt. 5:20; Rom. 10:3).
4. The inadequacy of sacrifice (I Sam. 15: 22; Mark 7:11).

II. The Infinite Merit of Christ.
1. As Son of God (Matt. 3:17; 17:5).
2. As the eternal Son (John 1:1; 8:35, 58; Col. 1:17).
3. As the King of creation (Heb. 1:8).
4. As sinless Man (Heb. 4:15).
5. As the Lamb taking away the sin of the world (John 1:29).

III. Putting Our Trust in Christ.
1. Tempted but sinless (Heb. 4:15).
2. A faithful High Priest (Heb. 2:17).
3. Our Advocate with the Father (I John 2:1).
4. Coming boldly (Heb. 4:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **High Priest** (Christ).
2. Jesus Is Worthy to Intercede for Us.
   a. He is Son of God.
   b. He is Son of man.
   c. He takes away sin.
3. Putting Our Trust in Christ.
   a. As our High Priest.
   b. As One who understands us.
   c. As One who is faithful.

For Seniors.
1. The Vanity of Human Merit.
2. The Infinite Merit of Christ.
3. Putting Our Trust in Christ.

PERSONAL THOUGHT

Our great High Priest is qualified to meet our every need. We should come with all

confidence to "obtain mercy, and to find grace to help in time of need."

SEED THOUGHTS

Heb. 4:14-16

As we ponder these wonderful verses, we notice that Christ as our High Priest has obtained for us access and acceptance with God, and on this account we may and must be courageous in our confession. But He also possesses sympathy, and on account of this we must and should have confidence in approaching Him. His greatness inspires our courage, and His sympathy elicits our confidence.—W. H. Griffith Thomas.

* * *

He lives! the great Redeemer lives!
What joy the blest assurance gives!
And now before His Father God,
He pleads the merits of His blood.

Great Advocate, almighty Friend!
On Him our humble hopes depend;
Our cause can never, never fail,
For Jesus pleads and must prevail.
—Anne Steele.

MAKING THINGS RIGHT WITH OTHERS

Luke 19:1-10

Topic for February 15

MOTTO

"First be reconciled to thy brother."

MEDITATIONS ON THE TOPIC

I. **Making Things Right with Others.**—God has provided for our acceptance on condition that we have done our part to be reconciled with our fellow men. "As much as lieth in you, live peaceably with all men" (Rom. 12:18). If you are coming to seek acceptance before God, go first and remove the obstacle that hinders your brother from being at peace with you. Matt. 5:23, 24. The relation with fellow men that expresses a failure in our love to him, takes away the assurance of our right relation with God. "He that saith he is in the light, and hateth his brother, is in darkness even until now" (I John 2:9). When that loveless heart has expressed its loveless condition by deeds that bring harm to our brother, it is necessary to do what is possible to remedy our wrongs toward our brother. The first step will necessarily be to deal with ourself by repentance and confession of our evil heart before God and man and become willing to do all on our part to make the wrong right both inwardly and outwardly. This willing and penitent attitude opens the way for God to pardon us for Jesus' sake. The sincerity of our prayers before God is proved by our willingness to make our wrongs right toward our brother or fellow men. God knows our heart before we have ever done anything and can pardon us at once. But we all know that until we act in obedience to the truth we cannot rest and we cannot retain our acceptance with God. Acts 15:7-9; 10:44.

Sin once done is always done. But God has made atonement for sin so that there is pardon and cleansing when man meets the condition for the pardon and the cleansing. Repentance, confession, and works meet for repentance, recommend the sinner as a subject for the redeeming love of God through Christ. Acts 26:20. The same attitude that is taken toward God should be taken toward our fellow men against whom we have sinned. And although we may find occasionally those who retain an unforgiving spirit, yet a soul who is willing to deal rightly in making amends for wrong against another, meets a heavenly Father who knows the heart and pardons even when others remain unpardoning. Again this Scripture applies: **"As much as lieth in you, live peaceably with all men" (Rom. 12:18).**

II. **The Text.—Luke 19:1-10.**—Here we have the pattern of attitude in the man Zacchaeus toward fellow men who have been wronged. Although it might take him a number of days to finish making wrongs right, it took only a moment of true confession and resolve for Jesus to say, **"This day is salvation come to this house."**

OUTLINE STUDY

I. Giving the Devil an Advantage.
1. By wrong conduct (II Sam. 12:14).
2. By gossip (Ps. 15:3; I Tim. 5:13).

II. The Things We Can Restore.
1. Restoring things taken wrongfully (Luke 19:8).
2. Confession of wrong (Matt. 5:23, 24).
3. Giving true reports (Prov. 15:4; Eph. 4:25).

III. Peacemakers for God.
1. A blessing on peacemakers (Matt. 5:9).
2. Bringing sinners to God (II Cor. 5:20).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Peace.**
2. The Story of Zacchaeus.
3. Helping Others to Find Peace.
   a. By making our wrongs right.
   b. By making peace where there are quarrels.
   c. By bringing others to Jesus.

For Seniors.
1. Giving the Devil an Advantage.
2. The Things We Can Restore.
3. Peacemakers for God.

PERSONAL THOUGHT

Are we willing to make sacrificial effort to have reconciliation with fellow men whom we have wronged? Then God has assured us of His acceptance.

SEED THOUGHTS

True repentance consists in the heart being broken for sin and from sin.—Tennyson.

Holy practice is the most decisive evidence of the reality of our repentance. "Bring forth fruits meet for repentance."—Edwards.

Repentance without amendment is like continually pumping without mending the leak.—Dilwyn.

Oh! it makes a great change in any house when Christ comes into it. Jesus is knocking at the door of your house. If you looked out of the window and saw me going up your front steps, you would not wait, but go yourself to open the door. Will you keep Jesus standing on the outside, His locks wet with the dews of the night? The great want of your house is not a new carpet, or costlier pictures, or richer furniture—it is Jesus!—T. DeWitt Talmage.

Zacchaeus

But as he rose before that crowd,
(A little man alack!)
Confessed his guilt and cried aloud
And gave his plunder back,
I think he stood a giant then
As angels truly scan,
And no one ever thought again
He was a little man.—A. Wells.

WE BELIEVE IN SANCTIFICATION

Colossians 1

Topic for February 22

MOTTO

"Sanctify them through thy truth."

MEDITATIONS ON THE TOPIC

I. **Sanctification Accepted as Right.**—We never **truly give** anything to any one and then take it back for our **own use.** Anything given becomes wholly in the hands and dictates of the one to whom it is given. Man has misappropriated life to selfish ends in the service of Satan. When we are saved from our sinful past we belong to God. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). When we have yielded our body and spirit to glorify God, we have, on our part, given over that which is truly His by right of creation as well and by right of redemption. God on His part receives that which we have given to Him, when we have truly separated ourselves from the sinful world and its god, and have presented ourselves as a living sacrifice unto Him. II Cor. 6:14-18; Rom. 12:1, 2. Sanctification in the Scriptural and Christian sense means anything wholly devoted to God.

When anything is sanctified to God it must have this twofold setting apart: **First,** we must give ourselves to Him; **second,** He accepts us as His. When we have truly given ourselves to Him, we have met the condition of separation from evil through repentance and turning from all uncleanness, and have put our trust in His Word that Jesus is our Redeemer from sin. Then God who knows our hearts receives our gift of life and sets His seal upon us as belonging to Him. This seal is called "sanctification of the Spirit." Eph. 1:13, 14; II Cor. 1:21, 22; I Pet. 1:2.

Having experienced such a sanctification unto God it becomes our highest duty to keep ourselves unspotted and fully devoted to His will. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15, 16).

II. **The Text.—Col. 1.**—Faith in Christ has brought the Colossians into the fellowship of saints and has made them fruitful Christians. The work of the Spirit has brought about a condition of love. In their inner life there is an increasing knowledge of the Lord and in their outer life there is a walk pleasing to God. All this is brought about through the redemption by the blood of the Lord Jesus Christ, the eternal Son of God. Continuance in the faith enables the saints to be brought to the Lord in a holy and unblamable condition.

OUTLINE STUDY

I. We Are the Saints of God.
1. By the new birth of the Spirit (John 3:5).
2. By regeneration through the Word (Tit. 3:5).
3. Sanctified by God through the truth (John 17:17).

II. Our Progressive Sanctification.
1. Christ is our goal (Rom. 8:29).
2. We are to grow up to Christ (Eph. 4:15).
3. He is to be formed in us (Gal. 4:19).
4. We are to be changed to His image (II Cor. 3:18).

III. Our Part in Our Sanctification.
1. Faith (Heb. 11:6).
2. Cleanse ourselves (II Cor. 7:1).
3. Walk in newness of life (Rom. 6:4).
4. Walk in the Spirit (Gal. 5:16).
5. Walk in love (Eph. 5:2).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Sanctify.**
2. Who Are Saints?
   a. Believers.
   b. Those who are born again.
   c. All Christians.
3. Growing in Sanctification.
   a. By holier living.
   b. By putting away sin.
   c. By increasing in love.

For Seniors.
1. We Are the Saints of God.
2. Our Progressive Sanctification.
3. Our Part in Our Sanctification.

PERSONAL THOUGHT

I believe in sanctification because it is taught in the Scriptures. I believe in it, because of the experience of salvation in my own life. His blood has cleansed and His Spirit has filled, and my heart has been consecrated and yielded to Him.

SEED THOUGHTS

Sanctification—the separation of men from sin and separating them unto God—is God's own work. As it was God who in the Old Dispensation set apart the firstborn unto Himself, so it is God who in the New Dispensation sets apart the believer unto Himself and separates him from sin.—Torrey.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

The blood cleanses us from all the guilt of sin and thus separates us from the mass of men under the curse of the law, and sets us apart for God. Cf. I John 1:7, 9—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—Torrey.

"We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

A Continual Growth in Grace

Eph. 4:11-16; I Thess. 4:1-10; II Pet. 3:17, 18. There is no more favorable condition for rapid growth than a consecrated, holy life. Such a life means the power of the indwelling Spirit in the work of accomplishing great things for God. It puts one into the heavenlies, fills his soul with the richness of God's grace, prompts spiritual activity which is so essential to spiritual development, and furnishes a fertile soil favorable to abundant fruit of the Spirit—and as vegetation grows more rapidly when it is favored with abundance of warm sunshine, so does the child of God make most satisfactory progress heavenward when enjoying the sunshine of heaven in a sanctified life.—Doctrines of the Bible.

THE HOLY SPIRIT'S PART IN MY ASSURANCE

Romans 8:1-27

Topic for March 1

MOTTO

"The comfort of the Holy Ghost."

MEDITATION ON THE TOPIC

I. **Assurance by the Holy Spirit.**—My human spirit wants to know what my relation to God is. How can my human spirit know that I am God's child? I dare not just work myself up into an emotion in which I assure myself that I am God's child. I need to have a testimony from more than just a human source. It is not enough that other people tell me. It is not enough that Satan would seek to have me satisfied without a search of the true source of knowledge. Then how can I know?

1. **"The Spirit itself beareth witness with our spirit."** This is not just a worked up witness. We can go to the Scripture, of which the Spirit is the author, and see what the Spirit has spoken there. II Tim. 3:16, 17. This tells us that we are none of His if we do not have the Spirit of Christ. Rom. 8:9. This reveals what the Spirit-fruit is in those who have Him. Gal. 5:22, 23. This reveals the necessity of a confessed conviction that Jesus Christ has come in the flesh. I John 2, 3. No one who has not accepted Jesus Christ by faith as the Son of God in the flesh, and as the only sacrifice for sin can possibly be saved. John 3:18; John 1:12.

2. **There is a witness of fellowship with the Spirit.**—"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:1, 2). If our human spirit is not in fellowship with the Spirit; if we do not have the testimony that we love (I John 2:9-11); if we do not harmonize with the Spirit in our love against lusts belonging to the world (I John 3:15-17); if there is no compassion for the needs of our brother (I John 3:17); if we find ourselves in defeat by the overpowering influences of the world (I John 5:4, 5); if we have no compassions toward an enemy to return good for evil (Acts 7:60; Matt. 5:44; Luke 23:34); if we have no hunger and thirst for righteousness (Matt. 5:6); if we find ourselves doing evil without check (I John 3:6-10); then there is no witness that we are the children of God. But if the opposite is true we shall find that divine nature within us crying out "Abba, Father" (Rom. 8:15). Then we know that we are in true fellowship with the Spirit and that there is no false pretense.

II. **The Text.—Rom. 8:1-27.**—This passage brings a picture of the experiences of a life that is walking after the Spirit. The Spirit gives power to meet the requirement of God which the flesh could not do in the absence of Spirit fellowship. His presence gives hope and enables the child of God to receive the things needed, even when he does not know how to pray as he ought. The Spirit gives the comfort to know that all things work together for good to them that love God.

OUTLINE STUDY

I. The Holy Spirit's Witness Through the Word.
1. Believers will not perish (John 3:16).
2. Believers have eternal life (John 3:36).
3. Christ died for our sins and rose (I Cor. 15:3, 4).
4. Those who believe and confess are saved (Rom. 10:9, 10).
5. Believers may know they have eternal life (I John 5:13).

II. The Spirit's Inner Witness.
1. The earnest of the Spirit (II Cor. 1:22; 5:5).
2. Joined to the Lord (I Cor. 6:17).
3. The Spirit lives in us (Rom. 8:11).
4. The Spirit bears witness to our adoption (Rom. 8:15, 16).

III. A Life Controlled by the Spirit.
1. Led by the Spirit (Rom. 8:14; Gal. 5:18).
2. Bearing the fruit of the Spirit (Gal. 5:22, 23).
3. Walking in the Spirit (Gal. 5:25).
4. Doing righteousness (I John 2:28, 29).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Holy Ghost.**
2. The Holy Spirit Speaks in the Bible.
   a. He inspired the Bible.
   b. It tells us of forgiveness in Christ.
   c. It promises us eternal life.
3. The Holy Spirit Directs Our Lives.
   a. He leads us.
   b. He guides our conduct.
   c. He produces fruit in our lives.

For Seniors.
1. The Holy Spirit's Witness Through the Word.
2. The Spirit's Inner Witness.
3. A Life Controlled by the Spirit.

PERSONAL THOUGHT

Have I received the Spirit of God which enables me to know the things that are freely given to me of God? And is there an evident understanding of the difference between the spirit of the world and that of God? I Cor. 2:9-16.

SEED THOUGHTS

We do not find our assurance in the lives of other Christians. The marks of true faith originate within the Christian himself. They concur with the standards of a holy life as described in the Word of God. When one is fully assured that he has love for God and a holy desire to do God's will, when he has sorrow on account of sin and a longing for holiness, when he experiences hatred for sinful deeds and a resistance to the forces of evil, he knows his experience is in accord with what the Bible says will result from a genuine Christian experience. "The clearer these Christian graces shine forth and the more abundant they are, the greater will be the measure of assurance which they engender."—J. R. Mumaw, in "Assurance of Salvation."

When the believer has divine love abroad in the heart, when he has a consciousness of filial relationship with God, when he realizes there is in him a voice of intercession, when in time of suffering he experiences comfort from the Spirit, when he becomes aware of strength in time of need, and when he has victory in seasons of temptation—all being the works of the Holy Spirit—he knows he has newness of life. Insofar as we discover these virtues abounding in us, they bear witness of the Spirit to the reality of eternal life.—J. R. M., in "Assurance of Salvation."

The Spirit of God will always confess that Jesus Christ is the incarnate Son of God. The Holy Spirit will always lead into controversy with the world and give victory over it. The Spirit is loyal to the teachings of Christ. He does not speak in contradiction of God's revelation. By these simple tests one can know the strange voice of a false teacher.—J. R. M., in "Assurance of Salvation."

THIS IS VICTORY

"Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

When you are forgotten or neglected, when you are pushed consistently aside, and you submit to it, thanking the Lord for the humbling—this is victory!

When the good you do, or intend, is slandered, when your wishes are crossed, when your taste is offended, your advice despised, your opinions laughed at, and you take it all quietly in love and patience—this is victory!

When with any kind of food or clothing, with any climate, any company, any position in life, or state of loneliness into which the Lord may lead you, you are content—this is victory!

When every ill-humor in others, every complaint, every irregularity and unpunctuality, while not condoning, you can bear without anger—this is victory!

When every foolishness, perverseness, even spiritual unfeelingness, every contradiction of sinners and every persecution you can meet and bear—this is victory!

If you are not concerned to bring yourself or your works into conversation or to look for commendation, if you are truly willing to remain unknown—this is victory!—Publisher Unknown.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

JESUS TEACHES GOD'S GRACE

Matthew 20:1-16

Lesson for February 8, 1953

Verses 1-7. The householder. God and Christ and the Holy Ghost are engaged in calling men to the kingdom of God. In John 6:44 Christ says that no man can come to Him except the Father draw him. Peter's question (Matt. 19:27) concerned itself with what reward there would be for disciples who left all and followed Christ. Jesus would have them understand that inheritance in heaven did not come by works done. This was genuinely God's gift through His wonderful grace, which can never be earned. It is God's purpose that all be inducted into the kingdom of heaven. God is no respecter of persons. But since the Saviour ascended into heaven He has no feet on earth for service but our feet and no speech but ours. So the responsibility of calling at the market places to seek out the laborers becomes ours. The approach is facilitated by the faithful prompting of the Holy Spirit and the intercessory work of Christ. The householder placed no blame for idleness. The reason for unemployment was not unwillingness but that they had not been sought. The vineyard is spacious and designed to employ all who will enter it. "No man hath hired us" cannot be a justifiable reply for those who stand willfully outside the vineyard of Christ. The heathen might say it. What a challenge to us!

Verses 8-12. At the end of the day came time for pay. The spirit in which some had labored came to be shown. There appeared to have been misconception as to the type of employer they had. All who availed themselves of the earliest opportunity for hiring and remained faithful to the end of the day received rewards alike. The penny, the basis of pay, was not shared to each in lesser or greater parts. They received it or none of it. One aspect of the kingdom of heaven here shown is that eternal life can be bestowed fully but not partially.

Verses 13-16. This parable is not proposing a lesson on economics. From this aspect the situation would not appear satisfactory. But viewing it as teaching a great truth concerning the kingdom of heaven, it is sound. It is the Father's will to give to us the kingdom heritage. God's design for our salvation is among the mysteries of His purposes. On earth rewards are according to accomplishment. With God rewards are according to His grace. Those who are accepted in the Beloved are due for the rewards of the redeemed. From the moment of repentance of a sinner there is joy in heaven and the promise of the inheritance begins. The ranking of who is first and who is last is perplexing to our finite reasoning. The publican who smote his breast calling upon God was accepted. Mary who chose the good part was commended. God is supreme and to be recognized as the source of all good.

According to the memory selection grace and faith are requisite to salvation. According to the hymn writer it was the love that sought, the blood that bought, and the grace that brought, us to the Lamb.

GAINING OR LOSING THE KINGDOM

Matthew 21:33-43

Lesson for February 15, 1953

Verses 33-39. In this part of the parable we are shown God's forethought in goodness for those who love Him. The vineyard in the Old Testament was the kingdom of God as identified with Israel. In the New Testament it is the kingdom as identified with the believers in Christ more particularly Gentile. God the householder designed the program of His kingdom from of old. When Israel rejected the Messiah who should be their Saviour, the opportunity of accepting Him was opened in a fuller way to the Gentiles. In this figure of the kingdom prominence is given to husbandry. Digging and tilling of the soil are emphasized. This preparedness with truth engaged the faithful prophets, servants, and ministers of the Lord. It was with purpose, looking to the time of harvest. The fruits of repentance, obedience, righteousness, and good works were expected, and the vineyard must be in the care of those who are able to render suitable returns. The absence of the householder does not change the ownership nor lessen the responsibility of the husbandmen.

Previously Christ had advised His disciples not to disclose openly who He was, but now the time has come when He Himself reveals through this parable to the Jewish leaders that He is the One sent of God. They who knew the law were aware of the work of the prophets and the treatment they were given at the hands of rebellious people. In the divine plan there was to be sent to the Jews who rejected the prophets the Father's only Son for the same purpose—that fruit might be received. Here before the very ones who were counseling against Him, Jesus shows them that He the Son would be put to death by their own devices. They are shown also that the inheritance would not be wrested from Christ in this way.

Verses 40-43. Here is shown the severity of God with those who are unfaithful to their trust and despise His goodness and purposes. Mistreating of the servants of God did not belong to the husbandry for which they were responsible. The Lord of the vineyard will return. He will take over the reckoning with the husbandmen. What He will do depends upon what they have done. Unfaithfulness will require speedy destruction. The wicked husbandmen have chosen their own attitude toward their charge and toward the servants sent for the fruit. They shall be removed and the vineyard given to those who will be able to render fruits. We imply that with faithful husbandry there will be fruit. Privileges can be withdrawn. Let not time foster a spirit of oversecurity. "Behold therefore the goodness and severity of God: . . . goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22). The opponents of Christ helped to pronounce judgment upon themselves in their estimate of reward for the unfaithful.

Jesus Christ places Himself at the crossroads of every life. Through ignorance or rejection many stumble and pass by Him, yet He desires to become the cornerstone of every life.

HOW JESUS ANSWERED QUESTIONS

Matthew 22:15-22, 34-40

Lesson for February 22, 1953

Verses 15-22. In this chapter are found five important questions, two of which serve to satisfy the topic of our lesson. The question of taxes was a very live issue to the Jews whose province was under the Roman Empire. The prime purpose of bringing to Christ the question, however, was to extract statements by trickery in order to ensnare Him. They failed to recognize His omniscience and so were entrapped in their own devices. By sending Pharisaic followers and Herodians, both sides of the question of tribute were represented. They tried flattery without effect upon Christ. The discerning Saviour simply requested to see one of their coins. That which they considered their own was found to bear the inscription of Caesar. The conclusion proposed was to render to Caesar his own, and to God

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

what belonged to Him. Government has its rightful claims to which Christians should agree willingly. God has claims upon all lives and upon all possessions of men. Christ knows all men. By His proofs of this truth we are brought to believe He came from God. Our Lord provides for duty in obedience to the civil powers and (not or) to God. The citizen living within the state shall pay respect and tribute to it in all ways possible, just as he renders loyalty and obedience to the kingdom of God which is supreme.

Verses 34-40. The plane of disputation of the schools of the Jews was low when compared with the level on which Christ answered the question of the first, greatest, or chief commandment. Again He turns to good account the catch question of this lawyer. While He does not answer from the Decalogue, the Mosaic law did supply the needed reply. The principle of love for God is central in Deuteronomy 6, a choice portion of the law to the Jews. It is the basis for obedience to all other commandments. Of it Dr. G. Campbell Morgan states that loving God consists in approbation of and inclination toward Him and must therefore be the outcome of knowledge of God. He agrees further that the man who has no knowledge of God, no understanding of Him, no conception of God other than the workings in the universe, will have no love for God. He may have respect, reverence, awe, fear; but not love. "No man loves God who discovers Him only through nature. Only as we turn from nature, not to neglect its message, but to listen to another voice—through the mediation of the Son of His love—men come to such knowledge of God that love is created in their hearts" (G. C. M.). In the First Epistle of John we learn that true love for God will be manifested by love for our brethren. Love for man as man is one of the indications that we have eternal life. The sequel then of love for God is our love for our neighbor, in action. We conclude then that no performance can have value unless love be at the heart of it. Compare I Corinthians 13.

JESUS CONDEMNS FALSE LEADERSHIP

Matthew 23:1-12, 37-39

Lesson for March 1, 1953

Verses 1-12. This discourse may be considered the culmination of a number of discourses between Jesus and the Pharisees and scribes. We should glean several lessons from this incident.

He had reasoned with them upon former occasions. Here He denounces practices common among them.

The Pharisees deprived men of the kingdom of God by their opposition to Christ.

Moral blindness is declared upon those who professed to be guides to the people.

To the clear spiritual insight of Christ ambition, false pretense, title-seeking, ostentation, and vainglory were odious, particularly when clothed in the guise of righteousness.

Self-exaltation is carnal and offensive in the Christian Church. It shall be "humbled."

An outward appearance of righteousness is unsound when the heart holds to iniquity.

Titles acclaiming man's eminence and detracting from honor due to God and Christ are definitely forbidden.

The denunciations of Jesus were full of compassion to fairly warn His enemies while grace was opportune. These warnings were for the disciples also that they should not emulate hypocrisies.

Religious hypocrites have used the Gospel to set up tyranny against the true followers of Jesus and have mercilessly wrought great havoc to the Church of Christ. To him who overcomes He gives privileges. Rev. 2:7.

Christ's true followers will be engaged in exalting their Saviour, the Lord Jesus Christ, and have no disposition for self-glory or exaltation.

Verses 37-39. The lament over Jerusalem reveals the divine solicitations. The Saviour has no desire that any should perish but that all should come by repentance to the knowledge of the truth. He who knows the destiny for the wicked has long-suffering and patience to woo to grace. The heart of Jesus was moved to its depths as He looked upon the city where God had chosen to put His name. Here He saw the guilt of its leaders shared upon the multitudes of their followers. What foresight of our Lord, what divine revelation, that allowed Him to behold the destruction of this city within a half century! He foresaw a persecution that has not ended to our day.

Leadership is a vital issue in every age. That pretentious men have and are leading multitudes to sorry ends in the state, and also in the church, has been true over the centuries.

The hope of the world is return to Christ. The hope of leadership is to seek Him with a purpose—to find wisdom and guidance.

Housecleaning and Personal Work

It may not seem wise to call at a home where the mistress is engaged in house cleaning. The furniture on the porch, the rugs on the line, the cloth about the woman's head, the flying dust, are all warning signals, "Keep away; no callers welcome!" But yet I ask you to go with me to such a home. Why? I answer, "To discover successful methods for personal work."

Jesus told the parable of the woman who lost one piece of silver from her ten, and how she found "that which was lost," to teach us how to successfully seek for lost men.

The Lord Jesus was typed by the shepherd who found the lost sheep, the woman who sought the lost coin, the father who welcomed the prodigal. We are to carry on Jesus' work—we, too, are to be seekers after the lost, and meet with welcome the returning ones. And we ask, "Master, tell us how we are to seek after the lost." And Jesus leads us to this house, points out this woman, and replies, "Seek lost men as she seeks the lost coin."

He calls our attention, first, to the lighted candle. Search for the lost coin would be useless without light.

This woman, I am sure, would move the furniture, get the big things out of the way. These articles would so easily hide lost coins. She also puts the little things out of the way. A coin could be hidden beneath or behind any small object. She took a broom and swept the room; she would get everything out of the way.

She sought diligently. There were a dozen other tasks that were undone, but this was the most important one.

She sought persistently. She kept at it. The husband would have for dinner that day the usual "house-cleaning period" meal—what he could find in the cupboard.

I am sure that before she found the coin she got down on her hands and knees. No search for small articles is thorough until it is sought for in this manner. So the woman sought for the lost coin, and mark it, she "sought until she found it"!

Apply these methods to personal work. In seeking lost men, first, secure the light—light up your heart and life. You cannot, in the darkness, find and help lost men. Secure this light by contact with Jesus, "the Light of the world." When possessed of this light, obey Jesus. "Let your light shine!" It is to shine in such a way as to lead men to God. An infidel, sixty-five years of age, with no sympathy whatever toward Christianity, met on shipboard a Christian woman. He noted the sweetness of her life. It brought him under conviction. He could have defeated her in argument, but he could not escape the light. He asked, "You have something I have not; what is it?" And she led him to the Lord Jesus. You cannot help lost men unless you have the light.

We must get the big things and the little things out of our life—such things as should not be present. Dishonesty, jealousy, hatred, hypocrisy, various habits, a word spoken or unspoken, haughtiness, coldness. Lost men hide behind these. We must take the broom and clean everything away. The blood of Jesus can cleanse it all.

Then we are to seek diligently. Many other things might be done—things that are urgent—but this is the all-important work. The church fails as we Christians are dilatory in personal work.

And be persistent. One invitation (or repeated invitations during protracted meetings) is not sufficient. We must keep at it, everlastingly at it. We would not bore people to death, but we would bear them to life. One of our sainted bishops told how he sought his own brother for forty years, a slave to strong drink. But he succeeded. Be persistent.

(Continued on page 64)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

International Congress on Prophecy

And at midnight there was a cry made, Behold, the bridegroom cometh; **go ye out to meet him.**—Matthew 25:6.

Recently the first "International Congress on Prophecy" held its sessions at the Calvary Baptist Church, New York City, N.Y. This was an interdenominational gathering, sponsored by the American Association for Jewish Evangelism, and it was attended by over sixty pastors and lay workers. Large crowds manifested deep interest in the discussions. Such a gathering would qualify as part of the "midnight cry." It could mean more; it may be the cockcrowing, or the morning of His return may be dawning. This is not speculative date-setting, but merely New Testament readiness. In April, 1952, the Mennonite Church held a Prophetic Conference at Elkhart, Ind. All this is deeply significant. "Behold, the bridegroom cometh," should be the watchword of the Christian Church at large.

The "midnight cry" text has a rich setting. In Matthew 24 we have an entire chapter on this and related subjects. In Matthew 25 we have an illustration of the blessed event. Our Lord foretells the general attitude of the church—"they all slumbered and slept," that is, the wise and prudent who usually exercise forethought; and the foolish, who lack in discretion, the latter representing mere professed disciples. But they all "slumbered and slept," that is, nodded, became drowsy, and fell asleep. But the "cry" awakened all of them, as it will awaken all at His return. They all began to trim their lamps, but the one group discovered that their lamps had gone out because "they had no oil." Oil in the Scriptures is symbolical of the Spirit of God. The one group will go to the marriage feast, which is the culmination of the "rapture" when our Lord returns for His own. The others will be left in the dark. This illustrates what our Lord meant by the striking declaration: "That night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17:34-36).

Dr. Wilbur M. Smith began his first lecture by pointing out that at the Prophetic Conference in 1914, at Chicago, "the Christian Church was **interested** in prophecy, and the world was **silent,** but that at this Conference in New York, in 1952, the world is interested—**AND THE CHURCH IS SILENT."** If the church and the ministry want to be true to Jesus Christ and the Word of God, it seems that ministers ought to preach prophecy in the same ratio as Jesus Christ. The contents of the synoptic Gospels, Matthew, Mark, and Luke, reveal that 23 per cent is devoted to what Jesus said about the future.

It may be that this silence can be attributed to the Catholic background of the Protestant Church. Lately, it was my good fortune, and I believe providential leading, to see an expensive book, from the Vatican of the Roman Catholic Church. The book is called, "Dictionary of Dogmatic Theology," produced by Pictro Parente, published by Bruce Publishing Co., Milwaukee, Wis. Actually, there were three compilers, the abovenamed, as well as Antonio Piolanti and Salvatore. This is what they said: "In July, 1941, the Holy Office declared that 'Millenarianism' may not be sustained even in its mildest form." Perhaps I should have purchased the book, but the price was $16. The Catholic authorities further stated: "It is true that such men as St. Irenaeus, St. Justin, St. Tertullian, interpreted the text concerning the millennium literally, and that they believed saints would share in the universal reign of Christ on the earth, but St. Augustine interpreted the Apocalypse in the symbolic and allegoric sense, thus eliminating once and for all, millenarianism from the field of orthodoxy." All this is worthy of our consideration—and that deeply. This may partly account for the silence.

Manifesto

The Congress overwhelmingly adopted the following manifesto:

1. For more than a century, the faithful within the Christian Church have borne witness to the Prophetic Scriptures as infallibly inspired of God and pointing toward judgment upon a God-forsaking civilization. Today the whole world lives in fear of annihilation. Many nations are exhausted, disillusioned, and revolutionary. There is no human authoritative voice to guide the peoples of the earth to peace, righteousness, and justice. If men entertain any hope for survival it seems to rest in their carrying out the aspirations and endeavors of United Nations. But it is our profound conviction, based upon the testimony of history and the Prophetic Scriptures, that all such efforts, admirable as they are, cannot bring lasting peace to the earth.

2. As a widely representative body of Christians concerned for the welfare, happiness, and salvation of all mankind, the International Congress on Prophecy assembled in the Calvary Baptist Church, New York, November 9-16, 1952, desires to share with all men what we believe is the inspired Word of God for this time.

3. We believe that the sorrows of mankind are largely due to the failure of so large a part of the Christian Church in this century to teach the people the truths of the Prophetic Scriptures which concern Jews, Gentiles (or the nations), and the church. Had such devotion to the teachings of God in the Bible been the practice, there would today be less of the evils of Anti-Semitism which have disgraced civilization; the nations would have guidance in their affairs from Almighty God, and the church would be vital with truth and virtue in its service to and influence over all mankind.

4. The Scriptures relate the divine laws of justice for all men; they state the blessings which come from the Creator's hands. But there is judgment awaiting those who turn the fields of earth into ceaseless war. There is mercy from God, through our Lord Jesus Christ, for all who seek for salvation, righteousness, honor, and immortality.

5. We believe that the world is moving irresistibly on to the consummation of all things and that the coming of Christ for His church is imminent, when the true body of believers living and dead will be caught up to heaven when Christ comes. Then will follow the unprecedented time of trouble on earth which our Lord called "the great tribulation." After these events the Lord will return with His church to judge the world and establish His righteous kingdom on earth for one thousand years as prophesied in the Scriptures.

6. We express our profound belief, therefore, that the need of all mankind, whether Jew, Gentile, or the church, is satisfied in the provisions of the Gospel of Christ. These are that the Eternal God was incarnated in His Son, the Lord Jesus Christ, who, as expressed in the Apostle's Creed, "was born of the virgin, suffered under Pontius Pilate, was crucified, died, and was buried. The third day He was raised from the dead and ascended into heaven, from whence He shall come to judge the world in righteousness." At His first coming to earth Christ died as a sacrifice for the sins of mankind, providing salvation for all who will believe in Him as the Son of God. This same Jesus is coming again as the righteous Judge, a truth presented faithfully in the Prophetic Scriptures.

7. We would warn the church against the evil course defined in Scripture as apostasy. The end of such turning away from the divine revelation in the Word of God cannot be other than judgment. That the true Church is responsible for the teaching of the Scriptures in which not only the doctrines of salvation are clearly set forth, but also where the divine principles of the kingdom of God are clearly applied. We exhort the church to be diligent in the proclamation of the Gospel of Christ into all the world in obedience to the Scriptures and to adorn that Gospel with holy living.

8. We would warn nations that war is their own ultimate destroyer, turning men into haters of their kind and thus hindering the purpose of God in the Gospel of Christ, which is love.

9. We urge upon Jewry that it is time for that afflicted people to give serious concentration to the Scriptures, which are also ours, with particular reference to their prophetic teaching concerning the coming of their Messiah, for whose return the Christian Church is waiting, and who at His coming will establish the kingdom of God on earth.

10. Therefore, we believe that it behooves all people everywhere to give heed to the invitation of God; that **now** is the accepted time, **now** is the day of salvation. Tomorrow may be too late.

There were 51 sessions held during the week, when more than thirty addresses were given by the world's leading students of prophecy. The chairman was Dr. John W. Bradbury, editor of the "Watchman-Examiner." A cablegram was sent to Israel's premier, Ben Gurion, expressing sympathy over the death of Chaim Weizmann, first presi-

dent of the new nation of Israel. Dr. Hyman T. Appelman, president of the American Association for Jewish Evangelism, gave the closing address, which was a fitting climax to the meeting. The "meat in due season" was richly spread.

A Wonderful Book Store

Of making many books there is no end.—Ecclesiastes 12:12.

Lately it has been my good fortune to walk into "Leary's Book Store," Philadelphia, Pa. Personally, I made a find—one paragraph in a certain book, which I would not surrender for a considerable amount of dollars. It was a gold mine. This store is largely a "Secondhand Book Store," and one of the largest in the world. It is also one of the oldest.

Old books are fascinating. Books are not necessarily good because they are old, nor good because they are new. Students need to keep balance. Quite often, some of the best writings can be found in old books. Scholars, writers, preachers in bygone days had more time—or took more time—to produce their material which serves mankind well. All of us must seek to find the balance between living too exclusively in the past or the present. "Of making many books there is no end."

The CHRISTIAN MONITOR is sponsored by the Mennonite Church. There is a strong movement underfoot to counsel all of our people to be informed to a larger extent, that is, both the laity and ministry. This is what is happening—there is wide reading. That is why the pastor who fails to study may soon find himself without a pastorate. Or, if not, a deep-seated wish for the retirement of the nonstudying pastor. No man is big enough, wise enough, and sufficiently informed to depend on his own private thinking and study. Men who do their own thinking too exclusively soon find themselves in a rut. All too soon they will find themselves in shallow waters.

Allow us to pen the illuminating write-up, of a Philadelphia newspaper, about this unique "Secondhand Book Shop." The reader may not agree with every word **in toto**, but over all, it is well written.

Leary's Book Store, Ninth Street below Market, opposite the Post Office, is known from the Atlantic to the Pacific. Every school child, every student, and every bookworm in Philadelphia knows how to reach No. 9 South Ninth Street. In fact, every stranger who arrives in town, with a literary turn of mind, is not slow in learning the location of this wonderful store. There is nothing like it in the country outside of the Congressional Library in Washington. It is an institution of our Quaker City and has reached its vast proportions after more than one hundred years of continuous prosperity. It has shipped books to every part of the world, and from every part of the world it has gathered to its shelves the old, rare, curious, and interesting works of the master minds of all ages and all climes. Book hunters who visit Leary's never go away unsatisfied. The store was founded upon the principle of supplying what was wanted, and no matter where or when published, if the book is not upon the shelves and is still extant somewhere, its resting place can be told. Order, the first law of heaven, is apparent the moment a person enters the seven-story and basement building, in which are stored twenty thousand square feet of books, representing nearly five hundred thousand volumes.

Whole libraries of choice books, which the owners have perhaps spent years in collecting, are upon Leary's shelves. The places where to find them and the classification of the books are plainly marked with signs hung upon the shelves, so that a purchaser can act as his own librarian. The stockroom and distributing department is on the sixth and seventh floors, where duplicates and remainders of editions are kept, and the shipping department is on the fifth floor. A large business is done in new books, as well as old, rare, and curious works. A wonderful place is Leary's Old Book Store.

Montezuma Castle, the Abode of "Little People"

America has its "wee folk" in legend and tradition, but most people do not know about them. It was just by chance we learned about them on a trip through the Southwest. Maybe you would like to know where it was we saw the traces left by the smoke of their fires, the ladders which they used to scale the cliffs to their homes, and the pottery vessels they made in which to cook, and even the homes where they lived.

In the middle of Arizona, in the side of a high limestone cliff that rises sheer above a little creek that runs into the Rio Verde, are the ruins of one of the best-preserved cliff dwellings ever discovered in America. It is called Montezuma Castle and it dates back to about A.D. 1100.

Here lived a race of "little people," as the present-day Indians call this prehistoric tribe whose home was in the sides of the vertical cliffs in the canyons of the rivers in the wild country surrounding the Grand Canyon of the Colorado. The only way they had access to their cliff dwellings was by climbing a series of ladders placed against the face of the cliff. But here they thrived, safe from their enemies, as well as from marauding animals.

These Indian cliff dwellers were most primitive in their ways. They made their own tools, such as knives and hatchets, from flint and stone and bone. Their cooking dishes were fashioned from the clay they found at the foot of their cliffs. They designed their own jewelry, using turquoise they mined in the mountains near by, and pearl shells from the river bottoms. Some of it is so dainty and unusual that it would be in great demand today, if it were not necessary to preserve it as a relic. For their food they hunted deer and rabbits and wild turkeys. They raised corn, beans and squash on the fertile river bottoms, using what they desired for their present needs, and storing the rest for winter. For clothing they wore the skin of animals, and cloth woven from the cotton they raised, and fiber from the yucca. Their sandals were also made of yucca fiber.

We climbed to Montezuma Castle, up one ladder after another. The cliff dwelling itself is five stories high. A narrow trail along the ledge leads to a lookout tower built of stones and adobe. Here they could watch for the approach of an enemy. In the rooms themselves we saw fingerprints of the "little people" themselves in the plastered walls, and the marks of their stone hatchets in the jutting ends of the rafters of black ash and alder. In the storerooms those who first discovered this cliff dwelling found grain and pottery bowls. These, we saw later in the little museum below the cliff.

Our government has now made Montezuma Castle a National Monument where visitors are always courteously received. When traveling, it is well worth one's while to take a few hours off and visit this interesting place.—Helen Sterns, in "The Friend."

The History of Clocks

Horology is the measurement of time, which includes everything from the sundial of Ahaz, referred to in II Kings, to the last minute of the modern timepiece of the present.

The sundial was for many centuries the one means of giving approximate time.

The Greek water clock came next. It was known as Clepsydra, which measured time by the passage of water through a small aperture. This was about 150 B.C. This was used for several centuries.

The invention of the first mechanical clock is credited to Henry de Vick of Wurtenburg. This was in A.D. 1362. This clock was made for Charles V of France.

Prior to this, however, elaborate mechanical Clepsydras were in use. Some of them had not only a hand to move over a dial, but struck the hour, had lions to roar, cocks to crow, drums to beat, and other entertaining features. One of these clocks was in St. Paul's Cathedral, London, in 1826. The famous Strasburg clock was built in 1350.

It was during the sixteenth century that watches came into use. Mechanical clocks had further developed from that time until 1725, when the mechanism reached a state of perfection comparable to the timepieces we know today.

Collecting old clocks has long been a hobby participated in by royalty. Louis IV,

Mennonite Church Bulletins

Keep absent members in touch with the home congregation. Keep the home church aware of its varied program and up to date on activities of the membership. Save church bulletins for a historical record of your church's program.

These attractive one-color bulletins are usually printed on pastel paper with occasional four-color folders for special days. Themes emphasize special church days, Mennonite churches and missions, Bible stories, nature, hymns, and other subjects related to worship.

Folders are 5½ x 8½ standard bulletin size when folded. The inside is blank for printing the church service, church news, announcements, and other information.

Orders stand as continuous subscriptions, billed monthly. Hundred, $1.00. State whether you want mimeograph or offset paper.

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

You can have a happier Christian family life

These booklets show you how

WHEN YOU DATE Esther Eby Glass 35¢; $3.75 a dozen; $28.00 a hundred.
For fellows and girls either before or after they have started dating. Packed with "know-how."

CLEAR THINKING ABOUT COURTSHIP John C. Wenger 30¢; $3.25 a dozen; $24.00 a hundred.
For those who are "going steady" or thinking about it.

SO YOU'RE GOING TO BE MARRIED H. Clair Amstutz, M.D. 50¢; $5.50 a dozen; $40.00 a hundred.
For the engaged and also those who are already married. Frank, helpful, truly Christian.

LIVING HAPPILY MARRIED John R. Mumaw 35¢; $3.75 a dozen; $28.00 a hundred.
Basic guiding principles for a continuing joy in marriage.

BECOMING PARENTS H. Clair Amstutz, M.D. 50¢; $5.50 a dozen; $40.00 a hundred.
Sets forth the glorious opportunities of parenthood.

CHRISTIAN FAMILY LIVING, A SELECTED BOOK LIST Compiled by Alta Mae Erb Free.
Lists books on family relations, discipline, nurture, play, sex education, marriage. Gives brief descriptive statement of each book.

Mennonite Publishing House, Scottdale, Pa.

Now is the time

to make your summer Bible school plans

SUCCESSFUL Bible schools follow careful planning. The *Superintendent's Manual* includes details of organization, financing plans, needed facilities and equipment, and methods for advertising the school. It discusses choosing and preparing teachers, the actual day by day administration, and ways of evaluating results.

In the *Superintendent's Manual* you will find a description of each course in the *Herald Summer Bible School Series.* Adapting Bible truth to the needs of every age is the basis of the entire Herald curriculum.

Increase your chance for success by starting now to study the *Superintendent's Manual.* $1.50.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Louis VI, and Queen Victoria were in the group. King Edward VII had more than three hundred clocks, which are still in Windsor Castle.

Raised weights were at first used as the motive power for driving clocks. Where there is sufficient room and no necessity for moving the clock this is the best method. However, a weight-driven timepiece cannot be portable, a fact which led to the invention of the mainspring by Peter Hile of Nuremburg, and about 1500 smaller clocks were made which could be more easily moved.

Just when watches were first made is unknown, but presumably they came into use soon after the invention of the mainspring.

Electrically operated clocks to most of us are of recent date, but electric control of clocks was first used in Great Britain sixty years ago. Alexander Bain was first to apply it to clocks. Generally electricity was used in three ways: (1) to control clocks at a distance by a standard clock; (2) to bring the difference in a circuit to the same time, usually at the end of each hour; (3) as the motive power.—Selected.

TAKE TIME TO PRAY

Ah, there is no other way
To keep the victory every day;
You can reason as you may—
Matters not what others say—
You must take time to pray.

When the tempter is too strong,
Everything is going wrong,
When the day is dark and long,
And you've lost your happy song—
Then is when you need to pray.

When your burden's hard to bear,
And there's none who seems to care;
Those you trusted proved unfair,
And you long to be elsewhere—
Then is when you need to pray.

When you need financial aid—
All your bills are still unpaid—
Heavy burdens on you laid,
Do not fear nor be dismayed—
Then is when you need to pray.

When your body suffers pain,
And your health you can't regain,
Do not grumble or complain;
If you would be well again—
You must take time to pray.

—Mrs. F. R. Dawson, in the Free Methodist.

PERSONAL WORK

(Continued from page 61)

And, finally, no search for lost men is thorough until you seek on your knees. Every great soul winner has been a person of prayer. Seek thus for lost men, and, mark it, "seek until you find them." The successful search will cause joy in heaven and will also set the joy bells ringing in your own heart.—The Epworth Herald.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter

March 1953

CHRISTIAN MONITOR

Philip Gendreau, N.Y.

Springtime on the Farm

IN THIS ISSUE

Sere Leaves, by Jacob Sudermann 66
The Price He Paid, by D'Arlene Dietz 67
St. Patrick's Claim to Fame, by Ida M. Yoder 68
Marooned in a Kansas Snowstorm, by Nora Oswald 69
Out of the World, by Owen Penfield Fox 69
Wages Plus, by Edward Diener 70
Spring Missionary Day, an Editorial 71
Take Time to Be Holy, by B. Charles Hostetter 72
Also, by Margery Coffman 73
The Grace and Disgrace of Giving, by C. R. Heisey 75
Just One Evening, by Anna May Garber 76
Everyday Chronicles, by Cora May Stutzman 77
Light on Africa, by Edwin L. Weaver 78
One-finger Bible, by Charlotte Radford 81
Salutation of the Holy Kiss, by S. F. Coffman 82
Why We Hate and the Remedy, by Ellrose D. Zook 84
Changing Attitudes toward Mental Illness, by Alvira Birkey 85
Book Reviews 86
Young People's Bible Meetings 87
Sunday School Lessons, by J. C. Fretz 90
Something to Be Excited About, by Karl W. Bunkley 92
The United States and Canada Look at Their Newsstands, by C. F. Derstine 94

Sere Leaves

By Jacob Sudermann

May this story help us to search our hearts to see whether we are clear of the matter of robbing our older folks of their rightful privilege of loving and being loved.

AN old lady met them at the door of the Convalescent Home. They were the soprano and the bass of a quartet, come to conduct a religious service. The leader was already there; the rest were still expected. The old lady took their coats and disappeared around the porch corner. The newcomers were man and wife; one could tell this at a glance. They brought in with them an atmosphere of freshness and wholeness, so absolutely absent in their present surroundings, that they immediately felt this vacuum as a force, drawing on these qualities. They had freshness and wholeness to spare; it was like donating blood. No doubt they had just left the healthy scene associated with the Sunday dinner table where there are children, a picture of the lush vegetation stage of the human cycle of life. In fact, if the truth were known, the soprano was thinking of the unwashed dishes in the sink. There hadn't been time to do them before the present appointment.

The bass was beginning to register some impressions as he looked for a chair to seat his wife. They were standing in a long enclosed porch that attached itself to the front and part of one side of the "Home." Three doors led off the porch into the house proper, one at each end, and the main front door. The lady who had greeted them and taken their wraps now reappeared to help them find seats. She seemed to be the sole authority, an inmate herself. There were no nurses or aides around. A radical operation had given her an off-balance appearance which she hadn't attempted to hide. The bass concentrated on her face to force his mind away from this thought. He wasn't squeamish; the physical pain of others was something he simply could not view objectively. It became stigmata in him. He heard shuffling feet in rooms adjoining the porch, "inmates coming to the meeting." A piano with the words "Auld Lang Syne" painted on the book rack became the focus of this convergence. There were chairs and a love seat on either side of it. It was also old. "No E♭," an inmate warned the soprano, by way of starting a conversation. Without knowing it she had characterized the "Home." It was a place where many things and qualities were missing.

The soprano was now seated. The bass had also found a chair next to one occupied by an old lady who held an empty chocolate box in her lap. She opened and closed it restlessly. He noticed that she seemed attached to it and proud of it. Someone had remembered her at Christmas. "See, someone loves me." Her face was trying to convey this; she was too timid to say it in the presence of other empty hands. It was already two weeks since Christmas anyway. "Probably from some relative trying to salve his conscience," flashed through the bass's mind. He couldn't help wondering whether the old lady really had to be here.

The place wasn't very clean, an understatement. The bass thought of the soprano in this environment with her vacuum cleaner, the fanatic look of a woman chasing dirt, Old Dutch Cleanser come to life. He stole an amused glance at his wife; he saw the "look" there, even though the faithful vacuum cleaner was not in her hand. "As an American I can't be proud of this place," he thought. There is something wrong with a society that permits old people to caress empty chocolate boxes. There must be antecedents somewhere to these sere leaves. She, who could shower affection on an empty box that reminded her of someone, must have been capable of great love for the real thing. Someone was robbing her. This was inhumanity.

The rest of the quartet was still delayed. The leader exchanged questioning glances with the bass and looked at his watch. The lady who had received them now led another little grandmother to a chair near by. The bass stared. Was this woman carrying a baby in her arms? Well, she ought to be carrying a grandchild; all these empty hands ought to have that privilege, but you would hardly expect it in a place like this. It was only a doll. He saw that now. She had it covered for zero weather. She rocked it, bent over it, caressed it, cuddled it. It was done really enough to create a perfect illusion. She paid no attention to anyone. Her attitude expressed superiority, a studied aloofness. Other inmates were coming through various entrances and finding seats. He heard one of them whisper loudly to another, "There's Seville with her silly doll." As if Seville were disgracing them. Seville felt this hostility in which there was a large dash of jealousy. She slyly slipped out of her chair to seek obscurity, some dim twilight where she could expend her love without being seen. All she wanted was to love. "Why did people wish to deny her this which alone made life worth living?" The others were too alert to permit escape. They blocked it in a way that showed they were still in full possession of their mental faculties, but in their hearts they were all caressing dolls.

A newcomer made his appearance in the doorway to the left. He was aiming for a chair some thirty paces away. He would have to pass between the piano and the wall of porch windows. It was a narrow path; for him, a mental hazard. His approach assumed the aspects of a drunk trying to negotiate the white line of sobriety. He had a bulbous nose with a boil on the end of it. It gave him a slightly ludicrous appearance. Would he make it? He seemed to be mentally alert. The struggle between his mind and his unresponsive body took on heroic proportions. Even the inmates held their breath in suspense. Some offered to help. He waved them away airily. "Where was the stalwart son whose shoulder the old man would gladly have used to lean upon? Was this the best society could do for a man whose physical powers it had sponged up? Was it just to isolate old people like this, so that the heaviness of time became almost material, an instrument of torture? God surely had not ordained it so." The old lady with the doll had taken this moment of general preoccupation to slip away again. The retrievers were instant and relentless. The old man with the bulbous nose? "Made it."

The leader cleared his throat. It was time to begin the service. The door to an adjacent room was opened wide so that a bedridden paralytic could see and listen too. The bass thought, "O God, I wish I were Jesus." The leader began. He talked of various people, who at the birth of Christ were seeking Him—the shepherds, the Wise Men, Simeon. Herod sought Him, too. That was just the point; the search motive had to be the right one. All who had it, found Him. Herod didn't find Him, although he was perhaps the most intensive searcher of all. The leader then asked the bass to offer a prayer. The bass did so. It was a very poor prayer, but then his mind was struggling with the truth before his eyes, and how much he would like to see it changed.

(Continued on page 93)

THE FIRST ROBIN

This morning I heard the first robin
From a branch of an old cherry tree;
Though the winter was dull and quite dreary,
Not the least bit daunted was he.

His song was the song of a herald
Proclaiming to all who could hear:
"Cheer up, all forlorn, tired people,
For springtime is really quite near!

"You have passed bravely thro' the long winter,
My song tells you now to rejoice
With a burst of triumphant thanksgiving
In the joy of the spring I rejoice.

"All those who are heavily laden,
Look to the Dayspring on High,
For He, praise His Name, has made promise,
'To those who will call, I am nigh!'"

So I learn from the brave, happy robin
Whose song to high heaven is poured,
That we, too, ever looking up to Him,
May rejoice in our wonderful Lord!

—Frances M. Helps.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., MARCH, 1953 No. 3

The Price He Paid

By D'Arlene Dietz

Wayne discovered that the price of taking our own way instead of God's way may be very high, but that yielding brings peace, even through tears.

THEY sat in the study. The young man looked blankly at the wall in front of him; the elder slowly turned pages in the book he was pretending to read.

The room was warm and cheery, but the hearts of both young and old were as disquieted as the storm which raged outside the humble dwelling. The fire in the fireplace gradually became only a mockery of what had been.

"I thought you and Julie were going to hear Brother Benson at Grandell tonight." The father broke the heavy silence.

"No." Wayne's voice pierced the gloom. The corners of his mouth became a smiling sneer, and unbearable silence settled again over the pair.

"But, Wayne, I thought—."

"Yes, Dad, we all thought—" and Wayne's mind again turned to the girl he wanted to forget.

Julie was beautiful, and Wayne loved her with all the powers of his young heart. They had been engaged—, and then— Wayne recalled the events of the previous summer.

* * *

He and Julie had gone on a picnic. The afternoon was perfect for the occasion and seemed to beckon one out of doors. The birds sang their sweetest, even the bees hummed a little more merrily, and the beautiful butterflies added many delicate colors to everything around. Julie sat watching nature's beauty from her tree-trunk chair.

"Oh!" she said dreamily, "God's in His heaven, all's right with the world."

Wayne's mind followed the story further. All had been right with God's world. On that memorable day had come a whispered "yes" to the question Wayne had so feared to ask.

All had been so right with God's world. Two young people, who had each planned a lifetime of ministry to the lost souls in Africa, now planned their lifework together.

In the days that followed, Wayne read everything his searching mind could find about Africa.

"It won't be easy," Julie had said one afternoon. "We'll have to leave our friends, we won't have a home like yours or mine, and we will never get very rich."

"O Julie," Wayne asked tenderly, "will it be too hard?"

"Too hard?" Julie's sincere face showed the surprise she felt. "Oh, no, it won't be too hard, Wayne. I'll always have my two best friends, the One that sticketh closer than a brother, and you. And living in a mud house can be only pleasure when love is there."

"But we will never get rich?" Wayne questioned teasingly.

"Oh, we will!" Julie said smilingly. "We'll have treasure on deposit with a Divine Banker in—oh, Wayne, in a bank that pays interest for eternity."

Julie's eyes shone with excitement and anticipation. Hers was a completely surrendered life. She had taken His yoke and had found the burden to be light. In Julie's mind, all was very right with God's world.

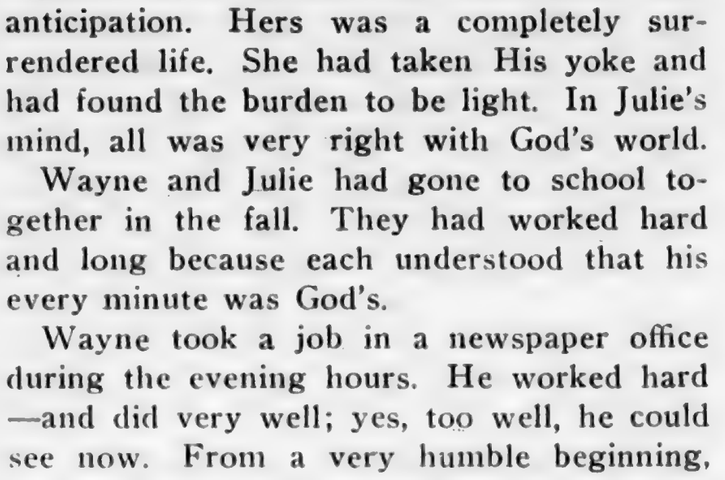
Wayne and Julie had gone to school together in the fall. They had worked hard and long because each understood that his every minute was God's.

Wayne took a job in a newspaper office during the evening hours. He worked hard —and did very well; yes, too well, he could see now. From a very humble beginning, he had advanced to proofreader and now was doing very good work on every article called for in his latest position.

One day the editor had come to Wayne with the cheery words, "Keep up the good work, Wayne. Someday you will be a big man in this business. You were born for the job."

Wayne had worked with redoubled efforts after that. Every spare minute and thought were about his work. Julie reminded him gently that Africa had been his first calling.

"Oh, well," Wayne had answered quickly, "I'll get there in the end. I'm going places right now."



Wayne had "gone places." He had driven himself to his work so hard that he scarcely saw Julie. When he did see her, he spoke of nothing but his job and the advances he had made.

Oh, why couldn't he see then what he saw now? Why didn't he see the smile fading from Julie's lips and the brightness slowly leaving her saddened eyes? Now her picture haunted him. Now, oh now, when all was lost, he could see.

The great day had come. Wayne got the promotion and raise in pay he had dreamed of. Now, as Wayne looked back, he realized that he and Julie no longer shared the same dream. Then, he had expected Julie to be as happy as he.

Just because Wayne wanted to spring an even greater surprise, he had paid down on a beautiful new automobile and on a picturesque little bungalow in which Julie was to reign supremely. Wayne's heart had been so gay he could not wait until evening to tell Julie about it. He had called her down to the office.

"Julie," he said as soon as she opened the door. "Julie, I've got real news."

"Yes?" and Julie's eyes again shone with a hint of their former happiness.

"Julie, I've got a new car and a beautiful home on River Drive. Julie—."

But Julie's answer was sobs she could not control.

"I'm sorry, Wayne," she said as soon as she could speak. "But I can't forget my dream of an African mud hut."

"But, Julie," Wayne's disappointment was written over his face and spoken in his tone. "Ah, Julie, we can support three or four people on foreign mission fields with the wages I make at my new job. There is even more room to go higher."

Julie brushed away the tears, "Perhaps," she said brokenly, "one of the missionaries you support will be I."

* * *

The full meaning of her words came clearly to Wayne's mind. He hadn't known how to face it. He hadn't even told his father; and now this was the outcome. This hard silence on his second night home from school was the price he paid.

Wayne rested his head in his hands. A low moan escaped his set lips. Finally, he rose slowly from his chair.

"I guess I'll go up to bed," he said flatly, although it was only eight o'clock.

The storm outside made the evening as black as midnight. Wayne's heart felt equally dark as he entered his old room. It had been so long since he had shared his heartaches with these comforting walls. Wayne remembered the times when, as a lad, he had cried himself to sleep on these same comforting pillows. How he felt like it again!

The reading of his Bible was another of the many things Wayne had neglected lately. He hadn't done so intentionally and tonight he again turned to some of his favorite verses. He came across one—well marked in red. Julie had done it. It was a verse in Acts she had called theirs. Wayne read again the almost forgotten words, "But we will give ourselves continually to prayer, and to the ministry of the word."

Wayne remembered the happy ring in Julie's voice as she said, "O Wayne, this is just for us; we really will!"

A sad young man wrestled long with God that night. At midnight, with a tired but contrite spirit, Wayne arose from his knees and went to the window. The storm had ceased and the night was calm and beautiful. A calm, as peaceful as the night, settled over Wayne's soul. His mind had not known such rest for many weeks. He thought of Julie. Now he had a surprise which he knew would please her.

Wayne called Julie at six in the morning. He knew that she arose at that hour and had her private devotions before helping her mother prepare the morning meal.

His hand shook on the receiver as Wayne waited for the cheery "Good morning" he expected from Julie. But instead of Julie's gay voice the rather anxious voice of her father came to Wayne's ear.

"Is Julie around this morning?"

"No," her father answered gravely. "Is this you, Wayne?"

"Yes." Wayne began to feel uneasy about something.

"Wayne," Mr. Tardy said solemnly, "As Julie was coming home from a street meeting late last night, she was struck by an automobile and injured very critically. She is unconscious in the hospital at Zimerlan. I'm going up there now; shall I stop and get you?"

Wayne's heart pounded wildly as he entered the room where Julie lay, her face white upon the pillow.

"She has not responded yet," a pleasant-voiced nurse was saying softly.

Wayne could not trust himself to speak, but he thought he saw Julie's eyelids flicker. Then she opened her eyes.

"Wayne," her voice was scarcely audible. "O Julie!"

Before Wayne could tell her anything, Julie's hand had become limp in his own and Wayne knew that she had slipped away from him—to God.

* * *

The days which followed were the darkest Wayne had ever known. He prepared untiringly for the work he had chosen, but his preparation was made alone. Sometimes Wayne's heart grew faint and all of life seemed valueless.

Then it was that a sad young man fell to his knees to whisper, "God, I will follow Thee though the way at times seems long and rough."

Only then it was that a comforted young man read, "But we will give ourselves continually to prayer, and to the ministry of the Word."

Again Wayne finally realized that, God is in His heaven, and even in this hour of sorrow He would be able to meet his need.

Hesston, Kans.

St. Patrick's Claim to Fame

By Ida M. Yoder

What is the significance of St. Patrick's Day? Read this article for the answer.

It seems strange that while many of the special days we observe in America have had their origin in some religious event or activity, later the observances centering around them become so distorted that many people do not know their real significance. To name a few, we have Christmas and Santa Claus, Easter and the Easter bunny, St. Patrick and the shamrock, Candlemas and the ground hog.

On March 17 many people will wear shamrocks and all sorts of green clothing in honor of St. Patrick who was born in Britain A.D. 389. Should you ask them why, many will tell you it is because he drove all the snakes out of Ireland. They do not know that he was a missionary to the Irish people and, according to tradition, used the shamrock to illustrate the Trinity.

Although there is considerable obscurity about him, historians reconstruct his life something like this. His father was a magistrate, and both parents were of the nobility. At the age of sixteen he was captured, along with other prisoners, and taken to Ireland where he was sold into slavery. For seven years he served one Milcho and herded his cattle on the mountainsides of County Antrim. It was a hard life and he had many bitter experiences, but it made his spiritual nature become even stronger. When he became a man he decided to escape and return to his home. Reaching the coast he found a vessel almost ready to leave and they set sail for Gaul. There he seems to have entered a monastery.

Later when he returned to England there was a joyful reunion with his family and he revealed his plans to become a missionary. The two books which he wrote later show that he did not have much education, as his Latin was poor. But his zeal for God was very real.

After returning to Ireland as a missionary he usually appealed to upper classes and chieftains, for he knew the clans would follow their leaders. During his ministry the king placed no obstacle in his way and gave him permission to preach throughout Ireland. The queen and two of her daughters were baptized.

In 445 he secured a grant of land on which he built a church and monastery. They became very famous and young men wanting to join the clergy became his special charge. Consequently bands of men were scattered throughout the land, ministering to the people and expounding the faith. Near the monastery, was built the great church of Armagh of which Patrick was the first bishop. The Druid priests often tried to persecute him, but the Christians had God's protection and the attacks failed.

Twice the king heard him, and the chief poet of the court stood up to honor Patrick and his God. At this time Patrick plucked a shamrock from the turf to show the three leaves and the single stem as a symbol of the doctrine of the blessed Trinity. It was to his advantage that he had learned the Irish language during his slavery.

He is accredited with composing the following hymn, to ward off dangers threatened by the Druid priests.

"I bind unto myself today
The strong name of the Trinity
By invocation of the same,
The Three in One and One in Three."

There were eight double stanzas, and it is today recited by native Irish as a protection against spiritual and bodily dangers.

The legend about the snakes had its origin in the fact that he routed the Druids. They were accustomed to wear, as a symbol, the egg of a poisonous snake, which they said gave them power. Patrick died at the age of 106 after a busy, influential life. On the hill of Tara is a monument of a figure of St. Patrick with a crook in his hand. Cows graze around the statue, on the site of the ancient Irish government.

The next time you wear a shamrock to honor St. Patrick, remember the glorious fact that it symbolizes.

Walton, Kans.

VOICE OF EXPERIENCE

By Ida M. Yoder

There is nothing quite as empty
As a house that has been HOME
For lively, growing children,
Gone to new homes of their own.

The chairs all stand in neat array,
No coats are tossed about,
No one dashes down the stairway,
And no merry voices shout.

But cooky-baking time is worst,
For not ONE disappears;
You wish it could, just once again,
As you brush away the tears.

Walton, Kans.

Marooned in a Kansas Snowstorm

By Nora Oswald

"Snowbound" became more than a classical poem to the people of Kansas this year, as they faced the realities of a paralyzing snowstorm.

When I stepped outside our house on the morning of Tuesday, November twenty-fifth, to go to work, I tugged at my coat tightly, for the air was brisk. The balmy breeze of the day before had suddenly turned cold. I hastened toward the waiting car at the curb.

"Good morning, Stella, isn't it cold this morning?" I said, as we started to Newton where we worked.

"Yes," said she, "we're supposed to have a blizzard by noon."

I worked in an upstairs apartment that morning and didn't pay too much attention to the weather. I did notice, however, that over rooftops king-sized snowflakes were highly excited. Radio broadcasts warned, "Motorists, stay off the highways."

At noon I came down to street level and saw what the storm had actually done. Cars were stalled, stranded persons had filled all hotel rooms, much snow had fallen, and the wind was strong.

I tried to call my folks at home. Even though Hesston was only seven miles away, it took two hours before I got a message to them. Numerous long-distance calls and telegrams were delaying local calls.

The bus and railway station was only a block away; so I decided to try a bus home. As I stepped out into the storm, the wind smacked my face. The snow was deep, parked cars looked like huge bales of cotton, careening cars almost hit me.

"I'd like to have a ticket to Hesston, please. Has the two o'clock bus gone yet?" I enquired of the attendant.

"Lady, I'm not selling tickets; buses aren't running. You might as well have a seat," he replied. These words were echoed and re-echoed that day, during the night, and throughout the following day.

Trains were still running but were off schedule. Many bus passengers transferred to trains. Each train brought new travelers, the waiting room became filled, seats were at a premium, and everyone tried to keep his.

"Buses aren't running. Be patient. Be thankful you aren't out in a snowdrift."

The waiting crowd was of various descriptions, and different personalities were evident. There were rich and poor, businessmen, farmers, fathers, mothers, wee babies, children, infirm grandpas, servicemen, students. All were eager, anxious, worried, or troubled, but not disgruntled. A calmness prevailed over the entire group, for we had one common bond "stranded."

"Buses aren't running, and won't run until the storm lifts and the highway is opened," was rather stern advice given to travelers who were bent on eating Thanksgiving dinner with home folks.

But everybody seemed to take his predicament in his stride and settled down to sit it out. Some bought newspapers, others bought magazines to read, some knitted, some wrote, some crocheted, some worked crossword puzzles, one student wove a pot holder, others simply sat.

Much money was spent for cigarettes. I wished that could have been saved for the missionary collection. Smoke, smoke, smoke they did. The air was filled with fumes. It became very obnoxious to me. I wanted to scream, "Why do people have to smoke anyhow? Why doesn't someone get up and preach a sermon? Why don't we sing?"

We became very tired as the night wore on. So we fell asleep. An acquaintance lent me his overcoat for a backrest. Later, I used it for a pillow.

Sometime during the night the Santa Fe made up a train to pick up stranded motorists, and when they returned they asked for volunteer huskies to carry stretchers to City Hall.

At four o'clock in the morning two Red Cross workers came and served hot coffee and doughnuts to the group. This warm gesture was greatly appreciated. "Thank you, ladies in blue!"

"Buses aren't running. Make yourselves comfortable." I had been trying to do just that for twenty-five hours, but honestly, those depot seats were getting most uncomfortable.

The storm had abated by this time, but the highways were not opened yet. Gradually, courageous motorists and several men on tractors forced a path. Stalled trucks made passing difficult. Traffic was slowly coming into Newton. Two men from Hesston had succeeded in reaching the town to rescue a brother, and they invited me to travel home with them. After two hours of hazardous driving we arrived safely. Home never looked so good!

That week we heard and read of the plight of motorists and how people rallied to the occasion to help them. One farm home near Wichita entertained two hundred and thirty stranded guests. Another had seventy. Some spent the night in their cars.

The Kansas storm of nineteen hundred and fifty-two is in the past, but the memory lingers on.

Teach me Thy patience, Lord, not particularly when nature's elements rebel and frustrate us, but more specifically in the menial, everydayish tasks and vexing affairs of life.

Hesston, Kans.

If you are not made better by giving,
Double your gift.
If some men were as tender in heart
As they are in pocket, what wonderful
Things they would do for the Lord!
—Publisher Unknown.

Out of the World

By Owen Penfield Fox

As March lengthens day by day, and draws to a close, harbingers of spring can be noticed in the outdoors. Although the weather may be rough, the bold voyagers, the birds from the South, have started to wing our way.

In the middle of March we had a day of light snow, and as I stopped to examine the expanding sheath about the buds of a lilac bush, I noticed a brown spider running along a branch of the bush. As I watched the spider run away, I noticed a bluebird on the topmost branch of a young maple tree, the first one of these birds of the season. When you hear the mellow song of this bird in March, it informs a person that a new season is in the offing.

The following day was the high-light day of the week. It was seeing and watching a flock of traveling Bohemian waxwings feeding among the boughs of a hemlock tree that was growing in the woods. I think the crested waxwing is the aristocrat of the bird world.

The body coloring of the waxwing is a dark steelish gray. It is not brilliant, but the way in which that bit of blended red coloring is placed on the tips of the secondary wing feathers, shows the touch of the great Creator's hand. The appearance of the body feathers of the waxwing resembles the texture of the finest plush. Waxwings are somewhat larger in size than the house sparrow, and they do not stay long in one place, as they are rovers over the land.

The last of March song sparrows were everywhere. Their singing was pleasing to the ear; but these valuable birds do more than sing—they are about all summer, destroying insects. They first attack the tent caterpillar when they come out in the warm sun of spring.

Song sparrows hunt insects and grubs all summer long, and are one of our most valuable birds. They are not only faithful workers, but their song is a cheer in the gloomy days.

Here I wish to advise those who are lovers of bird life, that March is one of the hardest months for bird life. The birds of the fields that have stayed here all winter, will be driven to your yards seeking food, as the winds of winter have opened all the pods of the wild seeds and scattered them far and wide. This makes it hard for the seed-eating birds to find food, so they need your help.

If the last of March finds the ground covered with snow, the bird migrants from the South will be hungry, and if you keep the seed hopper well supplied with food, many new arrivals, of the birds that spend the summer destroying insects, will be helped by the food you have placed for them.

Birds are considered the most valuable of insect destroyers, and young bird fledglings will eat their weight of insects a day. Some bird authorities go to the extent of saying that a pair of house wrens nesting in your garden are worth thousands of dollars a season, as pest destroyers.—Selected.

CHRISTIAN MONITOR PULPIT

Wages Plus

By Edward Diener

And he that reapeth receiveth wages, and gathereth fruit unto life eternal.—John 4:36.

Jesus made this statement to the disciples as He sat by Jacob's Well in the midst of Samaria. The spirits of the disciples were doubtless somewhat depressed that day, for their party found it necessary to leave Judea because of the opposition of the Pharisees. They had been in the midst of a soul-stirring revival in which more people had repented at the preaching of Christ, and had received baptism at the hands of the Twelve, than had ever responded to the preaching of John the Baptist. But because of the jealousy of unfriendly rivals they were forced to quit their worthy mission and go to other parts. To retire to Galilee might not have been too distasteful to them if Christ had not chosen to go by way of Samaria. But this He determined to do for perhaps two reasons: First, it was a route upon which the envious Jews would not follow Him; and, second, He knew the need these people had for the Gospel. Distasteful as the Samaritans might have been to the disciples, to Him they were other sheep which He must bring into the fold. So when they were come to Jacob's Well, Jesus sat down, but the Twelve WENT AWAY. With the attitude they entertained, their presence would have been of no help. But before they returned the woman had owned Him as the Messiah and was ready to testify of Him as such to her people. Now while she was gone away into the city to witness, the Twelve must be prepared so that at least they would not hinder the harvest of souls that was white in its readiness. So Jesus began by saying there is a harvest they could see if they but looked, and which was not four months off but was now ready, and they, if they would reap, would receive wages and gather fruit unto life eternal.

This view of Samaria must have been very new to the disciples, but so earnest was the Master that He would not eat of the food they had brought. "I sent you to reap," said He. "Others have laboured" without the joy of harvest, now you are to enter into their labors. If they were to enter into this labor, they not only must cease marveling when He speaks to the Samaritans, but they too must speak to them and lay hands on them in baptism. If they did this willingly they were to have wages, and would be gathering fruit "unto life eternal." As Jesus was still pressing this upon the disciples many Samaritans came to believe on Him for the saying of the woman, and they besought Him that He would tarry with them, and He abode there two days. Now if in Samaria, as in Judea, Jesus led people to repentance but had the disciples do the baptizing, then these men helped in a harvest in which they received

Wages Plus

On another occasion there came running up to the Lord a certain young ruler who asked Him, "What good thing shall I do, that I may have eternal life?" There were four things Jesus offered him: eternal life by keeping the commandments; present perfection and treasure in heaven by selling all he had and giving it to the poor; and His own blessed company if he would follow Him. To whom did Jesus ever offer more? And yet to whom does He offer less? This ruler was conscious of not having eternal life. He was aware that the authority and wealth which he had were not completely satisfying. And yet they were something that seemed to be in hand, something that spelled rank and position and power, while eternal life, treasure in heaven, a perfect character, and material supply from that bag Judas was bearing about and sometimes thieving from, all seemed so distant and unsure. Faith failed him, and so he turned away sorrowful, rejecting both a present sharing with the Son of God as wages in this life, and a heavenly treasure—eternal life for himself and the love of the souls he might have gathered in as a plus quantity.

Peter was standing by as Jesus spoke to the ruler, and the conversation caused him to reflect upon his own state and his hope of getting anything out of discipleship. So he turned to the Lord and said, "Behold, we have forsaken **ALL,** and have followed thee; what shall we have therefore?" James and John voiced a similar concern when they repeatedly asked, "Where and when and how do we get to sit in your kingdom. What shall we get out of all this giving up all?" Beside the young ruler's wealth, Peter's may have been a poor **ALL,** such as a rotten net that broke when Jesus told them where to cast, and boats so small that one broken net full of fish filled two so full they began to sink. But no matter, rotten nets or sound, small inadequate boats, or seaworthy vessels—they were his all. His only means of winning bread; his only skill for public service. All these he had left to follow Christ; what was he getting out of it? He had left all to follow a man who had nowhere to lay His head; now where were his wife and mother-in-law to get their loaves and fishes?

In the Sermon on the Mount Jesus had already answered this question by saying, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things" (Matt. 6:25, 31). These words were spoken about a year earlier, yet Peter's question persisted, "What shall we have therefore? "This time Jesus said, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29, 30). See how here again Jesus promises a maintenance wage with a PLUS. And we may be sure that Peter experienced this. For the purse Judas carried never became so empty but any of the disciples could have food or clothing whenever they were needed. And after Pentecost as Peter led the church in its early labors there was no lack of homes where he might lodge, no scarcity of food for him in the daily ministrations. His brethren and sisters increased by the thousands. His horizons widened, his interests broadened, and his experiences with men were multiplied. More lands became his fields of labor. More homes shared with him their larder. More children hailed his coming. Thus his earthly life became much fuller, much richer, and more useful than it ever could have been had he remained a swearing fisherman in Galilee. His daily wage was far better, and there is nothing compared with the eternal plus.

While Saul of Tarsus wasted the Church of God he profited in the Jewish religion. In those days he saw many believers suffer the loss of all things, even to their life, that they might remain true to Christ. Then when he was conquered by the glory of the Lord, the things that had been gain to him, he counted but loss for the excellency of the knowledge of Christ. Not because he was compelled to, but as a voluntary response to the constraining love of God. Perhaps few Christians have known so complete an untying from the anxiety over present provision, and so complete an abandonment to the furtherance of the heavenly kingdom as he. He knew how to be abased, to be hungry, and to suffer need, and still to be content and grateful for what he had.

Seeing that, "He that winneth souls is wise" (Prov. 11:30), "and they that turn

(Continued on page 93)

Editorials

Spring Missionary Day

The two annual missionary days of the Mennonite Church occur on the third Sundays of November and March. These special days have proved very helpful in stimulating missionary interest and activity among all groups of our church people, although they are more particularly designed to help our children and young people along these lines. They were originated largely through the Sunday school and missionary organizations of our church, and the promotion of their observance is also sponsored by these organizations.

In order to promote the observance of Spring Missionary Day the Mennonite Board of Missions and Charities and the Mennonite Commission for Christian Education and Young People's Work have issued an illustrated folder which is being distributed throughout the churches and Sunday schools. Some of the missionary activities which it promotes are Youth Missionary Projects, Quarter Investments, and Missionary Savings Banks. The grand total of $45,167.67 raised through these means in 1951 shows the tremendous potential of the concerted missionary efforts of our children and young people.

The Spring Missionary Day Bulletin also encourages enlistment of our young people in the Summer Service program of the Mission Board, which sponsors service units for varying lengths of time in many different areas in the United States and Canada. It also gives the names, addresses, and birth dates of the approximate 100 children of missionaries in the various fields where work is being done by the Mennonite Board of Missions and Charities, and encourages prayer for our workers in missions, charitable homes, and relief and service. This detailed information should be of great interest and value to ministers, Sunday school and young people's Bible meeting superintendents, Sunday school teachers, M.Y.F. sponsors, parents, as well as children and young people, in formulating and directing their mission program for the coming summer.

The following twelve suggestions for the observance of Spring Missionary Day are given:

1. Announce Spring Missionary Day early and enthusiastically.
2. Distribute this folder at least a week before Spring Missionary Day.
3. Make arrangements for a missionary guest speaker.
4. Give the children a part in your Missionary Day observances.
5. Plan a special prayer period for missions.
6. Have plenty of missionary banks and quarters available for distribution to your Sunday school on Missionary Day.
7. Plan for short talks from various persons in your congregation who have had some missionary or voluntary service experience.
8. Invite your youth group to report on any missionary or voluntary service activity or project which they sponsored the past year.
9. Furnish leadership to any group in your Sunday school or congregation who are interested in quarters or missionary projects.
10. Plan reports from your mission outposts.
11. Give information about summer voluntary service and encourage young people to participate.
12. Emphasize co-operative mission effort: local congregation, district conference, and General Mission Board.

To the church has been committed the great tasks of bringing the Gospel to a lost world. Whatever helps to do this is really a missionary activity. We trust that the observance of Spring Missionary Day may inspire us to do increasingly more in carrying out the Great Commission of our Lord.

Ambitious to Please Him

In II Corinthians 5:9 Paul states what some one has called the "supreme aim of the Christian life." The various renderings help to bring out the truth of this statement. Let us note a few of the different translations. "Wherefore we labour, that, whether present or absent, we may be accepted of him" (Authorized Version). "Wherefore we make it our aim, whether at home or absent, to be well-pleasing unto him" (American Revised Version). "So whether we are at home or away, we make it our aim to please him" (Revised Standard Version). "Therefore, whether in our home, or absent from our home, our ambition is to please him" (Twentieth Century Version).

In this early part of this chapter Paul speaks about the earthly home of his body and the heavenly home with the Lord after the earthly house is dissolved. He enlarges on this thought and then concludes that while he would gladly leave his earthly body to be present with the Lord, his great ambition is to be pleasing to Him both in his life now and when he will stand at the judgment bar of God.

There are some far-reaching implications of this ambition of Paul's, which should be the aim of all Christians. The inference is that Christ notes our lives and that they can be brought into conformity to His will to such a degree that they will be well-pleasing to Him; that is, it is possible to live in such a way as to meet His approval. This indeed is a wonderful thought.

It is a high motivation to serve the Lord and to do His will in all things not because of duty, or because of what others do or think, but because we want to please our Lord who "pleased not himself," but always did that which was well-pleasing to the Father. Alexander Maclaren has well said: "If you desire life to be noble, uniform, dignified, great in its minutest acts and solemn in its very trifles, and if you would have some continual test and standard by which you can detect all spurious, apparent virtues, and discover lurking and masked temptations, carry this one aim clear and high above all else, and make it the purpose of your whole life, to be well-pleasing to Him."

From what follows it was also Paul's aim to meet the approval of the Lord when he would appear before His judgment seat, so that he might then hear the welcome words of the parable: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

It will help us also to note what efforts the apostle was willing to put forth to carry out his great aim. He was ready and willing to labor to achieve his purpose. We should be satisfied with no lesser aim than that of the great apostle, and we should also be ready to put into it our best efforts. Salvation is by grace, but it also requires all that we have to be His faithful disciples. But we cannot do this by our own human efforts. We need His presence and power through His Holy Spirit, "for it is God which worketh in you both to will and to do of his good pleasure." When Christ indwells and shapes our lives they become more and more like Him, and as He sees in us the reflection of Himself, like the refiner of silver beholds his image in the molten metal, so we necessarily become pleasing in His sight.

This kind of ambition, which had become the obsession of the Apostle Paul, puts entirely new meaning into both life and death, the life now and the life beyond. It helps to put the things of earth into a very subordinate place and the life to come into the place of supremacy. For Paul the things of earth had become "strangely dim," and he was looking for that "house not made with hands, eternal in the heavens." For the Christian, Paul seems to say, life is all of one piece. We have eternal life here and now, although absent from the Lord in our earthly house of clay, and our life continues on uninterrupted when we forsake this present home and go on to be "present with the Lord."

When we think how that dwarfs the problems of this life and gives certainty to the life beyond, we do not wonder that Paul made it his great ambition to please the Lord.

CHRISTIAN LIFE

How to Live a Holy Life

III. Take Time to Be Holy

By B. Charles Hostetter

We continue the messages on this general subject as given over the Mennonite Hour Broadcast, originating at Harrisonburg, Va. There will be six in all.

I marvel over and over again at the simplicity of God's program for man. The plan of salvation is easy to understand and not hard to accept. It is not beyond the reach of boys and girls. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). Again He said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). This tells me that God has put His provision for salvation where even the little folks can reach it. God has surely done His best to make it hard for people to be lost.

Not only has God put salvation within the reach of us all; He has also put holy living on the same level. I am convinced that everyone in unholy living is without excuse, because God has made it easy to live a holy life. Not easy in the sense that Satan will not contest our holy living, but easy in the sense that it is possible for you to do it if you really want to.

The Apostle Peter describes vividly the simplicity of the various phases in holy living in chapter 1 of his second epistle. Before quoting part of the chapter, let me point out a few truths found there, all of which will condemn us if we are living unholy lives, because of God's abundant provision for us to live a righteous life.

Verse 2 says that God's grace and peace are **multiplied to us.**

Verse 3 says that God's power hath **given unto us all things** pertaining unto life and godliness.

Verse 4 says that we are **partakers** of a divine nature.

Verses 5-7 tell us that we can **add** the Christian graces to our experiences if we want them.

Verse 8 says that we **never need to be** barren and unfruitful.

Verse 10 says that if we are faithful, **we shall never fall.**

Verse 11 says that an **entrance into** the everlasting kingdom is given abundantly to the faithful.

What a simple provision God has made! This certainly leaves us without excuse if we are not living holy lives.

Note carefully as we quote this marvelous passage found in II Peter, chapter 1, verses 2 to 11. I am praying the Lord will bless His Word to your heart.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The medical profession tells us that there are hundreds, yes, even thousands, of disease germs about us. We eat hundreds every meal, take them into our bodies with **every breath** of air and swallow them in every drink of water. I still remember that when I was in college biology class one day we took some perfectly good drinking water and put it on a slide under the microscope. In it we saw many little one-celled animals swimming around, paramecia, vorticellae, and the like. We drink water like that and think it's good. If we could see enlarged the multitude of germs we take into our body each day by one way or another I guess all of us would lose our appetites and maybe even some would consider stopping breathing to avoid the intake of germs.

Doctors and nurses just laugh at those who are scared of this terribly germ-infested world. They say there is nothing to worry about if one keeps faithfully good health rules. If we obey the simple rules for good health it is only the odd germ that ever does much damage. Many people get ill because they don't bother to take time to live by the rules. It is not that good health rules are beyond our attainment; every normal person can fulfill them. But many people just don't take the time or put forth the effort to discipline their lives. Who of us can not get enough and regular rest, or eat the proper food at the right time, or get fresh air and exercise? These things we all can do, but we often feel we can take short cuts and get by.

In one's spiritual living the same principles are involved. We have all about us hundreds and thousands of sin germs, but it is not beyond the reach of any of us to live a vital and holy life. If I am not a strong, dynamic Christian it is no one's fault but my own. If you are not displaying victory and power in your spiritual life, then remember the fault lies in you. The spiritual health rules can easily be obeyed by every normal Christian. It is right at this point where many people fail in holy living. They try to make it difficult and feel that a life of power and victory is for only a select few. The idea is abroad that it takes a miracle or a secret formula or some special experience before one can be holy and dynamic in life. It is because of this false concept that many spend all their time running around trying to find a preacher or an experience or church that will help them to hit this spiritual jack pot or secret combination. They never seem to catch on that the secret for holy living is to obey faithfully the simple rules for spiritual health.

What normal Christian cannot obey these rules for holy living? I'll guarantee to you a life of power, victory, holiness, and blessing if you will faithfully fulfill these spiritual health rules:

1. Confess and repent of all known sin.
2. Study the Bible daily with a desire to know and live its truth.
3. Pray regularly with a warm heart of faith.

OF MORE VALUE

He, who watches o'er the sparrows
So He knows just when they fall,
Will He then forget His children,
Who are worth more than they all?

He, who clothes the gorgeous lily,
Girds the grass in robes of green,
Will He fail to clothe His children
Though His face they have not seen?

He, who feeds the fowls, who sow not,
Gather into barns, nor reap.
Surely then will feed His children
If His laws they try to keep.

Seek ye first the heavenly kingdom.
Would you be of men most blest;
Do your part, then trust the Father,
He will surely do the rest.

—The Motor.

4. Let your light shine before men; witness faithfully.

5. Have the right kind of friends and associations.

6. Enter into the active and missionary program of your church.

7. Live with a consciousness that Christ indwells your life.

Every Christian can fufill these simple seven rules. I am sure of two things: first, God put salvation down there where we can all reach it; and, second, God also put holy living within the reach of us all. I can't conceive that a just God would ask us to live in a certain way and then would make it impossible for us to attain that way. I am very confident, dear friend, that if you are not living a holy life now, you have no one to blame but yourself. God has made the program for victorious living easy enough so that there are excuses for none.

The major problem in good physical health is taking time and making a conscious effort to obey the simple laws. I feel it is exactly the same problem in vital Christian living. Most people don't take the time to be holy, and it takes time. We rush around doing good and don't have the vision or faith in the importance of these simple spiritual health rules. We feel we can take short cuts in our Bible study and prayer life and in many of these other rules. We lose the vision of their importance, and making money, having a good time, and many other legitimate things crowd out obedience to these simple but fundamental spiritual laws. We can never live a holy life unless we religiously follow and obey these rules and give them priority in each day.

Just recently a young man came and poured out his heart to me. With tears and repentance he related the tragic failures in his Christian life the past few years. He confessed to impurity, stealing, smoking, swearing, indifference, and the like. He told me the story of why and how he stooped to these evils. After listening to his long story I said, "Friend, you really didn't begin in the beginning of your story of backsliding, did you?" He said, "Why didn't I?" Then I said, "Is it not true that first you became cold and indifferent in Bible study and prayer life and hid your light under a bushel and didn't witness to your fellow men. After you lost out in these simple spiritual health rules, then you yielded to temptation and were an easy prey to the snares of the devil?" He saw my point and readily acknowleged that losing the vision of the importance of these spiritual health rules was the beginning of his downfall spiritually.

Dear friends, this is a typical illustration of how spiritual failure comes. I have listened to hundreds and hundreds of stories of spiritual failures in the past years, and there has been no exception yet that I remember, but in every instance, the person failed to keep these health rules seriously. I have never met a single holy-living Christian who has not faithfully and seriously obeyed these simple laws. On the other hand I have never met a single person who failed seriously who kept these spiritual health rules faithfully. We may as well decide right now that **they are a must** for holy living.

I am not a prophet or a son of a prophet, but I am confident that I can foretell the kind of Christian you will be a few years from now. You will be holy, victorious, and powerful in the proportion to your faithfulness to keep these seven simple health rules. Make up your mind right now to begin faithful obedience to them. If you do not believe in their importance or will not take the time to obey them, defeat and powerlessness before the enemy of your soul can be expected.

These rules are the foundation upon which a holy life is built. The tactic of our enemy is to weaken or remove the good foundation, and then the winds and storms of temptation easily bring damage and destruction to our spiritual house. To remain firm we must keep a good solid foundation.

God is no respecter of persons. His provision for holy living was given for you. He is more than anxious that you yield your heart and thus open your life so that He can mold and shape you into a child of God who lives daily a holy life. If you give your life unreservedly to Jesus Christ, you will find your life blooming in holiness, you will experience joy and peace in your soul, and you will bless the lives of those you meet. May God help you today to surrender and enter into His simple provisions whereby you can live a holy life. Remember, without peace and holiness "no man shall see the Lord" (Heb. 12:14).

Harrisonburg, Va.

Also

By Margery Coffman

"Then look up, soul! . . . Look up and see 'also' the Lord! In the glory of that vision you will find, and lead others to find, order instead of chaos; faith for your unbelief; solutions for your perplexities; forgiveness for your vilest sin; and sweetness for the Marah of your physical pain!"

Taking a quick survey of conditions prevalent in the nation, the conclusion was not very encouraging. Moral and spiritual decadence was evident in the lives of men of both high and low estate. The nation had broken clean away from the precepts of the Most High, despising the Word of the Holy One of Israel. Every statesman and legislator had his price. The sanctity of home life began to be in danger by reason of a complete disregard for the common decencies of life, while the eternal welfare of the soul was woefully neglected. And in the midst of this turmoil of unrest, political distrust, and national uneasiness, the king died, creating a state of national emergency. Certainly a pretty time for a man of moral purity and political and personal integrity to appear on the scene with an appeal for the reform of the national and religious life of a people!

That sounds like a paragraph from a recent commentary of life in our modern world, and it certainly presents a likely parallel. We feel that we live in an era of the blackest darkness, deepest guilt, and vilest sin the world has ever struggled through. Yet a glimpse back down the kaleidoscope of history reveals that we are but following the pattern of depraved humanity throughout the ages, the pattern set whenever the people of a nation do evil in the sight of the Lord.

Actually the foregoing pictures the kingdom of Judah in the year that King Uzziah died, when the young prince Isaiah, surrounded by the gloom of a nation's wickedness, depressed by the weight of a people's sin, looked up and "saw **also** the Lord"!

Isaiah was a realist. He recognized the existent evil and in no wise underestimated it. He knew what was going on in government circles. No political upstart, he, no religious fanatic, no emotional faddist! Fully awake to the desperate situation around him, and acutely concerned about it, he was able, because of his personal faith, to look up, and with unsullied vision see "also" the Lord!

History repeats itself.

Years earlier, in the heathen city of Ur, through the darkness of rank idolatry that surrounded him, Abram, his vision clarified by faith, looked up and saw the Lord, saw "also" the Lord, listened to Him, and obeyed His command. His obedience marked the beginning of the Hebrew nation and the blazing of the path down which a Saviour came to save mankind from falling again into the grievous error of Ur.

In a very special and spectacular manner, centuries after Abram, Saul of Tarsus saw "also" the Lord. A powerful mentality, trained in all the intricacies of the Mosaic law, Saul was obsessed with a burning desire to exalt the Lord as he interpreted Him, the terrible Jehovah of the Mountain of Sinai. These insipid Christians had no part in the kingdom of Israel as he visualized it, and he set out with all his dreadful energy concentrated on their extermination. Mistaken, yes, but he did have the courage of his convictions, and a singleness of purpose which he later transferred to his new way of life. His training was made to order for the purposes of the Lord. Zeal such as his could carry him through all the exigencies of his new calling, as it did. He presented a perfect foil for Christianity, but he failed to recognize, or refused to recognize, God in this new guise as Jesus Christ.

A cataclysmic, dramatic, turn-about-face was imperative in Saul's spiritual attitude, and on the Damascus road, bent on his murderous purpose, he suddenly looked up and in one spectacular flash, saw "also" the Lord! The blinding light of the glory of that presence created a photographic impression on Saul's mind, as clear and as detailed as a

flash camera recording of a news scoop in picture! He says himself that he was not disobedient to the heavenly vision, and his conduct from there on bears out his statement. He saw the Lord, heard His command, and obeyed, with the result that a light shone in the darkness and the Gentile nation received the Gospel!

Saul, Isaiah, Abram, stand out as figures of such noble proportions in the annals of the great and good, that it seems not at all out of the way that they should dream dreams and see visions of the Lord. But we have evidence that even the weak and lowly, even the physically handicapped, may look up and see, if their faith be strong! The years of the last century in America were enriched by the life and work of Fanny Crosby, who, groping through the darkness of her blindness, looked up and saw "also" the Lord! That sight filled her whole being with such a flood of transcendent glory that she was compelled to share her vision with the less fortunate branch of humanity, who, seeing, are yet blind, who, having eyes, yet see not. Her beautiful hymns and sacred songs have comforted many a weary soul and brought who knows how many sin-sick souls to repentance. As we sing with both affection and reverence her lovely refrains, we wonder how anyone else could so perfectly interpret our own longing. Woefully handicapped, Fanny Crosby caught the gleam of purpose in her vision and obeyed the command of her Lord.

Among our own ministers of the past none is remembered with more tender affection than John S. Coffman, known to all Mennonites as the first outstanding evangelist of the church. Born of Mennonite parents in Virginia in 1848, there was little to indicate that this boy was to be the pioneer of a new era in the testimony of the Mennonite Church. But John's mother, a woman of great faith and pious character, in her heart had dedicated her unborn child to the Lord. By the time John reached young manhood, it was evident that his was a nature singularly sensitive to religious and spiritual influence.

The professions of farming and teaching served for a time as sufficient outlet for his energetic spirit. In the teaching profession he excelled, showing an instinct for psychology so precious to the educational system of today. After he was ordained to the ministry he became one of the first ministers to believe that it was beneficial to the presentation and intelligence of the message to prepare his sermon beforehand, knowing that the Spirit could and did guide in the study as well as in the pulpit! But his heart was troubled with a "divine discontent" and as he became increasingly impressed with the lack of true Christian testimony in his own beloved church he, too, peered through the clouds of indifference and carelessness, to see "also" the Lord! To see the Lord beckoning him to a new, and at that time, unpopular field of service, that of evangelism.

His burden for the lost sinner and for the indifferent Christian was so great as to become at times genuine physical pain to him, and he spent much time sincerely agonizing in prayer. On through the United States he traveled, and up into Canada, burning with the zeal of a great cause, to preach night after night to crowds of people. None went away without receiving food for spiritual thought, while many were led into the fold of the church.

Coffman's charm of personality, his sincere, friendly manner and genuine interest, were all attributes to draw people to him. Yet there was opposition even in the ranks of his own church, and among his own friends. But the vision of the Lord remained constantly with him, urging him on to still greater effort in his chosen, or rather, God's chosen, work for him. With an insight far ahead of his time, he intelligently assessed the need for Christian education among the young people of the church, and it was largely due to his efforts, and with the co-operation of those who felt as he did, that the Elkhart Institute came into being, to grow and develop into our present Goshen College.

VISION

By Margery Coffman

"Also" the Lord! Ah, I would see
My Saviour lifted up and clothed in majesty!
Yet in this dingy kitchen ever pent
Where half my daily life must needs be spent
In washing dirty dishes, ironing clothes,
Hour after hour, until at long day's close
I, yearning, seek to find my gracious Lord
Through inspiration in His Holy Word:
Then heavy eyelids droop, and sense soon dies,
As drowning sleep a vision clear denies!

A fragment of His glory now I see
As sunset glows across this quiet lea,
The fringes of His garment's broidered gold
Spill out upon the evening's starlit cold,
But never catch the vision of His face
Within my earthbound, little, busy place:
Now hear His echo in the rippling brook,
Now read His promise in the treasured Book,
Now in the innocence of my child's eyes,
I find the glory of the Lord—oh, sweet surprise!

Beamsville, Ont.

Certainly, albeit with deep humility, we may point with pardonable pride to our own John S. Coffman as one who saw "also" the Lord and followed the inspiration of the heavenly vision!

Abram, Isaiah, Saul, Crosby, Coffman, separated by centuries of time, become one in the common denominator of faith, purity, and obedience to their several visions of God. Each recognized the evils of the hour, but did not allow himself to become unduly depressed or confused by them. They did not excuse the evils, nor brush them aside as unimportant. They accepted them as the natural consequence of man's wickedness. They looked back to find the cause of all this evil and arrived at the only conclusion, sin. They did more than that. They looked through the black barriers, up into heaven in search of an answer, and saw "also" the Lord, and in His face read the answer to the awful riddle of the ages, their age and ours —Christ, the Saviour!

As in the days of Isaiah, a civilization appears to be tottering on the brink of destruction. The powers of evil seem to be closing in on us. And no prophet appears! Nevertheless, with the eyes of faith we, too, may pierce the opaque darkness of even this age and see "also" the Lord. Christians with their brighter outlook upon the ultimate outcome of present issues, and keener knowledge of things that will be, exert a greater influence in the world today than they ever did before. The uninitiated begin to wonder what makes the Christian tick! They are wondering what the Christian has that he'd like to possess. The followers of Christ today must, like Saul, be obedient to the heavenly vision; like Abram, be ready to separate themselves unto God; like Isaiah, be willing to undergo purification in order to witness; like Crosby, overcome physical disability to interpret the truth; like Coffman, be consecrated to the extent of sacrifice. A large order! Obedient, separated, purified, consecrated, willing, to bear witness to the watching world, that the Christian bears within himself the spirit of Christ, thus gaining courage to face even the uncertain future! We stand instead of a prophet!

Then look up, soul! Accept the challenge of this tremendous hour! Look up and see "also" the Lord! In the glory of that vision you will find, and lead others to find, order instead of chaos; faith for your unbelief; solution for your perplexities; forgiveness for your vilest sin; and sweetness for the Marah of your physical pain! The glory of that vision will flood your soul as the glory of the presence of the Most High filled the Temple, and you will see beyond the misery of this weary old world and declare, "I saw also the Lord, and it is enough!"

Beamsville, Ont.

TALK TO THE CHILDREN

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have no mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious but excellent mental training in lively social argument! Cultivate to the utmost the art of conversation at home.—Unknown.

The satisfaction of a good deed should be in the doing of it, and not in having it known.—Herald of Light.

The Grace and Disgrace of Giving and Living

By C. R. Heisey

"In our giving and living we stand at the place of choice. One day we will stand in the presence of the Lord . . . . The verdict will be either 'enter' or 'depart.' Today we may choose. Then it will be too late to change anything that has or hasn't been done."

He was the author of "I Led Three Lives" and knew whereof he spoke when he said of the Communists: "They support their convictions with their lives and with their substance . . . . Service to the cause comes first with every party member . . . . I frequently observed comrades in secret cell meetings making monthly contributions of sums much larger than the average Christian gives to his church in a year." He calls upon Christendom to face the challenge to our faith which Communism has raised, in an ALL OUT program. "It is late . . . but not too late . . . Communism cannot win IF CHRISTIANS FOLLOW CHRIST."

They say that there are only seventy or eighty thousand communists in America, compared to twenty-seven million Protestant church members, but they have a standard of devotion, loyalty, personal zeal, and a willingness to sacrifice that Christians cannot, or DO NOT equal, that is, most Christians.

But in Korea, Dr. Kilbourne says, "I have seen our Korean Christians weep because they had nothing more to give in a missionary conference. They would come forward and empty their pocketbooks and then place their pocketbooks in the offering.

"They would take the glasses from their eyes, the rings from their fingers; take watches from their pockets, clothes from off their backs, shoes from off their feet, and put them on the altar in their giving and then weep because they had nothing more to give. Then they would leave the meetings, go to their homes, get their bedding, the remainder of their clothing and bring them back and say, 'Sell them for the offering.'"

"I have seen our precious native preachers who have come to the conference take their return bus tickets and place them in the offering and say, 'Redeem them, we will walk home'—two hundred miles."

From Japan comes a flash stating that the "poor team missionaries were challenged to match the communist zeal. They pledged $3,215.00 to get the radio ministry going here. They took rings, fur coats, necklaces, silverware, etc., and put them in the offering. Tell them at home."

It was J. Hudson Taylor, sainted missionary to China who said, "It is possible for Christians to sing 'My all is on the altar,' and yet be unprepared to sacrifice a ring from one's finger, or a picture from one's wall, or a child from one's family."

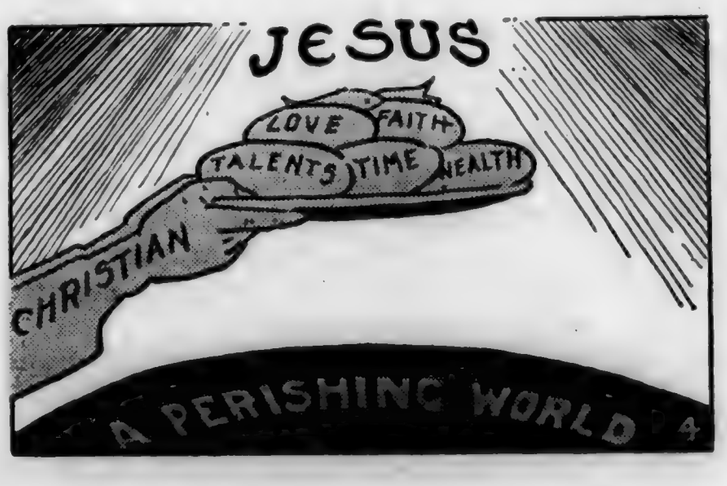
Dr. A. T. Pierson, another one of God's sainted servants had somewhat to say on the subject of personal ornamentation and "unnecessaries." "There is enough jewelry, gold and silver plate buried in 'Christian' homes to build a fleet of fifty thousand vessels, ballast them with Bibles, crowd them with missionaries, build a church in every destitute hamlet, supply every living soul with the Gospel in a score of years. Only let God take possession and the Gospel will wing its way like the beams of the morning."

In our town of less than four thousand population it takes four jewelers, and two ten-cent stores to keep folks in "trim" to appear where they sing, "All, yes, all, I give to Jesus. It belongs to Him."

What is it like in your town? in your church? in your house? What do you see when you look into the mirror? Were you brought up in a church where you have been told about living for self? Are you among the number who are being tempted to say, "Nothing like this matters now; such things belong to the age of 'legalism'?" Don't you think we'd better pray about it before we narrow the distance between us and the ways of the world and a worldly minded church, too much?

Did I hear someone say, "That's works!" Well, perhaps it is, but we still have that place in the Bible where Brother James says that the surest indication of inward faith is outward works. Then there is that other place where Pastor Peter tells his people something about "outward adorning" being ten-cent-store stuff in the sight of God and that the non-corroding ornament (either of itself or to Christian character and conduct) is the "hidden man of the heart," evidenced in outward character and conduct. That's faith concealed and revealed—it's both inside and outside. Then there is that letter of Bishop Paul to son Timothy instructing him to teach all saints how best appear in public worship. It's worth reading. After he's told them what not to do, he adds, "But with good works," if we'd worship "in spirit and in truth." Jas. 2:14-20; I Pet. 3:1-7; I Tim. 2:8-10.

According to law we've enough witnesses to establish the fact. Let's be sensible. And, don't miss the fact that practical James presents a situation for consideration that fits well with "Giving and Living," for he is talking about when it is "a brother or sister . . . naked, and destitute of daily food." We need only lift our eyes a little and we see millions like that in our world—destitute in body and soul. Our Lord sees them, too. He also sees how we are behaving in the midst of our blessings while these others are blistering.



Charles G. Finney lived very close to the heart of God. He was used mightily to turn many to righteousness. He has something to say on our text: "Conforming to the world in fashion, you show that you do not hold yourself accountable to God for the manner in which you lay out money. You practically disown your stewardship of the money in your possession. By laying out money to gratify your own vanity and lust, you take off the keen edge of that truth which ought to cut that sinner in two who lives for himself.

"Now suppose a person loved God, and the souls of men, and the kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life in following the fashion? No, indeed, he will rather need a positive injunction to take what is needful for his own comfort and the support of his own life."

He called it LIVING FOR SELF. Our Lord calls us to be giving ourselves and all that we possess to Him that He may direct both our giving and our living into the giving of His soul-saving Gospel to as many as possible while time lasts.

Fritz Kreisler wasn't a preacher. He was a violinist—the world's greatest. But he did some preaching on our text when he said: "I was born with music in my soul. I knew musical scores before I knew my ABC's. It was a gift of providence. I did not acquire it. So I do not deserve any thanks for the music. Music is too sacred to hold, or to be sold. And the outrageous prices the musical celebrities charge are a crime against society. I never look upon the money I earn as my own. It is public money. It is only [a fund] entrusted to my care for disbursement. I am constantly trying to reduce my needs to a minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child perhaps of a glass of milk. My beloved wife feels exactly the way I do. You know what we eat; you know what we wear. In all these years of my so-called success we have built no home for ourselves. Between it and us stand all the homeless in the world."

In matters of consistent Christian GIVING and LIVING today the reminder of Dr. A. J. Gordon concerning "Stewardship" in this day may be considered with profit. "I warn you it will go hard with you if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost."

How much more is this true when in our world two thirds of the people are starving in their bodies as well as their souls? Of Iran we read in a traveler's notes: These wretched people go about in rags, for they never have enough money to buy a shirt. They live like animals. Communism holds no terror for them. They have heard that everything will belong to everybody and that there will be

(Continued on page 93)

OUR HOME CIRCLE

Just One Evening

By Anna May Garber

"Unfriendly" weather need not be a bar to real friendliness among neighbors, as "Just One Evening" abundantly proves.

"Won't you come down for supper?" a voice came on the wire across the miles of snow. "It is John's birthday, isn't it?"

"Yes, it is," I answered.

"Tomorrow is Mervin's. I thought it would be nice to celebrate our husbands' birthdays together, since they are so close. I thought all along we would get together, but now since the snow is so deep, I don't know how you feel about it."

"Thanks, that would be nice. I'll ask John. He has gone to Drayton (town four miles away) with the bobsleigh. When he comes back I'll give you a ring. I just do not know what he will think of venturing out tonight."

Instead of having an "open winter" (one with not enough snow to block the roads) as some had predicted, winter had set in early. The ground had been covered with a fluffy whiteness since November. Old-timers said there was more snow than there had been in fifty years. But this cold weather and snow were exactly what we had expected (in our ignorance the first winter) and planned for.

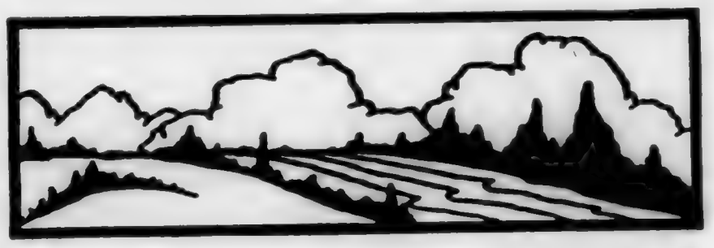
The snowplows had been pushing the snow on high ridges along the sides of the main roads, and those piles were as high as the cars, in some places, since December. I had asked a neighbor what would happen when the snow fills in so much it could no longer be pushed out and piled up. "Oh, we don't have that much snow," the answer came. But he was surprised this time.

The main roads were plugged shut right now. The "Thirteenth" which ran along the edge of our farm to join the "Town Line" was impassable even for sleighs. The fine snow blew across fields and over the ridges and filled the roads. So in order to get to the Shantz home we would have to go nearly a mile on our side road over to the "Fourteenth" by another side road, and then down to the Shantz lane.

When John returned I told him of our invitation. His face brightened as he said he was ready to go. After a family council (family councils are good ways of deciding things), we did the chores and dressed in our warmest clothes for our nearly four-mile trip.

It was dark except for a hazy moon when we started out. John and I sat on the high spring seat and the children snuggled under blankets in the wagon box we had on the sleigh. We took no lantern, for there were no cars on the road. In fact, we met no one else who had left his warm fire to go forth into the cold night for a sleigh ride. "Snug at home" is a phrase which described the whole countryside. But we were young and out for some adventure. And we had it.

We wondered what we would find as Bell and Wilma sped through the snow on that evening late in February. All was quiet, for we had no bells and there were no crunching sounds as we traveled in the soft snow. There was no "sparkling star dust," for the pale moon did not glisten on the fluffy snow. But in our hearts rang a melody of peace and contentment. I read somewhere that happiness is a condition of the heart and is not dependent on things. Well, we were blissfully happy, even though there were no jingle bells or sparkling diamonds in the snow, because the joy of the Lord was in our hearts. We were happy to know that we were in His will, and our prayer was for Him to continue to guide us each step of the way through life.



TAKE TIME

Take time to live, dear heart, take time to live,
A blessing you may then receive and give;
Then bind thee not thy soul to earthly things—
Take time to love and laugh—give thy soul wings
So it may rise above all care and gloom;
Take time to live though unswept be thy room.

Take time to think ennobling thoughts each day,
To praise and meditate, to sing and pray;
Take time to be a neighbor and a friend,
Although thy work seem ne'er to have an end;
Though needful tasks demand exacting toll,
Let silver tarnish, but soil not thy soul.
Take time to see the beauties of the sky
Although the moments all too swiftly fly;
Let not thy daily task so cumber thee
That naught of good or beauty thou canst see;
The world will move e'en though thy work would cease,
So take thee time to live in joy and peace.

—Bertha Inwood Michael.

(That reminds me of two things I heard a minister say: First, the Lord cannot guide if we do not keep stepping; so we must not lie down on the job of being a Christian. Second, the Lord generally shows us a step at a time, and if we take that step He will show us another in His own time and way; but if we do not, we do not need to expect further guidance. There are precious experiences and adventures with God in store for each one who walks with the Lord.)

I thought how wonderful it is to live out in the quiet country away from the hustle of the rushing world and to have all seven (Rachel Anne had not arrived in this world yet) children with us. How wonderful to have them away from many of the world's temptations until we can teach and train them to be strong in the Lord and ready for life's battles! Then I wondered about our neighbors, if they were happy in their home life and happy in the Lord, as we passed the lights of their homes. How can our living in the community help them to seek the Lord first in their lives? The truth came to me with a bang that God loves other people's children just as much as He does our own.

We were enjoying our smooth, swift ride when we turned the corner to the main road. There were no traces of former travel. Snow had blown across the road in ridges which we must cross at forty-five degree angles. One runner of the sleigh would contact the ridge first; so we did some bumping around. Then we plunged into a deep, deep place. The horses plunged and plunged. They reminded me of rabbits jumping. It was a desperate struggle. We thought each plunge might be the last one. I had visions of having to dig them out with a shovel. Folks really have to do just that sometimes. We were relieved and thankful when we got through that drift.

"Everyone lean to the right," John suddenly called out as we got in sight of the light of the Shantz home. But it was too late. Over in the dry powdery snow we were dumped. Mingled with the shouts of surprise of the older children was one long shriek of fear from little Esther who in the confusion had leaned the wrong way and gone out the farthest in the snow. I guess she had some fearful thoughts until I waded the waist-deep snow and fished her out with some comforting words. Leonard helped Rhoda who was holding John Fay, the youngest, and John calmed the horses. No one was hurt. We had not far to fall and the snow was deep and fluffy. We did not even get wet, for snow is dry in cold weather—so dry that we cannot make snow balls.

Soon we were at the Shantz's place, horses in the barn, children unwrapped and seated at the supper table. I could read a look of amazement in the eyes of some, I thought, that we would brave such drifts to spend an evening with them. I suppose they thought we were very lonesome because of being unaccustomed to the snowy winters.

Later in the evening, while the men were talking in the living room and the children of both families were spread out over the first floor, Sister Shantz took me upstairs to show me some quilts she had been making. Now

I enjoy seeing quilts, even though I have never had time to make them yet. (I say "yet" because I may still make some in my old days. So far I have always had schools to teach or babies to care for. I am thankful to some kind sewing circle sisters who have introduced me to the art of quilting since we are in Ontario. I am also very thankful to some sewing circles in Canada and the United States for the quilts they sent me as gifts when my husband was there to hold meetings. The Lord put it into their hearts to do this because He knew my need.) But I fear I seemed rather distracted as she explained the designs, for I heard something. I heard the wind as it whistled and whined around the corners of the house, and I had troubled thoughts of a thousand clouds of snow blowing into our sleigh tracks. How were we going to get home?

But that was one time my fears were unnecessary. We traveled home without any trouble. I guess the whistling wind was not very strong, for our tracks were not completely covered. The hazy moon on the whiteness below gave us a soft glowing light. We did not sing, because we did not want to take so much cold air into our mouths, but the songs continued in our hearts —songs of praise to God for His protecting care, His help through the drifts, a happy evening with friends, a safe return, and a thrilling experience. Never before had we been dumped into the snow. It seemed that I was living in one of the stories I had read in my childhood days while living in a warmer climate.

That was the last time, too, that we were spilled in the snow. Since that first winter the plows have been able to keep the main roads open for cars. Often there is a "January thaw," and we see the dark earth for a short spell. The weather is ever changing and interesting. How thoughtful of God to give us such a variety in life, whether it is weather, or people, or places, or experiences! There is no room for monotony with Jesus as Captain. Yes, this was just one evening, but an unforgettable one.

Alma, Ont.

Everyday Chronicles

By Cora M. Stutzman

The "Chronicles" this month should help us to appreciate nature, faith in God, and Christian friends.

Tuesday

Who was he who said, "The world is so full of a number of things, I'm sure we should all be as happy as kings"?

I am not too sure how happy kings and reigning monarchs are, what with the weights of their respective countries resting upon them. But this I do know that I should be happy as a daughter of the King in spite of the dark and tremulous times in which I find myself.

As we rest in Him we find peace, happiness, and contentment in just common, everyday living.

Last evening I saw our two-year-old take her newest dolly to the west window and show to it the brilliant winter sunset that our little corner of earth is noted for. This evening I was busy preparing supper when this same wee woman took my hand and led me to the west window to see the "pretty clouds." She was already beginning to find and enjoy something in this life that too often is taken for granted.

Brother thrills at the sight of many birds eating bread crumbs in the back yard off the crisp carpet of snow.

Women who are real housekeepers feel almost like "purring" when they bring in the laundry that has billowed in the fresh air. They also find satisfaction in a garment well mended. Their hearts sing as they take hot rolls from the oven and serve tempting vegetable stew for the hungry family on a cold winter evening.

The man who tills the soil finds contentment in wresting a livelihood from the bosom of Mother Earth. To him there is something exhilarating about the frosty mornings, the gentle rains, the stinging cold of the snow, the budding leaf, the greening earth, newly turned sod, and growing crops.

An office worker may enjoy the unusual tree from his office window.

The schoolteacher finds untold satisfaction in watching minds unfold and develop.

This business of being contented with our lot in life, as God has planned it, is a family affair, too. We cannot expect our children to be happy with their surroundings and possessions if we parents are ever murmuring and complaining. We may not leave our children a fortune in the material when we leave this world, but we can leave them a heritage of being able to find lovely things in each day that will bring contentment if His light brightens the best.

Wednesday

This evening during worship hour we read the story of Noah and the Flood from the new Bible Story Book. And with small son we were again thrilled by the story of that valiant man of God and the events that made up his life. Certainly it could never have been the easiest thing for Noah and his boys to build a craft that looked so utterly ridiculous and useless to onlookers. It took faith and perseverance to take this bold step in the face of chaffing. Noah was no soft, weak-kneed individual. How did the occupants of that huge vessel feel after the door had been closed by God and the leaden sky began to weep for days, accompanied by weeping of those who realized they were forever shut out from safety and God? And then after days and months of riding on the mighty deep there is again the feel of earth. But they came back to a silent world—not a neighbor, friend, or dwelling in sight. How keenly this family must have been aware of the terrible wrath of God against sin! How grateful they must have felt that their own faith in Him had been so richly rewarded! May God find faithful Noahs and their families among us today!

Saturday

Today Merry and her family came to dine with us, and the fare was none too lavish, for their visit was rather on the unexpected side. But who cares too much about food when friends can once more renew friendships and warm each others' souls?

Friends! Whatever would I do without them? Each one is like a book, but a great deal more stimulating. Merry and I had not seen each other for a dozen years, and there was so much "catching up" to do. We sat at the luncheon table while the meat and potatoes chilled. There would still be time to scrape the leftovers together and wash the dishes. (I have never known dishes to run off; however, I have wished many times it might happen.) After that visit was over I was richer by far. No, not in mere copper and silver, for the wealth of a true friend is not brought down to such material measurements.

There is Nan who stimulates me to want to give God my best. Elsie challenges me to be a better hostess. Beulah helps me (unconsciously, of course) to strive for better housekeeping methods. Alice sets a fine example of what a dignified Christian lady should be like. Fran and I could "talk" books by the hour and not finish the subject to our satisfaction. Lois with her good clean humor is a tonic any time I am with her. The blues settle very lightly on her shoulders. There seems to be a friend for every need and mood in one's life. As long as we have true Christian friends, life here will not cease to be interesting and worth while. God grant that I might be worthy of all those who mean so much to me.

Drumore, Pa.

A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.—Church of Christ Advocate.

MISSIONS

Light on Africa

By Edwin L. Weaver

This is the first of a series of articles by Bro. Weaver, who spent three years in Ethiopia in educational work under the auspices of the Mennonite Relief Committee. This month he directs us mainly to books having to do with the history and people of this continent that is familiar in name and yet little known. The articles will continue for a number of months.

A recent book on Africa contains the following words: "Africa is the little known continent. A few thousand government officials, businessmen, missionaries, travelers, and explorers have known it. Many of them know it only in parts. Surprisingly few white men know the people of Africa and their culture, their history, traditions, customs, laws, religion." Such comments, although rather common, are unnecessary, for numerous good books on Africa are published every year. They contain pages innumerable of informative descriptions and explanations, and are often profusely illustrated. Our purpose here is to survey a few useful books, presenting in this article some of a rather secular nature and later others that are more definitely religious.

History

Several years ago the book review service of the Mennonite Publishing House reviewed Reginald Coupland's **Livingstone's Last Journey** and we learned at that time some of the virtues of Coupland as a historian of Africa. In fact he has been called "one of the greatest historians of Africa." Another Coupland book is **Kirk on the Zambezi,** a treatise concentrating on the career and character of John Kirk during a period of his life, but also an account of David Livingstone's explorations in the southeast of Africa by means of the Zambezi Expedition of which Kirk was a member. Kirk is an actor in the scene and constantly present from beginning to end, but "the personality of David Livingstone dominates the story."

The Africa between the far North and the far South—between the Sahara and the Limpopo—had no real history until 1851 when Livingstone resolved to open a path from the center of the continent to the sea. For untold centuries the Negro peoples had been sunk in barbarism and remained stagnant. Almost nowhere in this region did civilization exist and foreigners were seemingly not interested in the continent. And when the stronger peoples did become interested their interest was in a trade that offered no benefits to Africa. The slave trade, carried on first by the Asiatics and later by the Europeans, was a means of depopulating the continent. "Far better if they had left her alone in her stagnation," comments Coupland, for the destructive process steadily drained the population away. Several millions of Africans, men and women in the prime of life and the healthiest of the children, were enslaved. The slow and difficult abolition of the slave trade is a theme running through the entire book.

The story of the Portuguese discovery and exploration along the coasts and their feeble efforts in opening up the interior and its occupation are briefly presented. Already before 1850 the flags of Spain, Denmark, Holland, France, and England were flying over Africa, but mostly in wretched little settlements for the sordid slave trade.

Coupland provides a history of the backgrounds and beginnings of colonization in central Africa, his main concern is to present an elaborate account of the Zambezi Expedition, which was an English government expedition but organized by David Livingstone. The main object of the expedition, as described by Livingstone himself, was "to extend the knowledge already attained of the geography and mineral and agricultural resources of Eastern and Central Africa, to improve our acquaintance of the inhabitants, and to engage them to apply their energies to industrial pursuits and to the cultivation of their lands with a view to the production of raw material to be exported to England in return for British manufactures"; but a motive behind the latter point was the extinction of the slave trade. The ultimate purpose of the expedition, expressed in Coupland's words, was "British colonization and the benefit it would bring to Africa, including, of course, the abolition of the Slave Trade in its area." The one big idea was "the establishment of British commerce and civilization in tropical East Africa in place of savagery and the Slave Trade"; it was a program of "civilization, commerce, and settlement."

A Heathen Woman in Africa

The organization and personnel of the expedition are explained and the delineation of the magnanimous young Kirk makes interesting reading, but a feature of particular interest is the information about the man David Livingstone. The qualities that enabled Livingstone to do what he did were a burning faith that gave him a conquering conviction which directed all his energies, an almost superhuman courage that enabled him to have a unique personal influence over the African peoples, and a strength of will with the power of endurance. The supreme idea of his life was to find a way into the great central mass of Africa in order to see what white men and Christianity could do for its helpless, isolated peoples. He was convinced that the slave trade could only cease when legitimate trade supplanted it. For such trade to be established a requirement was the discovery of a route from the center of the continent to the sea, and European settlement inland for trading with the natives and teaching them how to develop their resources. He was naturally adapted to "cutting new paths for the advancement of Christianity into an unknown world." The failings of Livingstone are also pointed out.

Another valuable element in our author's survey is that of the history of missions in Africa. The first Christian mission in East Africa was established by the Portuguese Jesuits in Mozambique in 1560, and its leader was the first of the many Christian martyrs in East Africa. The Dominicans, following the Jesuits, planted missions, but these likewise did not survive and again there were martyrs. Later little of these efforts remained excepting some deserted or ruined churches. During the time of the Zambezi Expedition, which started in 1858 and ended in 1863, and through the influence of Livingstone a mission was established whose purpose was to bring Christianity and civilization to Africa and to work for the abolition of the slave trade. The leader of this mission was Charles Frederick Mackenzie; his experience, the fading of his dreams, and his tragic end are related. The mission was the victim of the destruction and disorder caused by slave raids and it was situated in a deadly climate; consequently the mission retreated off the continent and to the island of Zanzibar. The white men of both the expedition and the mission died one by one.

As a story of exploration and discovery with the adventures involved, Coupland's account has a continuing interest. An achievement of the expedition was the discovery of Lake Nyassa and from the explorations Nyassaland was born. Following the explorers came the missionaries, then the traders, and British settlement followed. It is a story of sacrifices made by white men for the benefit of their fellow men in Africa. To both Livingstone and Kirk came a greater dedication to the service of Africa.

Exploration and Discovery

The reading of the above book provides an introduction to the significance of exploration, and two books are readily available for further reading in this field: **African Discovery,** an anthology of exploration prepared by Margery Perham and J. Simmons; and **West African Explorers,** an anthology edited by C. Howard and with an introduction by J. H. Plumb. The great African explorers created a magnificent literature and these two books consist of extracts from it.

African Discovery, a superb collection of the most significant and the most dramatic passages from the records of the great British explorers in Africa, begins with the journey of James Bruce to Ethiopia in 1769 and ends with the death of David Livingstone in 1873. The extracts are from the books of eleven travelers and are arranged in the order in which the writers first arrived in Africa. Preceding the extracts are short introductions containing brief details of the travelers' careers, and also maps indicating the main routes of each traveler and the location of the principal places mentioned. The explorers left writings rich in abundance and variety, and, as one of the editors says, "There is material for all tastes and types of readers in these forthright records of journeys into savage and utterly unknown lands."

The excellent introduction contains some comments worthy of mention here. The dominating idea of these sketches is the hunger for discovery, and the energetic discoverers illustrate human purposefulness in the extreme—to such an extreme that the explorers are at times not only ruthless and intolerant towards their own bodies but towards their European companions as well. "The physical and mental miseries that Africa at her worst can inflict upon the civilized stranger are illustrated in this volume sufficiently to make marvels of the decision of these men to endure such things a second and a third time. . . . It is no accident that of the ten explorers represented in this book, half failed to reach the age of forty and half died in Africa." The explorers were men of strongly marked character and were also spurred by the honor which the age gave for geographical discovery. They were put to two hard tests of human nature—that of facing danger, loneliness, and barbarism, and that of recording their own conduct in the ordeal. They give the impression that the Africa of their time was a land of caprice, of treachery, of violent extremes, and of hostility to men. They found how strongly Africa guarded the secret of the great waters in her rivers and lakes which for thousands of years had been hidden from the civilized world.

The first of the explorers included in **African Discovery** is James Bruce, called the first great scientific explorer of Africa. He went to find out the truth about the source of the Nile River, but found only the source of the Blue Nile, and this had been discovered one hundred and fifty years earlier by a Portuguese Jesuit. But he collected valuable information about Ethiopia and stimulated the interest of the civilized world in Africa. The second explorer whose writings are represented in the anthology is Mungo Park, rated as one of the most outstanding figures of African exploration and whose narrative has been called one of the great masterpieces of exploration. He was concerned with the geographical problem of the Niger River and on a remarkable journey established the fact that the river flowed eastward, but discovered neither its source nor its mouth. We learn from his account how he was captured, robbed, and held prisoner by fanatical Moslems and how months later he escaped by a providential deliverance. On a second journey he was drowned or killed.

Hugh Clapperton is the third explorer from whose writings there are selections; one of his concerns in exploration was the opening up of trade. Following him is Richard Lander whose books have been described as "the most interesting of all the great nar-

An African Child—Little Simoka

ratives of West African discovery." With him the problems about the Niger River were solved. William Balfour Baikie headed another expedition connected with Niger exploration. He collected a large quantity of valuable information and proved that steamships could sail up the Niger River. Sir Richard Francis Burton was an explorer on the east side of the continent and on a dangerous journey through Somaliland was the first European to reach the city of Harar. Burton and John Hanning Speke, some of whose writings are also included in the anthology, discovered Lake Tanganyika, and later Speke found Lake Victoria as the source of the Nile River. But Speke failed to trace the course of the river northwards from Lake Victoria. After his conclusion that Lake Victoria was the source of the Nile he wrote that he had solved the question that had been "the first geographical desideratum of many thousand years to ascertain, and the ambition of the first monarch of the world to unravel."

The greatest explorer from whose journals extracts are included was David Livingstone, who joined a spiritual passion with that of exploration; he declined to travel solely as an explorer. "What my inclination leads me to prefer is to have intercourse with the people, and do what I can by talking to enlighten them on the slave trade, and give them some idea of our religion." We have included in our anthology the last entries Livingstone made in his journal before his death, and we have the selections from Sir Henry Morton Stanley's writings which describe at length Stanley's meeting with Livingstone at Ujiji and also the final parting.

West African Explorers, one of The World's Classics series published by the Oxford University Press very recently, is an anthology of nearly six hundred pages limited to West Africa and primarily devoted to British explorers, although several others are included, but it contains extracts from the writings of travelers not represented in the previously mentioned anthology. The materials are organized into five sections: (I) The Forerunners, 1600-1788; (II) The African Association and the Niger Problem, 1788-1820; (III) The Niger Discovered; (IV) Attempts at Exploitation and Settlement; and (V) The Scramble for West Africa, 1880-1914. Here we have passages from such men as Richard Jobson, William Bosman, Major Dixon Denham, René Caillié, Macgregor Laird, R. A. K. Oldfield, W. Allen, T. R. H. Thomson, Henry Barth, and from a woman who was one of the greatest of the explorers, Mary H. Kingsley; these are in addition to some of the explorers included in the anthology by Perham and Simmons and which are also in this one. Furthermore, some of the passages chosen are of greater length.

In the records of discovery and exploration contained in these anthologies we have plenty of exciting reading. They describe the rapturous feelings of discovery. Park, for example, wrote: "I saw with infinite pleasure the great object of my mission; the long sought for, majestic Niger. "Livingstone in describing scenes connected with his discovery of Victoria Falls wrote: "It had never been seen before by European eyes; but scenes so lovely must have been gazed upon by angels in their flight." We read of how they passed their lonely hours during times of long waiting, and how in some cases they cared for their dying companions and buried them in the African wilderness. Adventures with wild animals were frequent, and we have the story of Livingstone's encounter with a lion and Baker's encounter with an elephant. We note their deep interest in the natives and the relations of kings to their subjects. Often the travelers were assisted at the cost of their hosts for they were utterly dependent and sometimes destitute. Richard Jobson describes the trade of Timbuktu and others write of places and events such as at the public markets; William Bosman treats informatively of the slave trade; Frederick Horneman relates the difficulties of desert travel; Mary H. Kingsley traveled among the wildest and most treacherous cannibal tribes and showed an unrivaled courage. In addition to acquiring knowledge about the character of the continent we gain invaluable knowledge of native life and customs.

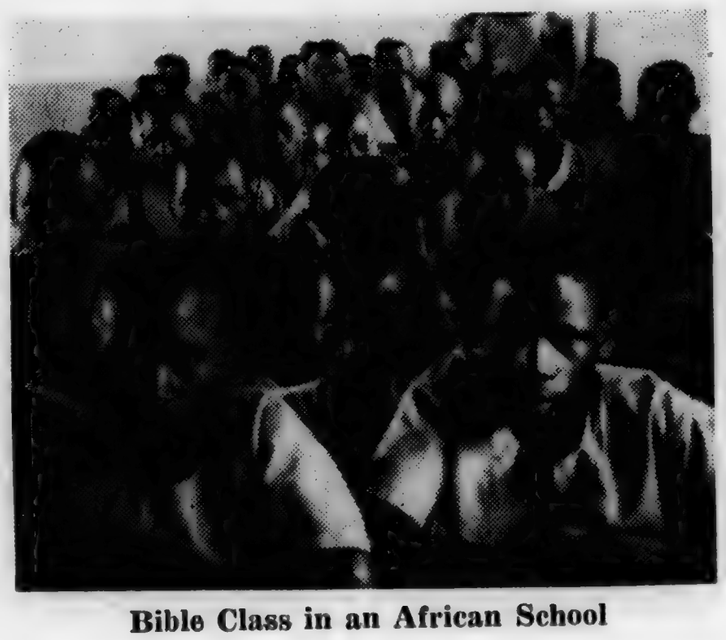
The People

During the times of the explorers much interest was centered on the continent of

Africa, but more recently the native people attract the greater attention. Particularly has there been interest in examining the state of African society when untouched by contacts with the civilized world. Some years ago an English professional forester was sent to Africa and became assistant conservator of forests in Kenya and the southern provinces of Nigeria. His work took him over most of equatorial Africa, and he wrote later that he was privileged to travel maybe farther than any of his contemporaries and contacted a greater number of tribes than perhaps any other European. On his journeys he took along his tent as well as numerous carriers and assistants and sometimes along forest trails met tribes with whom he was the first Englishman to become acquainted. He made use of his abundant opportunities for intimate association with the natives and became a student of African customs, languages, legends, folklore, beliefs, ceremonies, rites, and practices. Because he loved the native and was in tune with the native's outlook, his study of the indigenous ways and ideas was a sympathetic one. The man was Richard St. Barbe Baker and his deep knowledge, much of which is anthropological and sociological, was published in the book entitled **Africa Drums.** Anthropology is the study of man and man's physical and personal characteristics, his behavior, his development, his progress toward civilization, and his culture. Anthropologists have tried to counteract some opinions prevailing earlier as to the savagery and degraded conditions of African society before the impact of western civilization and Christianity.

The view of earlier superiority Baker shares as he writes about a past Golden Age of which only threads remain. He believes Africans are descendants of great races of higher types and higher standards and says it is in central and equatorial Africa that he would look for the ten lost tribes of Israel. Then he tells of the coming of the white man and of the first English ships to reach Mombasa. In his reflections on African practices he explains the use of drums in ceremonial life, the meaning of African dances and how the rhythm of life is linked up with them, the mysterious world of life in the tropical forests, and how the lives of the natives are directed by ancestral spirits. Many vivid insights there are into African forests and forest life. One day while walking along a narrow trail in the dank heat during the rainy season he met some horribly marred lepers from a leper village, and he describes his distress at the ghastly picture of suffering humanity. He felt drawn to devoting the rest of his life to ministering to them, for they were outcasts and banished in the tropical forest. He had other duties, however, but in his concern he found help; nothing is said about their spiritual need, which was greater than the physical. **Africa Drums** is a book from which the reader can derive unusual insights and much revealing information; there is a great devotion to the natives, but mainly the romantic and human side are depicted while the sins and spiritual needs of the people are ignored.

Another man whose interests are directed to the African people is Diedrich Westermann, author of **The African To-day and Tomorrow,** and he wrote concerning his book: "The main emphasis has been laid on the African himself rather than on African affairs and institutions, because I am convinced that all African studies must begin and end with the people of Africa themselves." Westermann was formerly a missionary in West Africa and became proficient in African languages and other studies. Later he traveled in all parts of the continent and through long African experience and wide reading became an outstanding authority of African problems. In the above book, a survey of African civilization, he uses sociological and anthropological knowledge in order to show the transformation going on in Africa and in its people, arising from the ideas and economic forces of western civilization interpenetrating African life. He makes a plea that missionaries, teachers, and other welfare workers use the technical knowledge



Bible Class in an African School

of social anthropology in solving social, economic, and religious problems.

There is much information in condensed form on many aspects of African life. There are a number of races, the main ones being the Pygmies and Bushmen, the Berbers and Hamites, and the Negro. Africans are essentially an agricultural people and love the cultivation of the soil, for agriculture is the foundation of all material life. The hoe is the almost ubiquitous farm tool, but in large areas the plow has taken its place. The people have acquired skill in the large-scale commercial production of cocoa, cotton, and coffee, but also produce palm oil, hides and skins, and rubber and ivory for export. They have been led to believe that farming and going to school are two different things, and so the educated youth turns away from agriculture. Agriculture has a social aspect, for often groups work together and their work takes on a festive character. A man's wealth is measured by the number of cattle he owns, and men and boys love to be among cattle. Land is a valuable possession entrusted to the present generation by the ancestors and must be handed on to the descendants. There are communal pastures, but crops are the private property of those who grow them.

In the family there is strict division of labor between man and wife. The wife must provide and prepare the food, fetch water and firewood, care for the children, and sometimes work in the fields, and yet she is not the slave of her husband. Childbearing is the most important task of a woman. Polygamy is deeply rooted in African life, and its elimination by missions is a slow process. Christianity frees women from an inferiority complex.

Africans are losing their indigenous, pagan religion through the activities of missions, teachings in the schools, and the spread of medical science. Thousands have no religion to take the place of what they had. There is stagnation in African life because of adherence to tradition, fear of departing from what has always been, and mistrust of innovation. European activity is shaping a wider world for African youth, and he looks on education as the surest way into the world of the white man. Elementary schools hold a central place in African education. Missionaries have wisely adapted the school to the African environment and wisely use African languages in their instruction. Africans should realize that their own languages are valuable means of education. Both authors of the last two books discussed are greatly concerned that Africans maintain an interest in their own history and do not neglect their own language and heritage.

[1] *Kirk on the Zambezi,* by Reginald Coupland; Oxford University Press, London; 1928; 286 pages.

[2] *African Discovery,* by Margery Perham and J. Simmons; Faber and Faber, London; 1942; 280 pages.

[3] *West African Explorers,* by C. Howard and J. H. Plumb; Oxford University Press, London; 1951; 598 pages.

[4] *Africa Drums,* by Richard St. Barbe Baker; George Ronald, Oxford; 1951; 159 pages.

[5] *The African To-day and To-morrow,* by Diedrich Westermann; Oxford University Press, London; 1949; 174 pages.

Ft. Wayne, Ind.

WHY PRAYERS ARE NOT ANSWERED

"How do I know that it is of any use to pray?" repeated Aunt Dorcas, poising her knitting needles, and looking at the questioner. "Did you ever send a telegraph message? Well, how do you know there was anybody at the other end of that wire, or that your message went where you wanted it to go?"

"Because I received an answer."

"Well, that's the same way I know that prayers are heard, because I've had the answer."

"Maybe, if you had only left your message at the telegraph office, given no address, and gone on your way, without waiting or looking for any reply, you wouldn't believe in telegrams either. That is the way a good many people send their messages to God, and even when the asked-for blessing comes to them they either forget that they ever prayed for it, or they call it one of the things that would have happened anyway." —Advocate and Guardian.

One-finger Bible

By Charlotte Radford

Here is an interesting story of the life work of a little known but inspiring character.

"Tap, tap, tap." Hour after hour this sound kept emerging into the air. A battered old typewriter and an elderly man was its source. The unusual feature was that only one finger constituted doing the task. If you have ever typed—even one sentence—with one finger alone, you know how difficult it is. But to type not only one sentence, not only one page, but an entire book with just one finger calls for superman strength.

Samuel Isaac Joseph Schereschewsky had superman strength. Not in his body, as it was paralyzed, but in his brain and will. He was determined to use the talents God had given him and for which he had trained, to do God's work. He was translating the Bible into Chinese.

Joseph Schereschewsky (as he was most often called) was born a Jew in Russian Lithuania. He studied to be a rabbi in Germany. A friend presented him with a copy of the New Testament. A short time later he went to New York for further study. He was moved to become a Christian. He studied to be a missionary. He was sent to China by the Episcopalians. He sailed on a clipper ship, the "Golden Rule" on July 13, 1859. It was almost six months before the boat reached Shanghai. The time en route was not lost, however, as Schereschewsky spent much time studying Chinese.

A missionary generally has to learn two or three dialects in Chinese—the dialect of the place where he will be working, the Mandarin dialect which is used by a number of provinces and is spoken by all officials, and the literary or book language. Someone estimated that to acquire the Chinese language, it takes "extraordinary diligence." He needs to study nine hours a day over a long period to really master it.

Schereschewsky learned the Shanghai colloquial, the Mandarin, and the literary or Wenli languages first. He became so proficient in Chinese that he served as an interpreter to an Admiral on a trip on the Yangtze River in 1861. During the next year, he acted as interpreter to the American Minister to China's capital, Peking. He opened a school in Peking and started to do translating work. He also began to learn another language—Mongolian. At this time there was a great deal of feeling against the "foreign devils," and a rumor went around that the Americans were going to kidnap all the children! Many of the parents withdrew their children from the school for a short time.

In the autumn of 1864, a committee was formed for the translation of the New Testament into Chinese. Schereschewsky and four other clergymen were on the committee. All of the others were older than Schereschewsky and had been in China longer than he. He was given the job of translating the Old Testament into Chinese. They decided on the Mandarin dialect to begin with as in three fourths of the empire it was the common speach of both the ruling class and the people. It was generally understood by the educated classes and was the official language of the whole empire. The Mandarin language was spoken by "more human beings than any other in the world."

Schereschewsky purchased a Buddhist temple outside of the West Gate of Peking for $900. He preached there for seven years.

About this time, Susan Mary Waring came to China as a missionary. Schereschewsky said that he would marry her although he had never met her. He walked 700 miles to meet her. He must have had a sixth sense, because inside three months they were married. The new bride opened a boys' school in Peking.

In the meantime the translating work went on. Two Chinese copyists were employed. "Dismissing one at 5 P.M., he takes the new one right after tea and works till ten or later every night." His wife told friends that sometimes he would stay up till 2 A.M. and that he begrudged any other work that took him away from his translating.

Each person on the committee submitted his first draft to the others. The others made written criticisms of the work. Then the translators reworked it and made a second draft. This new draft was gone over individually by each of the members, and then they met with several Chinese scholars to read it aloud verse by verse. Each change had to be approved by 3 of the 5 members of the committee.

Portions of the New Testament were published as they were completed from 1864 to 1870. Schereschewsky's first translation was of Matthew which was completed in 1865. Hebrews and Revelation were completed in 1870. A final revision of the whole by the entire committee resulted in the completion of the task in 1872.

Schereschewsky and another scholar, Edkins, completed a translation of Matthew into Mongolian in 1872. Schereschewsky started compiling a Mongolian dictionary also.

The first draft of the Mandarin Old Testament was completed in the Spring of 1873 and was ready for the printers before the end of 1874. It was published under the auspices of the American Bible Society. This Bible enabled missionaries "to train an efficient native ministry and raise up an intelligent church."

Schereschewsky took a leave of absence to the United States. Here he applied for United States citizenship. The requirement for a residence of five years was waived as his employment was said to be under the jurisdiction of the United States. Some of the people of the time said that he "had made the Bible speak to nearly half a hemisphere."

He was appointed Bishop of China. He did not want the position, rather he would have liked to work with his translations, but he was persuaded to take it. He immediately started soliciting funds for a college to be built in China.

The summer of 1881 was extremely hot, and the bishop came down with a sort of spasm or stroke one day in August. The base of his brain was affected and the doctors feared for his life. He was unable to talk. "I must live to revise my translation of the Old Testament," he breathed with much effort. A few days later, he said that he "felt as if he were buried already." The doctors pronounced that he would never be able to do much work again.

Several months later he was able to take a few steps. But for the remainder of his life he was to be paralyzed and had to be carried up and down steps. The only way he could stand alone was to lean against a wall. His speech was blurred.

A few years of idleness and the great man was anxious to be active again. He purchased a typewriter and discovered that he could type with one finger—the middle finger of his right hand. If this finger became tired he used a small stick to strike the keys. Thus it was that in 1887, in Clifton Springs, New York, the forcedly retired missionary began "one of the most amazing literary undertakings of all time."

He began revising the Mandarin Old Testament with his one good finger, which soon had a callus on the tip. He worked five or six hours a day, then seven, then eight, and often nine. It took only a little over a year. Then he started a new translation of the whole Bible into Easy Wenli, the literary language. It took six years for the first draft.

One time a friend of his, Joseph Carden, called on him. The bishop told him that he was having trouble with his typewriter and he thought he would have to send it to Boston to be repaired. Carden requested a screw driver and made a slight adjustment on the machine, then sat down to talk. But the bishop told him that he could not spare time for conversation. "You will please excuse me, I've already lost two hours," he said.

There was no one he could confer with about his work as no one could speak Chinese. So the Board decided to send him back to China as he had desired for so long.

He continued working on revisions of Chinese Bibles until his death in 1906. On two occasions he was thrown from jinrikishas—one time breaking an arm and the other fracturing a shoulder. But his perseverance was of heroic proportions, and he kept tapping out the Word of God until the end.

St. Louis, Mo.

As we ask and receive the answers to our petitions, our joy will increase more and more—but better than receiving His gifts will be the joy of becoming better acquainted with the Giver Himself.

BIBLE STUDY

Christian Ordinances

XXII. The Salutation of the Holy Kiss — Concluded

By the Bible Study Editor

Holy Salutations

The apostles, writing to the believers, usually greeted them in the introductory passages of their letters: "Grace be to you, and peace, from God the Father, and from the Lord Jesus Christ." When Jesus sent His disciples out into the country and cities He said, "Into whatsoever house ye enter, first say, Peace be to this house" (Luke 10:5). Jesus, the Son of Peace, was desirous of meeting the sons of peace in every house. His salutations were such that He desired the friendship of all men. The greeting of peace was especially the salutation which believers could extend to each other.

The New Testament Scriptures were particularly full of terms of love and good will. The epistles were filled with appeals for brotherly love and peace, qualities which brethren should possess and manifest to others at all times. From Jesus they received the message of peace. "Peace I leave with you, my peace I give unto you" (John 14:27). The writers of the letters to the churches used the expression, "Dearly beloved." This was not a term of physical endearment. Its source was that which was born from heaven. It was not sensual love, but had the affection that emanated from Him who loved the world.

One is almost shocked to read in John's letter, "Unto the elect lady and her children, whom I love in the truth" (II John 1). But the situation is made clear in the last verse, "The children of thy elect sister greet thee." The lady in question was a church whom the loving disciples greeted with terms of love, which our often dull senses fail to appreciate because we have been so constantly affronted with the sentimental and sensual character of the term which is so holy in the esteem of God.

Jude introduces his brief epistle by the salutation of "Mercy unto you, and peace, and love, be multiplied." His love greeting is the highest love, "agape," and the "Beloved" whom he addressed are those esteemed with the highest affection. Peter's salutations are much the same as those of Paul. James does not use the same salutation as do the other writers, but closes his letter with an appeal for patience and waiting for the enrichment and fulfillment of their faith by the mercies of God. The love expressed to the believers in these salutations and benedictions are as the greeting with the holy kiss with which the apostles greeted the believers in person.

The only occasion of the use of the salutation with the holy kiss as recorded in the apostolic period is that of Paul's meeting with the elders of Ephesus at Miletus. Conscious of the fact that "bonds and afflictions" awaited him, he admonished the elders to faithfulness and warned them of the false teaching so prevalent. Then they kneeled down and prayed. "They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." See Acts 20:17-38. The spirit of this occasion of manifesting love is the spirit of the greeting with the holy kiss.

There are five passages found in the epistles which refer to the use of the holy kiss: Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:13, 14. The terms "salute" and "greet" used in the passages mean the same thing, being derived from the same Greek word. In the new versions they are all translated, "greet." The word does not have the significance of a kiss, but means an approach, or drawing near to embrace. It implies an attitude of nearness and of love. The expression is used in expressing a salutation from friends at a distance, in which case a personal embrace or a kiss would not be possible. But the sentiment of love could be a heart sentiment and express the emotion of love which was in the thought of the writer, and could inspire a reciprocal sentiment in the heart of the one addressed. For love begets love, even as the love of God to men inspires the love of men to God without personal contacts. A greeting expresses the warm affection of a friend toward another, or persons drawn toward each other by ties of common interest and love.

Both Paul and Peter understood the various ways of greeting men, and appreciated that men who were distant from each other could send greetings in the spirit of personal and Christian relationships. Such greetings would be expressions of their love and fellowship in the Lord and of their common faith in the Gospel and in the work of the church, the great family of God in Christ. They had a peculiar regard for all of the members of this great spiritual household, which they greeted by their epistles.

It may be in order to note the significance of the greeting which Paul calls the holy kiss. Why is it called a **holy** kiss? He would use the term **holy** in its customary sense. He used it frequently, referring to things that are holy—Holy Spirit, holy temple, holy brethren, holy hands. That which is holy is set apart for a holy service unto God. The kiss of greeting for believers is not a special kind or manner of kiss, but the kiss of greeting is set apart and used for a special service unto the Lord and for the church. The kiss as a token of affection in the family circle could scarcely be called a holy kiss, when used as a casual greeting. It would not be associated with holy things.

There is another phase in the significance of the holy kiss. Holy things can be used only by those who are holy. The priests alone could serve in the Temple and at the altar because they had been set apart for such service. If the kiss of greeting is a holy one, then it is to be implied that those who make use of it should also be holy, or set apart, for the Lord. The kiss of Christian greeting is a holy thing instituted for those who are set apart unto the Lord, and by which they recognize and acknowledge one another in a holy relationship. "Greet all the brethren with an holy kiss."

This kiss is that physical contact with the lips which is symbolical of love. The word is derived from Teutonic sources. But the word translated "kiss" is derived from the Greek "philema," whose base is "phileo," love. This is the love of friendship as distinct from "agapao," the strongest type of love. It expresses the friendship love of man to man, and not the deeper devotion of love to God.

The Spirit of Christian Greeting

In the Epistle to the Romans, the first in which the injunction concerning Christian greetings is mentioned, is seen the spirit in which it is used. This epistle was written supposedly from Corinth, having in prospect the later visit of the writer to Rome. Brethren were constantly traveling from Corinth to Rome, and from Rome to Corinth. Some were known to each other, many were friends and acquaintances of Paul, and it was one of Paul's pleasures to introduce these travelers to each other, as brethren beloved in the Lord, that upon meeting each other they might enjoy the fellowship of faith.

The letter to the Romans contains a long list of names of such brethren and sisters who had been with Paul and had been helpers with him in the Gospel. He could commend them to other believers for their faith and further service in Christian testimony and life. Two of them he calls his kinsmen, who had been believers before he believed.

Two of them he calls his fellow prisoners, probably at a time when he had suffered imprisonment in some other city. It was such as these that Paul asked the brotherhood at Rome to greet and to accept as people of faith and worthy of fellowship with them. The token of their acceptance among the Roman brotherhood was the greeting with a holy kiss.

In the list enumerated by Paul there were seven women whom he commended and asked the Roman Church to greet. There were nineteen brethren in the group. Besides there were several groups not mentioned by name, who met in the homes of brethren or lived privately in the house of a brother. In a city as large as Rome it is quite possible that many resided who were unknown to each other. To become acquainted and to be acknowledged as brethren and sisters in faith by the particular token of brotherhood and fellowship was indeed a matter of importance to them.

There were seven persons mentioned in the letter who were in the company of Paul in Corinth, among them Tertius, the writer of the letter, and Gaius, Paul's host. See I Cor. 1:14. This company sent their greetings to the brotherhood in Rome. These could not greet the others with the holy kiss, but could in spirit express the same love and desire for fellowship as did those who met each other and expressed personally their friendship and faith with the designated sign, the holy kiss.

It was Paul's desire that every group of believers should be properly acknowledged by the token of their fellowship in the Lord. But he does not give a list of names in each epistle, nor does he mention many names of believers in any of his letters to the churches. Yet his letters have the spirit of Christian greeting, in the expressions of love and in his concern for their fellowship and love toward himself and toward other believers. This is, however, a sentiment which he expresses toward those who are not in Christian fellowship, nor in the faith. I Cor. 16:22. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." Toward such there should be no pretense of friendship or fellowship. The believers were a people set apart from such persons, and the fellowship of believers was preserved only among themselves and sealed with the token, a holy kiss.

In Peter's letter to the churches in Asia, he includes the greetings of Silvanus and Marcus, formerly Paul's companions. But in this epistle he asks the believers in Asia to greet one another with "a kiss of charity." The same spirit of the Christian greeting is expressed by Peter as that noted in Paul's letters. There seems to be a uniform sentiment in the letters of Paul and Peter concerning the practice of the Christian Church in the use of the holy kiss as a token of brotherly love and its significance.

The Holy Kiss

The holy kiss is a very special one. Any kiss may be a token of love or friendship, and the Scriptures bear evidence concerning such a use of it. It is used also in acts of devotion and reverence, and it may be used treacherously. But the kiss commended for the use of the Christian brotherhood and in the churches of the believers in Christ has a special significance. It is a holy kiss.

Having the significance of the word "holy," it is therefore set apart for a special purpose and is considered as holy in its relation to the things of God. It cannot be used in the churches as the ordinary kiss of friendship, nor can it be used as a token of affection, as between the sexes. Such uses would border on sentimental, physical, and even sensual implications and would be a blemish on the holiness of the church, which is also holy in relations to Christ, her head. The church is set apart for Christ as His bride, and is kept undefiled from the unholy nature of the flesh. It would be an unseemly thing that brethren and sisters greet one another. In these greetings the brethren greet brethren and the sisters greet the sisters. The purity of the church is thus manifested in the nature of the holy kiss. The separate saluations of the sexes removes the sensual aspects of the kiss and manifests the holy character of the faith.

The holy kiss becomes a mark of those who are set apart unto Christ and His testimony. It is a part of the testimony of the church, a testimony of love and the purity of the faith and its life. It is a testimony to the believers among themselves that, among those who acknowledge the Lord Jesus and are acknowledged by their brethren, the kiss becomes the holy symbol of such acknowledgment. That it was a customary greeting in former times is attested to by many authorities. That it is practiced among Christians today in many assemblies is the result of the admonition of the apostles. In the usage of the Christian Church the kiss expresses friendship as it is usually understood, but it also expresses a friendship of a special kind—the friendship of the Christian faith, a spiritual friendship.

As a spiritual symbol, it is classed with baptism, which is a token of the obedience of faith; with the communion, which expresses the object of the Christian faith, Christ and Him crucified; with the washing of the saints' feet, in which faith is expressed in its unity of believers: and with the devotional covering, which represents the glory of the faith in its headship of God and Christ. The holy kiss expresses the purity of the love of the Christian faith.

The Use of the Holy Kiss

Some of our ordinances are used only once in a lifetime. We are baptized into the Christian Church and fellowship when we repent of our sins and confess our faith in the Lord Jesus Christ, in whom we are reconciled to God. The communion service is observed at stated or convenient times when the church meets to commemorate the death of Christ—His broken body and shed blood. As often as we do this we show His death until He comes. When a man prays and prophesies with uncovered head and the woman does the same with her head veiled, they show a relationship toward each other and to God. It is a relative position showing headship as established by God and honored by those who accept and honor their spiritual witness. The washing of one another's feet in obedience to the purpose of Christ, is observed at the same time that the communion service is held, because it was established on such an occasion by the Lord. But how often should the kiss of charity be observed?

The apostle does not state how often the greeting with the kiss should be exercised. In his epistle he gave a long list of names whom the brethren in Rome should greet thus. He sends a list of names of persons who, in a spiritual sense, greet the Roman brethren. This suggests that a proper time to make use of the holy symbol is when its significance means the recognizing of fellow believers as such, and of welcoming them into our fellowship of faith. It suggests that to brethren from other congregations who have not met previously should be extended the token of fellowship, sealing their brotherhood of faith and love.

But the right hand of fellowship was also used by the apostles. Gal. 2:9. The right hand of fellowship expressed the common service of faith, but the holy kiss expresses the fellowship of love. When members are baptized and received into church fellowship they are given the right hand of fellowship and are greeted with the holy kiss. This is in proper order.

There are those who deem it essential to observe the holy kiss on every occasion of meeting in Christian service. Ministers are expected to regularly observe the rite when meeting. But are they justified in greeting only the ministers, and not all the brethren? Are the brethren justified in greeting only a select few of those whom they chance to meet, or conveniently meet? Some may say that it is impractical to meet and greet every brother. And it may be so. The injunction still remains, "Greet one another," and "Greet all the brethren." It becomes practical when used as a salutation when and where the recognition of faith and fellowship is essential and appreciated. Paul met the elders of the church of Ephesus only occasionally, and the parting from them was a special occasion. The holy kiss was an expressive one to them. There would be little blessing in observing the rite only for the sake of observance.

Peter uses the expression, "Greet ye one another with a kiss of charity." The word charity is derived from the Greek translation of "agape," the charity of I Cor. 13. It means the highest form of love. It is more than friendship. It is possible that the highest character of love is found within the bounds of Christian life and fellowship. That love should inspire the greeting of the brethren of faith. It should unite them in ardent devotion to each other in faith, fellowship, and service. It should be the strong love that drives away the doubts, envies, prejudices, evil imaginations, and aloofness which so often exist between brethren and workers in the church—the sense of conditions that arise because of reports and conjectures which mar and destroy fellowship and power for service. Many a weary brother's heart can be warmed and his spirit revived and his testimony heartened by a kiss of charity. "Let love be without dissimulation" (Rom. 12:9). "Greet ye one another with a kiss of charity" (I Pet. 5:14).

EDUCATIONAL

Why We Hate And the Remedy

By Ellrose D. Zook

In somewhat of a psychological study the author shows some of the underlying reasons for the spirit of hatred which we as humans have to cope with. The article concludes with the hopeful note that the Lord has provided a remedy for the hate that is so prone to assert itself in the human heart and life.

On May 14 last year the American Psychiatric Association held its annual convention in Atlantic City. According to the news account in the May 15 issue of **The New York Times,** Dr. Henry P. Laughlin, psychiatrist from Washington, D.C., explained why he thought a person hates another person.

According to the **Times** report he said that "dislike of a segment of one's self is actually felt consciously as dislike or hatred for a second person." He explained that hatred was thus drawn away from the infantile, the demanding, the dependent, the disliked parts of oneself and "directed with all possible vehemence toward another person where identification has taken place as the result of similarities in appearance and/or character and/or behavior."

In further explanation he said that this reaction plays a role in certain murders and in a simplified manner is fairly common in everyday life. It takes place as a protection to self, but is not a real protection, he continued, in that "it is doubtful whether we really achieve the sought-after freedom from disapproval."

Let us see whether we can think through further what Dr. Laughlin means. If we hate another person, it is because we hate something about ourselves. This hatred is a cover-up of some weakness in our character. What is still more startling is that if we hate another person it is because of "similarities in appearance and/or character and/or behavior." The cause of this whole "hating relationship" is more or less unconscious between two persons.

This careful observation by Dr. Laughlin is in keeping with the teachings of Jesus. If you hate a person you are just as bad as he is, if not worse. As you judge another so God will judge you. We may need to hold opinions about others, but we should know that with every opinion we express the exact risk we run. Each time we pass a judgment on another person or thing at the same time we record a judgment on ourselves. "Every expression of an opinion implies a standard of judgment, and men are more truly judged by their standards than by anything else."

If you hear a stranger abuse one of your friends, you learn nothing new about your friend, but the stranger at once shows himself silly or dangerous. The comment offered by a critic in a work of art may or may not be a fair judgment on the artist, but it infallibly betrays the qualifications of the critic. In the act of judgment the man is judged.

The man with a plank or crossbeam in his eye (totally blind, of course) may attempt to find and pluck out the sliver or splinter in his neighbor's eye. You may know of a person who self-styles himself as an expert spiritual optician in finding and drawing out slivers and splinters. If you have resentment for another because of certain flaws in the fabric of his character, you may be sure you have the same flaws if not worse in your own. Now the fine sliver and the rough plank are both made of the same material, but Jesus shows the erroneousness and silliness of the brother with the censorious attitude. After we have extracted the plank from our own eye with its attendant pain, discomfort, and humiliation, we will know something of how to be careful in drawing the sharp sliver from the eye of a brother.

Pascal in **Pensées** states that self-contempt produces in man "the most unjust and criminal passions imaginable, for he conceives a mortal hatred against the truth which blames him and convinces him of his faults."

Erie Hoffer in his book **The True Believer,** comments further in the same vein. "That hatred springs more from self-contempt than from a legitimate grievance is seen in the intimate connection between hatred and a guilty conscience." "There is a guilty conscience behind every brazen word and act and behind every manifestation of self-righteousness."

Hoffer continues: "Unreasonable hatreds are an expression of a desperate effort to suppress an awareness of our inadequacy, worthlessness, guilt, and other shortcomings of the self. Self-contempt is here transmitted into hatred of others—and there is a most determined and persistent effort to mask the switch."

Books have been entitled "Can Christians Fight?" and "Must Christians Fight?" We might change these titles, "Can Christians Hate?" or "Must Christians Hate?" David in speaking of his enemies said, "I hate them with perfect hatred." These words cannot be the words of the Christian today. According to the words of Jesus, to hate is to murder, although perhaps not with the rifle, or hand grenade, or the bomb, or the mortar. To hate may be just as serious, for it may bring death to the soul. It makes no difference whether it is a brother or an enemy—we must love both, not hate. You cannot pretend to breathe love toward God and then hatred for your fellow man. People who do this are liars. I John 4:20.

Hillel, it is said, saw a skull floating on the water, and said to it, "Because thou drownedst [another] they drowned thee, and in the end they that drowned thee shall be drowned." An elderly lady once asked Abraham Lincoln, "Why do you speak well of your enemies rather than destroy them?" Lincoln replied, "Why, Madam, do I not destroy my enemies when I make them my friends?"

When Charles Lamb was asked if he knew the person whom he had been unmercifully ridiculing, he replied, "Know him! Of course I don't know him. I never could hate anyone I knew!" Dr. Fosdick said, "Hating people is like burning down your own house to get rid of a rat."

John Homer Miller in his book **Take a Look at Yourself** comments further. "It is futile to bury the hatchet if you don't bury the hatred." "You have learned that to get angry at someone does not hurt him so much as it amuses him and hurts yourself, and you do not wish to entertain other people at your own expense." "You hate someone either because you do not know him or you are conceited." It is not a sin for you to like some people better than others, but be careful whom you dislike.

In a recent book that told the story of the work of the F.B.I., it was observed from long experience with criminals that fear breeds jealousy. The overt act of jealousy is hatred followed by some kind of violence. If for very long you fear another, you will soon be jealous of him. If jealousy is permitted to grow it will turn to hatred and then to violence. If we wrong those we hate, we only add fuel to our hatred.

WE HAVE SUCH A VERY LITTLE WHILE

If I should tread upon a thing you love,
Or if you hurt me by unintended guile,
Let us forget, for we may be together
Only a little while.

Your shoulder next to mine now, on life's path,
But who shall say that many a weary mile
Will not yawn forth its emptiness between us
In only a little while.

And if you climb to heights I cannot scale,
Or leaving you, I reach some magic isle,
Let there be no waste envy, for we have,
in all,
Such a very little while.

—Selected.

Pascal states that "all men by nature hate each other." Hatred is listed by the Apostle Paul as the work of the flesh and the devil. Hoffer comments correctly, "All our enthusiasms, devotions, passions, and hopes, when they decompose release hatred." We hate ourselves, our friends, the world about us, and all its attendant circumstances.

Although we can never legitimately hate our fellow man, we do have the capacity to hate—to hate passionately all evil. "Passionate hatred can give meaning and purpose to life." Hoffer observes further, "Hatred is the most accessible and comprehensive of all unifying agents. It pulls and whirls the individual away from his own self, makes him oblivious of his weal and future, frees him of jealousies and self-seeking. He becomes an anonymous particle quivering with a craving to fuse and coalesce with his like into one flaming mass." Here is the strength of Christendom when its hatred against evil is strong and active. But never against fellow man, friend or enemy.

"We do not usually look for allies when we love. Indeed we often look on those who love with us as rivals and trespassers. But we always look for allies when we hate." While this is true of human love, the love of God in the heart draws His people together in "the bond of perfectness" (Col. 3:14).

Hatred is a passion cultivated by evil forces in the world today as in days gone by. It began when Satan in the form of a serpent tempted Eve and by so doing showed his hatred of God. In the first family it reared its ugly head and the first-born son of the human race became a murderer. So on down through history one can trace this evil passion, which Paul in Galatians lists among the works of the flesh.

At the crucifixion of Christ human and diabolical hatred was at its worst. Here all the forces of evil with an intense hatred against God arrayed themselves against Him in the person of His Son. The rabble-rousers of the day by their propaganda stirred up this passion in the hearts of the people till they were ruled by the mob spirit of hate. Even to this day war comes on the heels of a propaganda movement that inflames the minds of the people with hatred against the enemy.

No true Christian can permit the seed of hatred to grow in his heart. Carnal Christians often become victims of hatred for their fellow brethren. Spiritual Christians will find themselves to be tempted, but through the grace and power of God they can be victorious over this deadly evil. Love is the prime fruit of spiritual living. Through the presence of the Holy Spirit the love of God fills the heart with light and truth and the flesh with its affections and lusts is crucified. The more we love the more we become like God, for God is love. The pattern of that love can be seen on the cross of Calvary.

Scottdale, Pa.

There is not a better index of character than that displayed in our expense account.—Bishop Johnson.

Changing Attitudes Toward Mental Illness

By Alvira Birkey

The changed attitude of people in general toward mental illness is one of the encouraging signs of our present times. That and better methods of treatment give new hope to people who suffer from mental disease.

What is mental illness? Is there shame and disgrace connected with it? Are people insane and do they lose their minds? Because of former concepts handed down through the ages these are some of the things which people think of when they think of mental illness.

Mental illness has been defined as a disorder of personality, accompanied by an inability for social adjustment, or in other words, inability to adjust to normal, everyday living. It is a sickness of emotions or feelings. It is as truly a sickness as pneumonia or appendicitis. To have a mental illness should be no more of a disgrace than to have a physical illness. In fact, we might more easily blame a person for having pneumonia, diphtheria, or any other physical illness, because oftentimes it is carelessness and lack of sanitation that causes people to become physically ill. We are oftentimes quite ignorant about the attack of mental illness.

We should not look upon the individual or his family with shame. None of us is perfectly balanced. All of us are subject to emotional conflicts to some extent. At times we are much more prone to think ill of others and to look with doubt on the intentions of our close friends and acquaintances. We learn to contend with these relatively temporary feelings and in most cases keep a rather clear balance in our lives that does not overemphasize any of these feelings. As one man has put it, a mentally ill person is just like the rest of us, "only more so." We learn to realize that the line between the mentally ill and the person usually thought of as normal is not a very solid line, but that all of us are sometimes more healthy emotionally than at other times. This realization on our part destroys once for all the old concept of insanity and the losing of one's mind.

Mental illnesses may be grouped into two classes: the organic types, and the functional types.

The organic types of mental illnesses are usually caused by destruction of nerve or brain tissue, by tumors, high fevers, accidents, or other diseases. Also as a person grows older, his physical capacities change and his mental and emotional facilities may follow that change, decreasing his capacity to function as he did in his younger days. Usually the mental changes can be halted if the process destroying the tissue is halted. No replacement of tissue is possible, but the person can sometimes be trained to make better use of the capacities left to him after the tissue injury has been checked.

The functional types of mental illnesses are those for which there are no known physical causes. Over half of the mental illnesses fall into this class. It has been said that about one third of those with functional illness will recover, regardless of the type of treatment they are given; another third are hopelessly ill and will not recover, regardless of the type of treatment or care given them. The remaining one third of these cases represent the field in which it has been felt that cure depended upon prompt and effective care and treatment. This group has been most challenging in the mental health program. Now it is found that the second one third, before considered as hopelessly ill, also represent a group wherein help and cure are often demonstrated. New and impressive research shows that recovery may soon become the normal pattern for all functional mental illnesses.

The thoughts that spring from deranged feelings drive the individual to do many things that truly give the idea that he is out of his mind. Thus the old concept of insanity has been built up and still has a large place in the legal terminology of many states. When a person's behavior has passed a certain stage of acceptability to folks, he has usually been thought of as a public nuisance, dangerous to himself and others. The old concept was that the person must be penned up. To be insane meant to be hopelessly out of one's mind with no possibility of recovery.

Ancient man's cure for mental ills was magic. Strange rituals were concocted to drive out evil spirits that were thought to be causing the derangement. During the Middle Ages this primitive practice persisted. Even as late as the eighteenth century mentally ill persons were hanged, imprisoned, tortured, persecuted as agents of Satan, chained in kennels like wild beasts, jailed and flogged, or left to wander about naked and starved.

The problem presented by nervous and mental disease is an enormous one—the most serious medical problem facing our nation. Out of every twenty living persons, one will spend part of his life in a mental hospital. Recent studies indicate that one out of every ten persons in the United States is emotionally or mentally maladjusted and needs treatment for some personality disorder. More than half the patients who visit their family doctor for some physical ailment are really suffering from some type of emotional disorder. One half the hospital beds are occupied by the mentally ill. Nervous and mental disease takes a larger toll than do cancer, infantile paralysis, and tuberculosis combined.

Yet few medical problems have been so sadly neglected by the medical profession as mental disorders. There are now 6,000 psychiatrists in the United States, and at least

15,000 are needed. Of the 1,214 accredited nursing schools in this country, only 24 are located in mental hospitals. The shortage of psychiatric social workers is more severe, while ten times more clinical psychologists could be used. More and better equipped hospitals are needed. Mentally ill persons are forced to stay in buildings that have been condemned because there is no money available for new structures. Few new hospitals are being built and most architectural plans follow traditional but outmoded patterns. One of the most important factors in the cure of mental illness is getting the patient under treatment at the earliest possible date. The longer the patient goes without treatment, the slimmer are his chances of recovery. With the severe shortage of doctors, nurses, attendants, and other staff facing our hospitals, patients go too long without any specific treatment and eventually are added to the growing number of chronic cases that are already overcrowding our institutions.

In most states the law doesn't come near to providing the kind of protection and care for the mentally ill that it should. Often legal procedure runs counter to the best interest of those it should protect. Patients are compelled to face the humiliation of court commitments as if they were criminals, are detained in jails for thirty days or longer, taken to the hospital by police officers, deprived of their civil rights. Far too often there is no provision for impartial, frequent inspection of institutions or adequate supervision of their administration. Most states fail to provide any help or service to the patient during the crucial period after he leaves the institution. State legislatures have been largely indifferent to revising their statutes or providing adequate funds for the care of their mentally ill.

Against this dark picture stand out the determined efforts recently made in some of the more progressive states to create a better type of work. Training courses in institutions have been started whereby the aides will learn how to approach the mentally ill with more psychological sensitivity and greater technical competence. Various professional organizations are trying to meet the problem. The American Psychiatric Association sets up standards for clinics and psychiatric hospitals, and conducts an annual Mental Hospital Institute to discuss how the care of mental patients can be improved. Various aspects of psychiatry and the application of psychiatric knowledge to the fields of mental health and human relations are studied and reported on.

The National Association for Mental Health was formed in 1950. It seeks to promote mental health by bringing to the public some understanding of the new science of human relations. The Association works more specifically to further the care and rehabilitation of those with nervous and mental illness, and of the mentally retarded.

As in the physical illnesses, it is becoming more and more recognized in the mental illnesses that prophylactic treatment is most valuable. As has often been said, "An ounce of prevention is worth a pound of cure." Preventive medicine is being stressed more and more. Mental health indicates the positive side of our approach to the field of service. From early childhood we learn about sanitation and healthful living from a physical standpoint. We can also learn healthful habits that will make life more successful from a mental or emotional standpoint. We can take advantage of rather simple rules of living that will make us less susceptible to mental illness. More and more we are learning to secure advice concerning the behavior problems that develop in early childhood. Trained counselors are oftentimes able to help parents and children to better understand themselves and to better solve problems that arise within the family. Thus, the seeds from which mental illnesses grow may be attacked very early. For many of us the solution to our problems lies in securing qualified counsel when we feel the tensions of everyday life are becoming too strong. When these problems become severe enough we should secure the help of a competent psychiatrist. Oftentimes a less expensive and more available person may be secured in the form of a pastor. Sometimes just talking our problems over with an intimate and trusted friend can be very helpful.

Manson, Iowa.

Book Reviews

He Expounded, Douglas M. White; Moody Press; 1952; 150 pp.; $2.50.

Douglas M. White is a minister of some experience, and a writer for religious papers such as *Sunday School Times, King's Business,* and *Revelation.* Particularly employing the expository method of preaching, he is well qualified to write on this subject.

While the reviewer had expected, because of the title of the book, that it would be an analysis of the sermons and conversations of Jesus, it proved to be a treatise on Jesus' method of preaching rather than the sermons themselves.

The book is printed on fairly good quality paper, and the print is of good size. One can read easily without tiring and as one's eye follows the sentences, the mind follows the author's message, and the result is an understanding of not only the author's burden, but also an inspiration to be more efficient in the preaching the Word of God; preaching not as a means of fulfilling one's duty as a minister, but with a desire to bring souls to an acceptance of God's invitation and the building of strong Christian character.

In reviewing the various types of preaching in use today the author causes one to realize how much preaching lacks real purpose and is more of a time-consuming telling of stories or giving of lectures than anything else. Although many ministers are able to draw large crowds, they may lack the God-given talent of "building and making Christian character." The profuse employment of illustrations is discouraged (pp. 101-102), though the use of a reasonable number of well-chosen ones is encouraged.

Near the close of the book the author has a chapter devoted to a sort of clinic in which he takes the reader into the study of a minister preparing messages to be delivered by the expository method. This can be very helpful, especially to young ministers and Sunday school teachers.

The reviewer recommends this book to all ministers and Sunday school teachers as well as all Christian folks who are interested in "exposing the truth of God's Word."—A. Lloyd Swartzendruber.

Children of the Bible, Elizabeth Yates; Aladdin Books; 1951; 92 pp.; $2.00.

Elizabeth Yates in this book presents Scripturally based stories for children. Each of the fifteen short stories is concluded with the Scripture text for it. In many instances she quotes directly from Scripture. Where she does not quote Scripture, she very frequently uses Biblical terms. At the same time she tells her stories with warmth giving to her readers a new appreciation for, and understanding of these children of many years ago.

This reviewer read the stories to third grade children, who apparently sensed a new "humanness" in these children. The Bible children were brought "closer" to them, eliminating a former semifictitious attitude.

However, the strictly Biblical terms necessitated much explanation as the stories were read, which interrupted the smooth following of thought. Actually the format and content do not coincide as harmoniously as could be desired, for the content is for 10-year-olds and above, while the format beautifully suits 8- and 9-year-olds. The margins are wide, print clear and rather large, with black and white drawings at the beginning of each story.

The book would make a fine gift for a ten-year-old, but is too age-confining to be used successfully much younger.

In only two instances did the author interpret stories in a way unfamiliar to most of us. It probably makes no great difference if the little boy with the loaves and fishes planned to follow the crowd to hear Jesus so took his lunch—or whether his mother had sent him to market to sell these articles and he joined the crowds through curiosity. The generosity of the boy was obvious in either instance.

It is just as true that Matthew 18 takes on more significance for a child when these great truths are addressed to them as the author has here done. But it was disappointing to this reviewer to have this story conclude a book in which the author had so strictly adhered to Scripture. Perhaps I am unjust in feeling that a more important factor was sacrificed for a lesson.

To me, the value of the warm humanity of these children outweighed this one digressive feature, making it a good addition to a ten-year-old's library, or to a Sunday school library.—Ruby Hostetler.

The Christmas Story, Jane Werner; Simon and Schuster; 1952; 26 pp.; 25¢.

Both the author and the artist (one seems as important as the other in a book of this type) have had qualifying experience not only in children's books but also in previous "Little Golden Books." In beauty and appeal this is neither the best nor poorest of "Little Golden Books." It is indicative of their high standards of readability, relatively rugged construction, beauty of illustration, and well-graded text.

Although everyone who loves Christmas will enjoy this book, it is the young children who will revel in its colors again and again as they "read" by memory. Parents and teachers may improve their storytelling by imitating its simplicity of style and vocabulary.

It serves a useful purpose by emphasizing the Christmas "fear not" and rejoicing. It upholds the beauty of the virgin birth (p. 1) and skillfully accounts for Joseph's prominence (p. 5). While any difficult wording is simplified much of the original phrasing is beautifully used. Commendable accuracy concerning the Wise Men's arrival balances the probable inaccuracy concerning plurality of inns and length of Joseph's search for shelter. The art (especially in presentation of the angels) looks a bit Catholic on some pages, but is not sufficiently objectionable in my opinion to lower the rating of this excellent book.—Mrs. Harold L. Shank.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

It is well that we keep the Units of topics in mind as we deal with the varied topics. Two of the March topics are a part of Unit II which is MAINTAINING THE ASSURANCE OF SALVATION. By referring to this general theme we can fit the topics under it into a connected line of thought. Last month we had in the CHRISTIAN MONITOR the first topic for March, setting forth how the Spirit gives us assurance. The concluding topic on assurance comes—

On **March 8** in the subject: **We Can Be Sure of Heaven.** We should not be living in uncertainty when there is a plan to make sure that we have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4). Christ has made the provision by preparing a place for us through His atoning sacrifice for sin. It becomes us to make our calling and election sure, so that an abundant entrance will be ministered unto us. II Pet. 1:10, 11.

The Topic for March 15 is the first one in the new **Unit III**—SHARING THE GOSPEL OF SALVATION. This first topic is **We Work Together to Win Souls.** We do not live independently of fellow believers. God has planned that the believers should be united together in spirit and in service that they might strengthen one another and unitedly labor for the winning of souls. There is a work for each of us if we yield ourselves and are willing to labor together with the gift God has given us.

The Topic for March 22 is **We Do Personal Witnessing.** Let us be sure that we are living in the fullness of the blessing of the Gospel of Christ. Then all that we say and all that we do and what we are, will speak of our Christ to the souls about us and make them conscious that there is reality in the religion we profess. Obey the voice that comes to you from the presence of the Lord, speak a word for Him, do a deed for Him, and seek souls for Him.

The Topic for March 29 is: **We Support Evangelism.** We are not satisfied to enjoy our salvation only for ourselves. We want the good tidings to be spread abroad in every way consistent with its character. Paul even rejoiced when the message was made known through the contentions that advertised it and caused others to look into it. Phil. 1:15-18. We will want to be among those who support the efforts of evangelism through good will in our love for Christ. We will help by prayer and by gifts and by personal encouragement of messengers as well as to speak words that will build up in harmony with the things of God.

The Topic for April 5 is **The Dynamic of Evangelism (Easter).** This is still under Unit III of last month: SHARING THE GOSPEL OF SALVATION. This topic will bring out the release of power that has come through the resurrection of Jesus Christ. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:19, 20). What a blessed hope! What inspiration in the midst of a world full of trouble and sorrow and disappointment! Then, what power has been imparted to the messenger of the Gospel through the grace that has come through the Redeemer who ever lives to make intercession for us!

As we enter upon the studies for this month, let us give our earnest attention to the greatest work in the world and let right thoughts prevail. Give your full devotion to the cause for which Christ came and lived and died and rose and went back to glory. "Who will go for us? . . . Here am I; send me."

WE CAN BE SURE OF HEAVEN

John 14:1-6; I Thess. 4:13-18

Topic for March 8

MOTTO

"Ever . . . with the Lord."

MEDITATIONS ON THE TOPIC

I. Sure of Heaven.—The "Father's house" is the place where the Father dwells. Though God is everywhere present in spirit, yet He speaks of **heaven** as His throne. Matt. 5:34; Isa. 66:1. It is the place where Jesus ascended as He passed up out of sight. Acts 1:9, 11. He took His seat at the right hand of God. Acts 2:33; Heb. 1:3; Ps. 110:1. He sat down in the Father's throne, where He promises that the overcomers shall sit with Him. Rev. 3:21. Jesus taught us to address the Father in our prayers as, "Our Father which art in heaven." The prophet addressed God and asked Him to "Look down from . . . the habitation of thy holiness" (Isa. 63:15). We know from the expressions of Scripture that God has a place where He dwells in glory and where He plans to have saved people dwell with Him and with all the angels of glory. Rev. 7:9-17. Jesus wanted His saints to be with Him in glory. John 17:22, 24. He made a sacrifice for sin so that those who will may receive cleansing and eternal life and be partakers of the inheritance that is reserved in heaven for them. I Pet. 1:3-5. When we are saved we have been called to His kingdom and glory. II Thess. 2:14; Col. 1:12. There is every assurance that heaven, where God is in His glory, is a very happy and satisfying place and state. Rev. 7:15-17; 21:3-5.

No one should be presumptuous about reaching heaven who is unwilling to be separated from sin. Rev. 21:27. But heaven is **sure** to all who take the way which has been provided in Jesus Christ. John 14:6; II Pet. 1:10, 11. We cannot fit ourselves for the place, but God is able to keep us from falling and to present us "faultless before the presence of his glory" (Jude 24). It is important that we keep the hope of heaven continually in view and so order our lives before God that He can do what it is His will to do for us. Matt. 6:20; Mal. 3:16, 17, 18.

What is the **surety** for us of finding a home in heaven? It is as **sure** as God is **true,** if we meet the conditions which God has made for us to meet. John 8:26. It is as sure as the resurrection and ascension of Jesus to heaven, where He has appeared in the presence of God in our behalf. Heb. 9:24; John 14:2, 3.

II. The Text.—John 14:1-6.—This passage assures us of many mansions in glory and that the work of Christ is sufficient to provide for us an entrance there so that we are assured of a place through the atonement which He has completed and by the High Priest by work which He performs in the presence of the Father.

I Thess. 4:13-18.—The coming again of Jesus to complete His work in reference to the inheritance of the saints who have died, and of those who are yet alive when He returns, is a source of great comfort for all believers. We may be assured of the blessedness awaiting those who are asleep in Jesus, as well as for our own expectation of meeting with them, if we trust in Him.

OUTLINE STUDY

I. What We Know About Heaven.

1. God's dwelling place (I Kings 8:30; Ps. 123:1).
2. The Lord's throne there (Ps. 11:4).
3. The habitation of glory (Isa. 63:15).
4. No sin or impurity there (Rev. 21:27).

II. Our Title Deeds to Heaven.

1. Our hope according to the truth of the Gospel (Col. 1:5).
2. Our Lord's promise (John 14:1-3).
3. Our names written there (Luke 10:20; Phil. 4:3; Rev. 20:12).
4. An incorruptible inheritance (I Pet. 1:4).
5. Heirs of eternal life (Tit. 3:7).
6. Joint heirs with Christ (Rom. 8:17).

III. Our Promised Joys.

1. In the presence of Christ (I Thess. 4:17).
2. Like Christ (I John 3:2).
3. No more curse (Rev. 22:3).
4. Freed from the presence of sin (Rev. 21:27).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Heaven.**
2. What We Know About Heaven.
   a. It is a place.
   b. It is God's home.
   c. It is a place of glory and purity.
3. We Can Be Sure of Heaven.
   a. Jesus went to prepare a place for us.
   b. We can trust the promises of the Bible.

For Seniors.

1. What We Know About Heaven.
2. Our Title Deeds to Heaven.
3. Our Promised Joys.

PERSONAL THOUGHT

Do we live in view of the unseen things of heavenly glory? Our vision is not the natural one of human eyes, but the spiritual one which we have received in the inner man, if we are walking by faith.

SEED THOUGHTS

We meet faces in life's pathway,
As we teach God's message dear,
And we love their souls with yearning,
Seek to make salvation clear.

In our dreams at night we see them
As we knew them other days,
And our hearts are kindled for them,
Hoping for God's work of grace.

Shall we meet them in that morning
When life's pathway is no more?
Will there be some faces missing
On the happy golden shore?

How our hearts will give them welcome,
When our friendship is renewed,
In a place so full of gladness
And eternal gratitude!

Friends, dear friends! Oh, will you meet us
In that heavenly home so fair?
Then receive our precious Jesus;
Cast on Him your ev'ry care.

Chorus:
Meet, oh, meet us, in the morning!
Meet us on the golden shore!
There all trials will be over!
We'll be happy evermore!

(Prepared by the Editor in reflection on a dream vision of faces to whom he had often preached.)

WE WORK TOGETHER TO WIN SOULS

Matt. 9:27-38; Acts 11:19-26

Topic for March 15

MOTTO

"Ye are witnesses."

MEDITATIONS ON THE TOPIC

I. **Soul Winning in United Work.**—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). Whatever the nature of our labors, unless they have the motive of service for Christ, they fail of the high calling of the Christian. And when the individual Christian has given himself to working heartily as unto the Lord, it matters not what the circumstances of his life may be, there will be a reward.

Some think, because they are not qualified to teach a class or to do a work in which they come into prominence, that they are of little value. But it is not true. The united labors of the family can center in the one great aim of doing all to the glory of God. This kind of home will contribute to the welfare of souls and the winning of the lost. Thus the ones who wash the dishes and sweep and scrub the floors and do the drudgery of the household are as much a part of the united effort of the home as the ones who manage the business and do the varied tasks of the home business, be it mental, physical, or spiritual.

What is spoken concerning a Christian home may be said concerning the varied activities of the church. Personal work, Sunday school service, service for the needy, Bible school service, or any other activity for the edification and upbuilding of people and to open the door of love to the hearts of others, is a service which God accepts and blesses through the power of His Spirit. Plain, everyday making of money in an honest and honorable business enterprise, if that service is done with the thought of seeking first the kingdom of God and His righteousness, is sure to have the blessing of God when the increase of that labor is spent in the things that further the cause of Christ.

There is a special blessing in united efforts. We learn to labor together in consideration of one another's part in the work. We learn to pray unitedly for the same cause. We learn to seek for souls in united compassion. The Lord has promised that when we agree on asking for a certain thing in prayer it shall be done for us of our heavenly Father. Matt. 18:19, 20.

II. **The Text.—Matt. 9:27-38.**—Jesus was doing mighty works in preaching the Gospel and healing the sick and in casting out devils and in opening the eyes of the blind. He was not satisfied with the labors that touched only His own hands. His compassions reached out to the multitudes and the souls that were abundant in number. He asked for a service of prayer to the Lord of the harvest that **more might be sent** to the work of gathering in.

Acts 11:19-26.—Personal witness by believers, in varied qualifications and occupations, was fruitful in apostolic days, in face of persecutions and circumstances that seemed adverse. Through such witness the church was enabled to establish congregations and open the way to send the message of life out to regions beyond.

OUTLINE STUDY

I. The Sunday School.
1. Teaching our children (Deut. 6:7).
2. Winning our neighbors (John 1:43-51).
3. Establishing new churches (Acts 8:14-16).

II. The Summer Bible School.
1. Concentrated Bible study (II Tim. 2:15).
2. Reaching the lost in our communities.
3. Opening new fields (Matt. 28:19, 20).

III. The Missionary Project.
1. Personal growth through fellowship (Heb. 10:23-25).
2. Helping with our hands (Eph. 4:28b).
3. Paying the bills (II Cor. 8:1-5).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Together.**
2. How we learn together.
   a. In Sunday school.
   b. In summer Bible school.
3. How we work together.
   a. For our ministers and needy neighbors.
   b. For missions.

For Seniors.
1. The Sunday School.
2. The Summer Bible School.
3. The Missionary Project.

PERSONAL THOUGHT

Are we as individuals consecrated to the Lord's service in every circumstance of life so that the Lord can use us individually and unitedly with others to the winning of souls and building them up in the faith?

SEED THOUGHTS

In the harvest field there is work to do,
For the grain is ripe, and the reapers few;
And the Master's voice bids the workers true
Heed the call that He gives today.

Crowd the garner well with the sheaves all bright,
Let the song be glad and the heart be light;
Fill the precious hours, ere the shades of night
Take the place of the golden day.

In the gleaner's path may be rich reward,
Tho' the time seems long and the labor hard;
For the Master's joy, with His chosen shared,
Drives the gloom from the darkest day.

Lo! the Harvest Home in the realms above
Shall be gained by each who has toiled and strove,
When the Master's voice, in its tones of love,
Calls away to eternal day.

Labor on! Labor on!
Keep the bright reward in view;
For the Master has said, He will strength renew;
Labor on till the close of day.—C. R. Blackall.

WE DO PERSONAL WITNESSING

Acts 8:26-40

Topic for March 22

MOTTO

"He that winneth souls is wise."

MEDITATIONS ON THE TOPIC

I. **We Do Personal Witnessing.**—There comes to the fore the slogan that every church member should be a witness. Then we start some kind of "Laymen's Movement" to get persons out to work who had hitherto been active only in secular pursuits. There ought to be an awakening in our souls **somehow** that would make us feel the responsibility toward our fellow men concerning their salvation. It seems somewhat backward to start a soul on a witnessing campaign who has no message in his own soul and who should first need to have an awakening within so that his life would shine out wherever he goes. Then it might be well to gather such awakened ones into some form of co-operative witnessing that would make their personal experiences more effective.

The facts are that **we are already witnessing.** Our life is already speaking for **something** and our words are already **telling** to people whom we are serving. "They profess that they know God; but in works they deny him" (Tit. 1:16). It becomes necessary to begin with such individuals to make them conscious that they are no true representatives of Christ until there is more than a mere outward profession of being nominally a Christian. All such witnessing reflects a reproach upon what we profess if we do not have an inner life corresponding to what is a real light and salt to the people with whom we are in touch.

But, O dear souls who are meditating—if Jesus has been truly precious in your life and you have been earnestly following Him and are longing to be a witness for Him, then, while you are earnestly seeking to fulfill your service to Him, obey the moving of His Spirit and the teaching of the Word, and heed the voice of the Spirit in your conscience in all your contacts with others by word and life. In your relationship with others let kindness and love and truthfulness and sincerity pave the way to tell what you know of your Master and to tell what He will be to them if they have the same relation to Him that you have. "So, much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:15, 16).

II. **The Text.—Acts 8:28-40.** Philip was a Spirit-led man. From the field of a great revival, he obeyed the voice that called him to go to the south. Here God brought him to a single soul who was ripe for the message of the Gospel. He was prepared to take the man up at the very passage of Scripture he was reading and reveal the Jesus that meant so much to Philip. How often in the little affairs of life would the Lord lead us to help souls if we are ready and responsive to the leading of the Spirit.

OUTLINE STUDY

I. Qualifying as Personal Witnesses.
1. A genuine rebirth (John 3:5; II Cor. 5:17).
2. Assurance of salvation (I John 5:13; Neh. 8:10b).
3. Filled with the Spirit (Eph. 5:18; Acts 1:8; Acts 4:33).
4. Personal piety (I Tim. 4:12; II Tim. 2:21).
5. Skilled in the Word (II Tim. 2:15).
6. Fervent in prayer (John 15:7, 8; Acts 4:31).

II. Advantages of Personal Work.
1. Can be done by all (Acts 8:4, 13).
2. Can be done any time (Acts 16:25-34; 5:42).
3. Can be done anywhere (Acts 16:25-34; Acts 8:28, 29).
4. Reaches all classes (John 4:9; Acts 3:2-9).
5. Meets specific need (John 8:10, 11).

III. Personal Work Pays.
1. Men respond (Acts 8:36).
2. It strengthens the worker (Acts 13:52).
3. It registers in heaven (Matt. 10:32; Daniel 12:3).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Witness.**

2. Letting Our Light Shine.
   a. In word.
   b. In action.
   c. In character.
3. Why Witness?
   a. To obey God.
   b. To save souls.
   c. To receive blessings.

For Seniors.

1. Qualifying as Personal Witnesses.
2. Advantages of Personal Work.
3. Personal Work Pays.

PERSONAL THOUGHT

Are we as ready to respond to the individual need of those with whom we come in contact as we are to the occasions when we are in the large crowds?

SEED THOUGHTS

If you cannot speak like angels,
  If you cannot preach like Paul,
You can tell the love of Jesus,
  You can say He died for all.
If you cannot rouse the wicked
  With the judgment's dread alarms,
You can lead the little children
  To the Saviour's waiting arms.

If you cannot be a watchman,
  Standing high on Zion's wall,
Pointing out the path to heaven,
  Offering life and peace to all—
With your prayers and with your bounties
  You can do what heaven demands;
You can be like faithful Aaron,
  Holding up the prophet's hands.—D. March.

Meditation leads to conversation. It would be easier for us to "talk of His doings" if we thought more about them.—G. B. Hallock.

The man ashamed of his religion always has a poor brand and knows it.—Sel.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16). Are we able to do it? Not ostentatiously, or self-assertively, but with gladness and reverence?—Russell Elliott.

I'm not ashamed to own my Lord,
  Nor to defend His cause;
Maintain the honor of His Word,
  The glory of His cross.—Isaac Watts.

We are Christ's witnesses, His advertisers as well as His advertisements.—Sel.

WE SUPPORT EVANGELISM

Matt. 28:18-20

Topic for March 29

MOTTO

"Go ye into all the world and preach . . ."

MEDITATIONS ON THE TOPIC

I. We Support Evangelism.—When good tidings of salvation are known in our own experience and understanding, there is a special obligation to give the news to others. The four lepers who found the Syrians had fled through fright, could have continued to fill themselves and not let any one know in the city that deliverance had come. But better counsel prevailed when they said, "We do not well: this is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household" (II Kings 7:9). It is impossible for us to escape from some evil to our souls if we selfishly seek to enjoy the blessings of the Gospel without an effort to break the news so that others may have the blessing also.

"Go ye into all the world, and preach the gospel to every creature." This is the great commission to the disciples. It has been shown that the believers who have received the message have the same commission. We cannot all go to every person. But we can forward the message in accord with our ability so that **those who speak** and **those who minister** in the name of Christ, by the written message, or by relieving the needy with even a cup of cold water in Christ's name, or any other means that enables the souls of men to receive the light of the Gospel, may be enabled by what we have done to forward it more effectively. And when we pray for more laborers to be sent; when we give of our means to set them forward on their journey (III John 5-7); and in whatever way we may share in forwarding the good tidings, we are supporting evangelism.

There is no limit as to **who** should have it. "Every creature" is a subject for salvation. However, the messengers and the supporters of the messengers and of the forwarding of the message, should be very responsive to the leading of the Holy Spirit. The Spirit did not allow Paul and his company to go into Asia or Bithynia at a certain time in their ministry. They obeyed the voice and were ready to hear the call into Macedonia instead. Acts 16:9. There is little doubt, but that, in God's time, these places which were temporarily delayed, were also privileged to have the message when the message would be most effectual to their stage of life and experience. God may have another instrument for certain people and other service for us. Our business is to work in harmony with His Word and in the field of service which His Spirit and providence opens.

II. The Text.—Matt. 28:18-20.—Christ is the authorized leader of the work of salvation. He sends out the messengers to "all nations." They are to be received into fellowship according to the terms of the Gospel and taught the observance of "all things" which were commanded to the apostles. He will be with them always unto the end of the world if they fulfill the service of the Great Commission.

OUTLINE STUDY

I. **We Use Literature in Evangelism** (John 17:17).
   1. Tract distribution.
   2. Colportage work.

II. **We Support Evangelism in Institutional Work** (Matt. 25:31-40).
   1. Jail.
   2. County homes.
   3. Relief.
   4. Hospitals.

III. **We Support Radio Evangelism** (Mark 5:19, 20).
   1. Listening.
   2. Telling.
   3. Praying.

IV. **We Support Evangelistic Campaigns** (Acts 1:8).
   1. Prayer.
   2. Visitation.
   3. Attendance.
   4. Personal Work.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Salvation.**
2. What God Did to Give Salvation (John 3:16).
   a. Sent Christ.
   b. Allowed Him to die.
   c. Raised Him from the dead.
3. How Do I Receive Salvation (Rom. 10:9).
   a. Confess Jesus.
   b. Believe in my heart.

For Seniors.

1. We Support Evangelism with the Printed Word.
2. We Support Evangelism in Institutional Work.
3. We Support Evangelism with the Radio.
4. We Support Evangelistic Campaigns.

PERSONAL THOUGHT

Do I recognize all that evangelism includes? Am I supporting the program of a "whole Gospel" or am I following the forwarding of a "partial Gospel" program? May I claim the promise of His presence to the end? Upon what terms?

SEED THOUGHTS

Ye are the light of the world,
  Driving the darkness away,
Shedding your beams on the lost,
  Changing their night into day.
Then let your light ever shine,
  Showing the right way to go;
Gladly the lost ones will see—
  God's boundless love they will know.

Ye are the light of the world,
  Causing the clouds to depart,
Throwing the sunshine of peace
  Down on the poor burdened heart.
Then let your light ever shine,

Loved ones are panting for rest;
Sunshine their souls will revive,
  Lifting them up to the blest.

Ye are the light of the world;
  Through you the true light must shine,
Calling the lost sons of men
  Home to the Father divine.
Then let your light ever shine,
  Hallow the name that is love;
You will each shine as a star,
  Fixed in the orbit above.

R. J. Craig.

THE DYNAMIC OF EVANGELISM (Easter)

I Corinthians 15

Topic for April 5

MOTTO

"Now is Christ risen."

MEDITATIONS ON THE TOPIC

I. The Power of Evangelism is not in a large amount of money at the command of a choice personnel, but in the spiritual force turned loose upon all the instruments in God's hands because of a Christ who has died for the sin of the world, has risen, and has taken His seat at the right hand of the Majesty on high.

The risen Christ was talking with the disciples shortly before His ascension to glory. They were in expectation of Jesus undertaking a political enterprise by the restoring of the kingdom to Israel. But Jesus was primarily concerned in the salvation of the whole world and answered them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8). And when this Spirit had come upon these same disciples, they were fully illuminated to see how it came about. They answered the inquiring multitude at Jerusalem in the words which Peter spoke when he said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32, 33). He further said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

In Jesus, at the right hand of God, is **authority** and **power.** It was from Him that the **disciples were anointed with power.** It was from His power by the work of the Holy Spirit in the believers that the work of grace began on the day of Pentecost, and the message of good tidings went forth in the very manner which Jesus had foretold in Acts 1:8. We may trace the stream of salvation to Jews, then Samari-

(Continued on page 96)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

JESUS URGES ALERTNESS

Matthew 25:1-13

Lesson for March 8, 1953

Verses 1-5. This parable is a part of the teaching of the return of our Lord, known as Christ's second coming. The last word concerning this as He ascended from earth to heaven was that He should come as He was seen to be received by a cloud out of human sight. From the history of the church on earth we learn that holy living and the expectant return of our Lord have been companions through the centuries. In this lesson the need for watchfulness is emphasized. All were virgins, included we would understand, in the fellowship of believers; teaching us that there can be under the cloak of church membership those who are foolish and unsuccessful in attaining to eternal bliss. The possession of oil made the difference. We believe that the interval from acceptance and commitment to Christ until the end of life shall be purposefully occupied. Living the Christian life becomes intensive. Each must be diligent in the use of the Word, in fellowship and prayer, and in Christian service. The Christian graces subsist by exercise. The fruit of the Spirit (Gal. 5:22, 23) reveals the fact that the new man has been put on. Rejoicing only in the initial experience of conversion and neglecting the outworking of our salvation, fails to bring divine approval. Every day with Jesus calls for new gains, new joys, and new heights in Him.

Verses 6-10. The midnight cry from heaven is stated as a fact which all must meet. There will be an end to time when the Bridegroom comes. There will be a reckoning for which we are to prepare now. It will be impossible to amend then or thereafter. All will hear that cry and will give attention. No one shall know, yet signs will show and point to the event of His return. To be watchful always has a bearing upon the daily life of the individual. After the cry the foolishness of neglect is revealed. The direst moment for every soul is when eternity is next. The inmost search at that moment is honest and deals only in the essential. How needful that everyone should live in the light of eternity in this present time! Such are wise virgins, true servants of the living God. The closed door is for the inclusion of those within as well as for the exclusion of those without. Rev. 3:12.

Verses 11-13. The warnings here are evident. Time is for preparation. True servants of Jehovah will have everything in as fine a condition as if notified of His coming. This is watchfulness. It is imperative because of the possibility of losing out. Backsliders continuing in coldness can become estranged from God and eternal rewards. The maintenance of Christian life is a daily vigil within the circle of the kingdom, not only of self. The goal of the quest, as the song writer has put it, shall be, "None of self and all of Thee." We shall act on the occasion of the great cry as we have made preparation meanwhile.

ACCOUNTABLE TO GOD

(Missionary Day)

Matthew 25:31-46

Lesson for March 15, 1953

In the preceding teachings concerning man's faithfulness and relations to the future it is shown that all have abilities by which to glorify God. The loan from our Creator may be of advantages, affections, gifts, health, influence, intellect, means, time, or whatever He bestows. All are to be used by good stewards to magnify His name.

Jesus had spoken of the fact of the judgment before, in chapter 24. In this lesson we have the fact of the separation. The love of God calls for justice in His time. The mercy of God is not so inclusive that the whole creation will eventually be saved. God has provided for it, but man must avail himself of it or be lost. The mercy of God is reaching now as far as it possibly can according to the faithfulness of His called ones. The Word is being preached; the witness and warning of the saints are going out. The convicting faithfulness of the Holy Spirit is perfect. The Son of man shall come in His glory with all the holy angels. Before Him shall be gathered all nations. He shall take His place as King, and He also shall be the supreme Judge. There shall be a great separation of just from the unjust. Since the nations are comprised of peoples, the separation shall affect people. Much controversy concerning detail may rob the saints of our day of observing the great facts concerning the return of the Lord, and the impending and ultimate judgment.

Verses 34-40. The basis for determining the destiny of the righteous will be their diligence and deeds in the service of the King. Not that their deeds have merited their inheritance, rather have been the fulfilment of responsibility among the Lord's brethren when numbered with them. In salvation all Christians are the children of God and as such are Christ's brethren. Rom. 8:29.

Verses 41-46. Of "them on the left hand" Menno Simons asks, "Is it not an annoying, unbearable hypocrisy that they boast of following the Word of God, and of being the true Christian Church and never realize that they have entirely lost the evidence of true Christianity? . . . They suffer many of their poor afflicted members—their fellow believers—to go begging." The Day of Judgment will be a surprise to those unprepared. The curse upon them is on the basis of what they have done toward God and His children. Reasoning it out with the Judge will be futile then. This passage teaches that the wicked are not annihilated but "shall go away into everlasting punishment."

In the memory selection we are shown the concern and jealous guardianship of our Saviour for all believers, His brethren in the faith. This Scripture passage is support for missions, relief, voluntary service, and whatever of benevolent and charitable work that comes as the responsibility of the church. Underlying is the dwelling of the love of God in the heart.

IN THE SHADOW OF THE CROSS

Matthew 26:6-13, 26-30

Lesson for March 22, 1953

In the teachings and works of Christ while upon earth we find at times that He advised His disciples not to publish openly that He was the Christ who should suffer and give His life in God's plan. This may have been partly because the disciples did not understand well what should be told about Him. We are now approaching the end of His earthly life, and the fulfillment of His great mission was about to take place.

Verses 6-13. The Pharisees have now given the command to take Him, and during this incident at Bethany the hostile Jews are seeking for Him at Jerusalem. Mary enters the scene once more. We recall with what devotion she sat at Jesus' feet in her own home where she must have grasped with understanding His account of the meaning of His decease. The reality of a literal resurrection was particularly impressive to her since the raising to life of her brother Lazarus. She had many things in her meditations which, like Jesus' mother, she pondered in her heart. She had desired and gained the one thing needful. Its meaning grew on her until she went out and dealt her whole treasure for a box of very precious ointment with the intention of anointing her Saviour preceding His death and burial. Such faith she had that it surpassed that of the disciples who at so late an hour in their Master's life were concerned chiefly with the external, the waste of ointment with a large cash value. Christ's, "Let her alone; why trouble ye her?" was sufficient reprimand for

the disciples who had forgotten that they would not have Him always. See Mark 14:6. They failed to understand the manner of outpouring symbolized by her act. Accumulated in her heart was her whole treasure of love for Jesus. This was poured out for Him while He was in their midst.

In this last day of Christ's freedom upon earth He fulfilled what was His great desire to eat the Passover with His disciples. Early in the day two disciples had made preparation for the event as He had directed and then joined the company at Bethany. Toward evening all went to Jerusalem to the upper room and sat down to the meal. The contention among the disciples for chief place was not absent. By observing with them the washing of the disciples' feet He taught them service and equality. During the meal the betrayer was pointed out. In the full meal of lamb, the fruit of the vine, unleavened bread, and bitter herbs, in remembrance of the bitterness of suffering in Egypt, a strict order of prayer, psalms, discussion as to origin, and supping with thanksgiving, was concluded. Then as Judas went out the Lord's Supper was instituted. Jesus took bread and upon giving of thanks broke and gave it to the disciples. And in like manner He gave to them the cup. The outpouring of love shown in Mary at Bethany was now taking on greater meaning and significance. The wheat bruised and the grape crushed is what made eating possible. It is by the death of Christ that believers have life.

JESUS IS CRUCIFIED (Beginning Passion Week)

Matthew 27:32-44, 54

Lesson for March 29, 1953

Jesus and His disciples, crossing the valley and the Brook Kidron, came to the Garden of Gethsemane near the Mount of Olives. Here took place the agony, the betrayal by Judas, and the arrest. Can the imagination recreate the scene of a sinless One subjected to false accusation, mockery, insult, trial, sentence and death? Judas, who so readily bargained to betray Him for money, quickly found retribution in his wake, and hastened to throw down before the officials thirty pieces of silver. But this could not quell the remorse, and he, overcome by the devil, committed suicide.

Pilate, to whom Jesus was delivered, hoped to carry out the warning by his wife, liberate Jesus, and still appease the wrath of the Jews. But it proved futile, and he, weakening, consented to His death. Jesus passed through the night of judgment unperturbed. Not a word of complaint did He utter. His fortitude was retained, and a mild and loving spirit was shown. Submissively He took the cup that the Father had given Him to drink.

Verses 31-38. Here is seen the setting for the crucifixion. Though exhausted from impositions cruelly inflicted at the trial, the condemned was to carry His cross to the place of death. When the limit of strength was evident, a man Simon was compelled to bear it for Him. To augment the hideous scene two thieves were crucified with Him, with Christ in the midst. The taunting inscription, raised overhead, called for the cynical gaze and words of the passers-by.

Verses 39-44. From those who beheld, expressions of mockery and reviling were caused by the attitudes of the religionists present. The soldiers, taking the horrible task as a matter of duty, were found casting lots for the garment of our Lord. The impenitent thief died in a reviling spirit, while the other came out of the experience of the crucifixion a forgiven man. The shame of the cross did not fix itself on Jesus, but on the persons responsible for His crucifixion. Did the crucifixion of Christ end at the cross? No, men of inferior motives are continuing to crucify our Lord. True followers of the Saviour will seek daily never to betray nor to deny their Lord, nor to cause Him further suffering.

The cross revealed the purpose of God's love extended to those who put Him to death, and comprehensive to all persons, to all lands, to all ages, with the capacity and desire to forgive every penitent sinner.

Verse 54. The soldiers, beholding the miraculous related to the occasion, were the first to testify to Christ's victorious death. This witness, coming from materialistic men moved with fear, is great evidence that Jesus was not utterly forsaken by the Father, but that the presence of the Eternal was operating withal.

THE LIVING GOD (Easter Sunday)

Matthew 28:1-10, 16-20

Lesson for April 5, 1953

During His last discourses Jesus had told His disciples that after His resurrection from the dead He would go before them into Galilee. Among the holy women there was more evidence of understanding of these matters, for Mary of Bethany had anointed Jesus beforetime for His burial, and Mary Magdalene had come on the resurrection morning before day to the tomb and she with another Mary at sunrise.

Before any human being had become aware of His rising the event had transpired. No one could give evidence of how or when it took place. To the guards who were present before the sealed sepulcher it was a blank, for they had become as dead men. That it was miraculous is without dispute. The shell of grave clothes showed the work of those whose last touches had laid Him away. At the time of the early morning visits the angel of the Lord was present at the place and cared for the first intimations with accuracy regarding the reports concerning His resurrection. The women entertained what they saw with wonder, amazement, fear, and silence at first. The annunciation, "He is risen," was divinely delivered by the angel. All evidences pointed to the fact. The earthquake, the miraculous rolling of the stone from the entrance, the watchers smitten as dead, the clothes neatly wrapped and laid aside, with angels in charge, showed that God intended the event to be rightly understood. The Marys were given the commission to go and tell the disciples that He is risen. Though doubtful, two disciples came to see, and their seeing impressed them with the duty to proclaim the fact and to accept His words that He would be seeing them in Galilee. The proclamation has continued through the centuries. Messengers of the cross find this pivotal truth essential to the life of the church. New books on the resurrection of Christ continue to flow from the religious press. Christianity is the only religion in the world that can claim resurrection for its founder.

Verses 16-20. With such events of magnitude as the crucifixion and the resurrection moving before their eyes, the disciples were scarcely able to follow Him wheresoever He went. The appearances after the resurrection followed in quick succession. Christ's days on earth were limited. Commissioning them was of prime importance. Their question at the last meeting with Him was concerning restoring the kingdom again to Israel. His reply was concerned with instituting and extending, in the power of the Holy Spirit, the program of the Gospel during His absence from the earth. As one commentator has stated, the disciples received the Commission, obeyed the call, started a movement, met the challenge, rose above questioning, faced bitter persecution, and won a world. The authority to advance has been given to the church, and no task should be so great as to cause her to quail.

TRY AGAIN

If at first you DO succeed,
Try again!
Life is more than just one deed;
Try again!
Never stop with what you've done,
More remains than you have won,
Full content's vouchsafed to none;
Try again!

If you've won on lower plain,
Try again!
Life is more than one campaign;
Try again!
Send your gudgeons to the fore,
Strive to seize one standard more,
Still ungained are palms galore;
Try again!

If at first you DO succeed,
Try again!
For future harvest sow the seed,
Try again!
Rise with sacred discontent,
Realize that life is lent
On highest searches to be spent;
Try again!

—Selected.

David Livingstone tells of being present at the deathbed of an African chief to whom he had previously preached the Gospel. Leaning down to catch the last word of the dying chieftain he heard the warrior pronounce with his expiring breath the blessed name of "Jesus," and he rose gladly with the assurance that "the Judge of all the earth" would "do right." For the white man as for the black man, "There is none other name under heaven given among men, whereby we must be saved."—H. A. C.

Something to Be Excited About

A Message About the Sunday School

By Karl W. Bunkley

An interesting array of facts and figures concerning the efficacy of the Sunday school in dealing with and helping to meet the spiritual needs of people today.

Someone said, "Pastor, you're quite excited about your subject, aren't you?" Yes, and it is something to be excited about!

Hard, cold facts and figures, and the ever-increasing results of sin, tell us of the need of bigger and better Sunday schools. If there is a church tomorrow, there must be a Sunday school today. Unless we put more emphasis—prayer, time, money, and effort—on the 9:30 a.m. teaching service in our churches, there won't be an 11:00 a.m. worship service to announce.

"Do away with the Sunday school for fifteen years and the church will be cut half in its membership," said a leading churchman.

A major crime is committed in the U.S. every 22 seconds; 56 per cent of all U.S. crimes are committed by our youth. The average age of arrest in 1927 was of adults 45 years old; in 1947, the average age of arrest had decreased to youths 17 years old.

One out of every 65 teen-agers in New York City is affected by narcotics. In the government rehabilitation hospital in Louisville, Kentucky, four years ago there were 65 addicts. Now the hospital is overrun with its capacity of 250.

In 1951 fifteen million youths consumed 1,354,000,000 packets of tobacco and one billion glasses of beer.

Children spend only one-eighth as much time in Sunday school as is spent by children in the movies.

There are printed in America 15,000,000 sex magazines, which are read by one third of our youth.

There are 245,000 church buildings in America—437,000 liquor "joints" employing 1,335,000 women.

Thirty-seven thousand boys and girls and adolescents up to the age of 24 are not receiving any religious instruction.

Sixty per cent of high-school-age students do not attend church or Sunday school.

Eighty per cent of college-age students do not attend church or Sunday school.

With the ever-increasing threat of sin, war, and Communism, it becomes the responsibility and glorious privilege of the church to reach these children with the Gospel before they face the battlefield. In our little over 300 years of national history we have seen eight major wars, including the French and Indian War. Each one of these wars has increased in size, in deaths and casualties, from our Revolutionary War with 23,000 men to our Second World War with 13½ million —and there are now in Korea (where we do not even call it a war, but a "police force") 100,000 where one in every ten becomes a casualty. A chaplain estimated that 80 per cent of all soldiers know nothing of God and religion.

What Has the Sunday School to Do with These Depressing Figures?

Eighty per cent of church membership comes through the Sunday school.

Eighty-five per cent of church workers come through the Sunday school.

Ninety per cent of ministers and missionaries come through the Sunday school.

Ninety-eight per cent of all Sunday-school-trained boys and girls never get into serious trouble or crime.

Less than one per cent of arrests made are against youths who regularly attend Sunday school.

Hundreds of thousands of dollars are spent annually in revivals. Of the people who are reached by these revivals, it is said after five years only 13 per cent remain true to God. Of those reached through the teaching and nurturing ministry of the church after five years, it is found that 65 per cent remain true to God.

It may be that we put the cart before the horse when we put greater emphasis on adult evangelism than is put on child evangelism, although it should be borne in mind that the Sunday school is **not** just for children, but is a department of the church designed to meet the needs of the entire family, for all age levels of the family.

The following story is a matter of history: "Max Jukes lived in the state of New York. He did not believe in Christian training. He married a girl of like character. From this union they have studied 1,026 descendants. Three hundred of them died prematurely, 100 were sent to the penitentiary for an average of 13 years each, 190 were public prostitutes. There were 100 drunkards, and the family cost the state $1,200,000. They made no contribution to society. Jonathan Edwards lived in the same state. He believed in Christian training. He married a girl of like character. From this union they have studied 729 descendants. Out of this family have come 300 preachers, 65 college professors, 13 university presidents, 60 authors of good books, three U.S. Congressmen, and one vice-president of the United States; and outside of Aaron Burr, a grandson of Edwards, who married a questionable character, the family has not cost the state a single dollar. The difference in the two families: Christian training in youth and heart conversions. The Sunday school offers this to the youth of our nation."

The figures given above did not come out of the air, but from the Sunday School Clinic.

With these facts and figures staring us in the face, can we say:

"Four months and then cometh harvest"?

Of course not. It is harvesttime already.

"The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

For too long, church workers, we have said, "Come on in, folks—Welcome, welcome!" when the Lord Jesus said for **us** to GO. The word "Gospel" begins with "Go," but we have advanced so in this modern day until we spell the word "Go" as "w-r-i-t-e," "p-r-a-y," "p-h-o-n-e," or even "w-e-e-p." Certainly we should weep—yes, we must pray—it is good to write and 'phone—but Jesus said, GO. Ninety per cent of the success of the Sunday school depends upon GOING Sunday-school workers. And, going is so rewarding. Marion Lawrence said, "Think yourself empty, read yourself full, write yourself clear, pray yourself hot," and we have added, "walk yourself tired," and surely you will win souls to Christ and have a bigger and better Sunday school. It can be done. Of the many leaks in the Sunday school, absenteeism is one that is going badly unstopped. They file in the front door, and pour out the back, and we do nothing about it! Dr. C. H. Benson tells the story of a boy who was very regular in Sunday school, but suddenly dropped out. After his name in the classbook his teacher wrote, "Left." The Sunday-school superintendent was not satisfied; so he called at the home of the boy and found him delirious of a hot fever calling the name of his Sunday-school teacher. The superintendent went back to the classbook and wrote after the word "left" the following: "by an indifferent teacher to die by an accident at 1317 Elm Street."

Today there are 6,600,000 boys and girls in the Sunday school. We lose 65 per cent of all intermediate-age girls, 75 per cent of intermediate-age boys. Seven out of eight children quit Sunday school before they are fifteen years old. By the time these 6,600,000 boys and girls at present in Sunday school will have reached maturity, 6,200,000 of them will have left the Sunday school and church, thus leaving only 400,000 of the original 6,600,000 in the possible communion and service of Christ. Yes, they will have left Sunday school—and many of them are **left** by indifferent Sunday-school workers to perish. Cards mailed to absentees are 10 per cent effective; letters, 25 per cent effective; 'phone calls, 40 per cent effective;—but personal calls are 80 per cent effective in the return of the pupils to the Sunday school.

Jewish children get 325 hours of religious teaching; Roman Catholics, 200 hours—Protestant children average 17 hours a year. Sixteen out of every 17 educators have ruled religious teaching out of their curriculum. Of the first 106 schools of higher learning founded in our nation, 100 of them were church schools. Now, in the most of our schools there are no Bible reading, no prayers, no hymn-singing—consequently, no God. Paul Harvey, noted news analyst, says that there are over 100 card-carrying Communists writing textbooks from which our children study daily. Unless we get the children into our Sunday schools and teach them the Bible they are going to grow up and become—well, almost anything—many possibly Communists. If bad qualities are communicated to children, then good qualities are also com-

municable, else truth would be weaker than error. Let's give them the Bible. Teaching the young is God's way of perpetuating His Word.

There are more Sunday schools than public schools—more Sunday-school teachers than public school teachers—yet had the public schools done no better job in accomplishing their task than the Sunday school in accomplishing its, then only one third of the people of our country would be able to read and write. Again we quote C. H. Benson: "We invest less than 10 per cent of our effort and secure 90 per cent dividends; but only 20 per cent of our pupils are converted in Sunday school. Considering that at least 80 per cent of our church members come from the Sunday school, our gold mine, fully worked, would be capable of yielding an increase of 467 per cent to our church membership."

Lovers of Christ, remember—back of the Sunday school is not just a method, or system for doing things—back of the Sunday school is a Man, the Man, Christ Jesus, who gave the teaching method as His method for spreading His Gospel—"Go ye therefore, and teach . . ."—We are His agents, His instruments, the channel through which God works. To execute the methods of the Sunday school are men—are women—loyal to the Man. God give us Sunday-school workers with a vision, with a burden—because God only builds on a vision—on a burden. Building for God is a long-range program. It is hard work, day after day—not a spurt of interest today and letting it drop tomorrow. Saving, training, building the youth of our Sunday schools and churches is not an overnight job.

The Sunday school has proved to be the greatest medium of church growth and expansion. For instance, the First Baptist Church of Abilene, Texas, in 15 years grew from a one-room church to a Sunday-school institution of Christ of 172 classrooms with over 75 per cent of the church budget coming through the Sunday school. The Gilead Baptist Church of Detroit, Michigan, started less than 10 years ago with 12 members headed by a former Sunday-school superintendent. Today they have a thriving church with over 2,000 average attendance in Sunday school. We saw our own Toledo Sunday school grow from a low of 17 to a high of 225 in 2½ years in a small, frame church with only two classrooms. The auditorium is curtained.

Sunday school has proved to be the best medium of reaching, teaching, winning, and training souls for love and service to Christ. Reach them, win them, save them, train them, use them, through the Sunday school.

"They will not seek,
they must be sought.

"They will not come,
they must be brought.

"They will not learn,
they must be taught."

In 1953 let's have bigger and better Sunday schools. It can be done!—"It is harvesttime already."—Won't YOU pray, "Lord, what wilt thou have me to do?"—Pentecostal Holiness Advocate.

SERE LEAVES

(Continued from page 66)

It was time for the singing. The old people enjoyed this most. One of the inmates, who had not previously distinguished himself in any way, joined his voice to the harmony of the quartet. He had been a choir singer, he later informed the bass. One old lady requested "Rock of Ages." They all knew the words to that one. From the room of the paralytic came noises of appreciation. Another request, and another; finally, "God Be with You Till We Meet Again." It was the signal for departure. The bass and the soprano went into the adjoining room to bid the paralytic good-by. Her condition reminded him of pictures of victims of starvation—child's body, adult head. It hurt him that this must be. He hoped that the revulsion in his heart would not be misinterpreted if it showed in his face. They had not been able to do much for these dried leaves hanging to the tree of life past their season. He was persuaded that a Christian society should find a better solution to the problem of old age than was here represented. In the bosom of the family, surrounded by love, there was the place to lay down the burden of life gently, "Yes, gently, Lord."

The old lady with the doll had disappeared again. The one with the empty chocolate box was still opening and closing it when the door closed behind the visitors. The expression on her face said, "See, they remembered me."

Goshen, Ind.

GRACE AND DISGRACE

(Continued from page 75)

enough to eat. Why not try? After all, they cannot be worse off."

"One cannot stop one's car in any Persian town or village without seeing ten children's faces press against the window, tirelessly begging for alms; they are ill, rickety, half-naked in winter. Amid this poverty the shining luxury and chromium plate of American cars soon becomes unbearable . . . . These people in rags, these festering sores . . . these eyes drowned in trachoma . . . these half-mad beggars who pester one in the street all day long—all this implacable human decay gives one in the end a feeling of stifling and hallucination and a desire to flee."

Friend, in our GIVING and our LIVING we stand at the place of choice. One day we will stand in the presence of our Lord and He will have to say either, "Inasmuch as ye DID IT," or "DID IT NOT, unto one of the least of these, ye did it (did it not) unto me." The verdict will be either "enter" or "depart." Today we may choose. Then it will be too late to change anything that has or hasn't been done.

And here we've preached a whole sermon without a text. But we've got one. It's Romans 12:1, 2, as Phillips translates it:

"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to GIVE Him your bodies as a LIVING sacrifice, consecrated to Him and acceptable by Him. DON'T LET THE WORLD AROUND YOU SQUEEZE YOU INTO ITS OWN MOULD, but let God remould your minds FROM WITHIN, so that you may PROVE IN PRACTICE that the plan of God for you is good—meets all His demands—and moves toward the goal of true maturity."

Elizabethtown, Pa.

WAGES PLUS

(Continued from page 70)

many to righteousness [shall shine] as the stars for ever and ever" (Dan. 12:3), we can understand that giving up all for the sake of the kingdom, if asked to do so, is never a risk, or a bad bargain, but a grand adventure in a new enterprise which will net sufficient returns to verify the text, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Wellman, Iowa.

WHERE TO GET THE SOLUTION TO OUR PROBLEMS

S. H. Brunk

We cannot say that the unconscious person has no problems; because sometimes we walk or talk in our sleep. Yes, the most of us do at times have unpleasant dreams in our sleep. So it is only the dead person who has no problems. Or should we perhaps say that the dead have their problems all solved and have handed in their paper to the teacher? At the least, any way you say it, all we who are alive and remain have our problems. And what a variety of problems! It seems the enemy of our souls would have the most of us think and believe that we have about all of them.

No, even the person living in sin does not have all of life's problems, but the true Christian has a variety of problems almost daily. When I was in school the correct answers to the problems in each page were found in the back of the book. But we were not supposed to copy them; we were to work them out. How can we work out the correct answer to our daily problems in life? BY COMING TO CHRIST. Search the three-year ministry of Christ on earth, and find where one came to Him with a problem who was denied the answer. Whether it is an individual problem which concerns myself alone, or if it is a matter between me and my neighbor, or perhaps a church problem, brethren, let us look to Christ for the answer. I felt one of the best lessons in Matt. 18:1 to be the fact that the disciples had wrestled with this problem before, with no solution. But when they came to Christ they received the correct answer.

True enough, we are taught to help one another with our problems by giving and lending and praying one for another. But can not the answer to all our daily problems be found through Christ, at the mercy seat?

Denbigh, Va.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

One Million Killed

What will ye do in the day of visitation?—Isa. 10:3.

Automobile accidents visit unbidden. If the records tell the story rightly, the first accident occurred in New York City when a man stepped from a streetcar into the path of an oncoming car and became the automobile's first victim. Since that day the United States and Canada have passed the frightful toll of more than a million persons killed.

Traffic accidents set a record for the holidays at the year's end. The fatalities of the Christmas and New Year's holidays combined topped 1,000 for the first time in history. The ratio in Canada was about the same. The over-all accidental death toll for the two holiday periods, each of four-day duration, was 1,390. It is estimated that at least a hundred more would die because of the injuries suffered.

Ned H. Dearborn, president of the U.S. National Safety Council, said: "This is as avoidable as it is tragic. Most of these lives could have been saved by a simple formula—start early, take it easy, be patient, drive a reasonable pace, and remain courteous behind the car ahead." Simple.

However, the intent of this editorial is not to discuss accidents, or the ways and means of preventing the same, but what to do when the crash happens; or, **how to live through a crash.**

During the time our readers will read the six columns of the **"World News"** section of the **Christian Monitor,** two people will have been killed in the United States and Canada.

Our aim at this time is not to tabulate statistics of mere news value, or to present gruesome accident stories to feed an abnormal sordid appetite, but to give **"bits of education"** which safety experts and others have pointed out, and which altogether too often do not reach the public eye.

The question may be raised, "Why discuss this matter to any length in a Christian magazine?" There are moral issues involved in accidents. Carelessness on our part makes us injurious to the other person, as well as being unduly harmful to ourselves. Research scientists tell us: "We have failed to put to use the plain facts about crash safety." There is a great deal of truth in this statement. The most shocking finding is that 75 to 90 per cent of auto fatalities could have been prevented by the addition of some $10 worth of equipment to every car and a bit of education on how to have an accident without killing yourself. What we mean is **accident survival,** for it seems evident that seven out of ten who die could live.

Usually drivers are told considerable about accident prevention. As long as there are cars, there will be accidents. But all of us need help in **HOW** to have an accident and live. There are men who drive slowly, and get killed. Speed demons are the greatest killers. Nevertheless, victims of an accident could survive if proper provisions were taken care of.

In the state of Michigan two cars collided going about twenty to twenty-five miles an hour. One lady died because of being thrown against the instrument panel. In the city of Toronto two cars were tangled up at a curve; they hit head on at nearly fifty miles an hour. The one car was lifted off the ground and tossed about ten feet. One driver suffered but two bruises. The reason—both drivers had **safety belts** which are also regular equipment on practically all airplanes. Recently, when the writer boarded the plane from Chicago to Omaha, one of the first bits of instruction before taking off was, "All passengers strap your belts around you. Thanks." We did. The relative danger on the ground is higher than in the air.

If the safety belt were provided as regular equipment, much of the death toll would be greatly reduced. Arthur H. Rowan, of the accident division of the Ontario Department of Highways, says: "Rarely is the passenger compartment of a car smashed so badly that people couldn't survive if they were held by safety belts." Such contraptions would permit one to wear the car as it were a suit of armor, turning the crumpled metal of the car's body into a cushion. Admittedly, rather a hard cushion, but much better than a terrific bump against the instrument panel, or landing on the cement outside the car, to be run over by oncoming cars.

Safety Experts Suggest

But, even ignoring safety belts, and other safety devices, which should be regular equipment, there are many things to learn about what to do in case of an accident. Research is being made on a large scale to find out why some people die and others live, in accidents that are similar. It is proved that it is not always the severity of the impact which causes death. Indiana State Police declare that 66 per cent of all accidents with fatalities could be classed as survivable. It is generally believed that many crash deaths are needless. Some suggest that cars be made stronger, but this would increase their deadliness. The weaker, softer bumpers, grills, chassis, and fenders cushion many head-on crashes, and save lives. The car doesn't stop abruptly. Now for some suggestions. These come from safety experts, police, doctors, truck drivers, and stunt drivers who make their living by planned crashes before crowds.

1. Don't sit in the car too loosely (like marbles in a matchbox).
2. Place the right arm against the dashboard and windshield in a head-on crash. (The seat beside the driver is called the "death seat.")
3. Cushion the head in the left-arm elbow. This applies to the driver and other front-seat riders. (Sixty per cent of the fatalities are head injuries.)
4. Rear-seat passengers should prop themselves so as not to hit the back of the front seat. If there is only one passenger in the back, he should drop to the floor with head tight against the front seat.
5. Drivers should throw their bodies to the right to avoid being injured by the steering wheel or column.
6. To keep from breaking the neck when the car stops suddenly or when a car crashes from the rear, heads should be held firmly against the back of the seat.
7. Remember that it is better to break an arm than the skull.
8. Head-on collisions when cars meet at the crest of a hill allow three seconds for action. (It takes only one second to cushion the head.)
9. To avoid hip dislocations and pelvis fractures keep from crossing one knee over the other.
10. When confronted with a head-on usually the best course is to "take to the dirt." But dodge large trees and deep ditches. Usually there are three seconds to turn to the right. Head-ons are the deadliest accidents.
11. Practice leaving the road before you must to overcome the natural fear of leaving the pavement.
12. Mentally make your decision to leave the road in case of a head-on. (Some drivers just push the brake and make no effort to avert the collision.)

A Canadian Provincial constable says: "Every time I see the havoc and injuries of a bad head-on smash I vow that if I ever have to make the choice, I'll take to the woods, a plowed field, practically anything to avoid a head-on-er."

The United States and Canada Look at Their Newstands

Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.—The Lord Jesus Christ.

The purveyors of filth, under the guise of producing "comics" for the rising generation, are at long last running up against "the powers that be," both in the United States and Canada. The Canadian Parliament is busily engaged in examining what they term "Obscene Literature," and what to do about it.

Our Lord's denunciation of anything which offends a little child, should make men universally sit up and take notice. It was the filth of the antediluvian world which brought the judgment of God upon that world in the Flood. It was the rot of Sodom and Gomorrah, which brought upon the cities of the plains the fire and brimstone of His wrath. God is still upon the throne. America and Canada cannot escape the judgment of Almighty God while they publish and practice that which brought upon cities and nations His divine wrath in days of greater illiteracy.

We are indebted to the pen of Glenwood Blackmore, and the National Evangelical Association's magazine, **"Action,"** for the thorough consideration of this issue:

Uncle Sam Looks at the Newsstands

Protests of thousands of Christian citizens throughout America concerning immoral and pornographic literature on newsstands have finally aroused Washington legislators to do something about it. The capital city is fairly popping with charges and countercharges. Publishers and distributors of immoral rot are, at long last, on the spot.

The Congressional investigating committee, headed by Rep. E. C. Gathings (D-Ark.), in

a report on its six-month staff investigation declared that "the most conspicuous offenses against common decency were found to be contained in the low-cost paper-bound publications known as 'pocket-size books'; in so-called 'cheesecake' magazines; and in the flagrantly misnamed 'comics.'"

"The so-called pocket-size books which started out originally as cheap paper-bound reprints of standard works," the committee said, "have to a great extent deteriorated during the past decade into media for the dissemination of artful appeals to sensuality, immorality, filth, perversion, and degeneracy."

Those "Comic" Books

Discussing comic books being sold by the millions to juveniles and young adults, the committee said:

"Only a small percentage of so-called 'comic' books deal with comedy or mirthful subjects. The vast majority are about crime, violence, horror, romance, adventure, supermen, and the wild west that does not actually exist.

"Men who ought to know, former Warden Lawes of Sing Sing prison and Director Hoover of the FBI, agree that modern 'comics' have a definite influence upon the motivations of youthful offenders. They do not teach children to think straight. They glorify crime, make a mockery of democratic living, and respect for law and order.

"They make lawlessness attractive and ridicule decency and honesty. They show children how to make weapons and how to inflict injuries with those weapons. One 'comic' actually printed charts of the human body indicating the exact positions of the points and areas most vulnerable to physical assault, and told just how to attack those points and areas most effectively."

The committee said its investigation is twofold—to determine the extent of the distribution of improper literature in the United States, and to assess the adequacy of present laws designed to prevent publication of immoral and offensive printed matter.

A committee estimate put the total of pocket-sized, paper-covered books sold in this country in the last two years at nearly 500,000,000 copies.

As its first witnesses, the committee summoned several publishers and distributors to describe the mechanics of production and sale of the type of literature being probed.

The Unmoral Mr. Daigh

Ralph Daigh, editorial director of Fawcett Publications of New York, told the committee that some of the more lurid items to be found on the counters of the corner drugstore were "not so bad."

Mr. Daigh, whose company publishes the paper-bound Gold Medal and Red Seal Books, said he sought to bring out, not obscene literature, but books reflecting the life and times of this generation. Such books should be published and made freely available, with the readers acting as their own censors, he contended.

He conceded that books dealing with the relationships of men and women were among the best sellers "because sex is a subject that interests many people."

"We are satisfying a great hunger for reading, and in so doing are adding materially to the education, literacy, and literary appreciation of all walks of life in this country," Mr. Daigh asserted.

H. Ralph Burton, the committee counsel, placed before Mr. Daigh a number of pocket-sized books that the publisher identified as Fawcett products, but not all of which he had read. One of the books, "Women's Barracks," described as an adaptation of a diary by a woman member of the French Army, was said by Mr. Burton to contain passages he could not quote in a public hearing.

The committee, however, had compiled a number of passages for inspection by the press and labeled the book as one dealing with lesbianism. It has sold more than 1,500,000 copies according to Mr. Daigh, who expressed the opinion that it had contributed to the literature of human experience.

Mr. Daigh also contended that the treatment of sexual relations in the book was "no franker than that in the Iliad." He asserted that there was murder in "Macbeth," and that "Hamlet" was "based on murder, adultery, and incest."

Mr. Daigh reported that in the last two years his company had brought out 220 titles of pocket-sized volumes selling at 25 cents and 35 cents a copy. There was a total of 43,149,063 copies of the 25-cent Gold Medal editions, and 3,739,801 copies of Red Seal Books at the higher price.

Speaking of "Eugenics"

The committee also heard two publishers of "sex facts" and bore down on them with questions about "come-on" promotion circulars and "sucker" mailing lists.

They took to task Martin Scheer, president of Eugenics Publishing Company of New York, who testified that his books on "the maladjustment in marriage and proper conduct in marriage" were "educational."

The witness spread across the committee table a dozen books published by his company. Among the titles were, "Love, the Science of Sex Attraction," "The Art of Love," and "Torch of Life."

H. Ralph Burton, the committee counsel, also called for samples of circulars used by Eugenics in promoting direct mail-order sales of its books. Chairman Gathings pounced on a folder advertising a book called "The History of Prostitution."

"You're doing a great service to mankind by putting out this book, aren't you?" Mr. Gathings said sarcastically to Mr. Scheer. "Are you a happy man when you go to bed at night? You're not really happy, are you?"

Mr. Scheer said that the Eugenics company had grossed $205,000 in book sales in 1951, and Personal Books, Inc., which he also heads, had had a gross sale of $219,000 the same year.

Another witness, Max Shapiro, president of the Cadillac Publishing Company of New York, which also engages in the direct mail distribution of books on sex facts, was sharply criticized for advertising his publications in movie magazines.

"You know, of course, that such magazines are read chiefly by young people, don't you?" Mr. Burton asked.

John O'Connor, chairman of the board of Bantham Books, Inc., admitted to the committee that he wouldn't want his own daughter to read some of the books his company puts out. Incidentally, his company "publishes from 35,000,000 to 40,000,000 pocket-sized books a year," he declared.

Curtis in the Racket

Questioning in the Washington hearings brought out the fact that Walter Fuller as president of the Curtis Publishing Company was aiding and abetting the sex-book racket.

Robert C. Woods, of Covington, Va., a book and magazine wholesaler who has a social conscience, came to the nub of the problem when he told the committee that such small businessmen as himself are at the mercy of the large publishing houses, such as the Curtis Company, which refuse to let him distribute their "respectable magazines"—such as the **Saturday Evening Post, Holiday,** and the **Ladies Home Journal**—unless he also distributes pocket-sized books that border on the pornographic which just happen to be published by a Curtis subsidiary. Mr. Woods testified under oath that he refused to handle the pocket-books because he did not approve of their contents and that he therefore was barred from distributing the more popular magazines.

Larston D. Farrar, of the **Washington Religious Review,** said,

"The companies that print these books are in business and will print anything that is legal, whether it is moral or not. The heads of these companies may be Christians, but is there any thoughtful Christian in his right mind who would maintain that a man could be Christian and help to produce or to distribute literature that might corrupt the soul of his own child? The railroads that accept such material for distribution, in one way, are just as guilty of distributing it as the news dealers who, it was shown, frequently **must** distribute it if they are to make a livelihood distributing magazines.

"Likewise, it is well known that the Communists want to debase America," continued Mr. Farrar. "At least one of the major comic book publishers in America is a known Communist, with a prison record. In fact, he once was president of the Comic Book Publishers Association. Is it any wonder that not long ago the commander of one Naval district prohibited the distribution of certain comic books to sailors in his territory because, his studies showed, the over-all effect of the books in question was to lessen the will to protect the nation of the men who read the books?"

Romanists in the Fight

Protestant leaders are joining with Roman Catholics in this fight which they realize is the common responsibility of all who value the morality of America.

Thomas J. Fitzgerald, of Chicago, speaking on behalf of the National Organization for Decent Literature and the National Council of Catholic Men, warned the committee that "the traffic in immoral material is one of enormous proportions."

"No one can accurately estimate the incalculable harm that is being done to American society by the deliberate publication, widespread distribution, and open sale in food markets, drugstores, newsstands, and many other retail outlets of literature that appeals to the lowest instincts of man."

Father Fitzgerald has for several years been in charge of reviewing publications of the "pocket-size book" variety to determine whether they conform to the NODL code.

He gave the committee a copy of the code, which condemns publications that (1) glorify or condone reprehensible characters or reprehensible acts; (2) contain material offensively "sexy"; (3) feature illicit love; (4) carry indecent or suggestive illustrations; or (5) advertise wares for the prurient-minded.

The Roman Catholic leader made these suggestions:

(1) That the industry itself should establish a code, similar to that used by the motion picture industry and the TV and radio industries.

(2) That the Congressional committee should take steps to create an informed and alert public opinion among all civic-minded groups, enlisting support of such organizations as the National Council of Catholic Men, the Parent-Teacher Associations, Kiwanis, etc.

(3) That the Congressional committee should recommend to the new Congress enactment of a measure that failed of passage at the last session—one that would authorize the impounding of mail of distributors of literature found to be indecent, pending final judgment of their cases.

(4) An amendment to the section of the U.S. Code dealing with transportation of obscene material across state lines to include the words "transportation by any means whatsoever" because under the present statute a private carrier escapes.

(5) Addition of a new section to the U.S. Code which would make punishable by fine or imprisonment or both the transportation for sale or distribution of any of a broad range of obscene materials.

(6) That the Congressional committee itself be established as a permanent committee to serve as a "watch dog" on the problem of objectionable literature.

Protestants Protest

David C. Cook, president of a large publishing firm in the religious field, told the committee that the harm now being done to children and young people by comic books stressing sex, crime, and sadism is "incalculable."

Taking strong issue with purveyors of such comic books that the material does not influence young people to crime, Mr. Cook cited specific instances in which it has been shown that these books do influence the readers in a most pernicious manner. He said there is "widespread concern" among church people about the tremendous growth of comic book sales and that "literally millions of parents are concerned lest their children's mind be corrupted by smutty literature—comic books featuring sex and crime, nude 'art studies' and similar material all too often freely available on the newsstands . . . ."

Dr. Edward L. R. Elson, minister of the National Presbyterian Church, Washington, and president of the Washington Federation of Churches, said that preliminary findings of a commission making a study of bad literature indicate that there is a "wide circulation of publications with an adverse effect on morals." He declared that his organization is concerned about freedom of the press, but that this freedom "should not be exploited in such a way to undermine the morals of our people."

Miss Elizabeth A. Smart, Washington representative for the National Women's Christian Temperance Union, praised the committee's interest in the subject. She urged legislation to provide the Post Office Department with more inspectors to impound obscene mailings.

THE FIGHT IS ON! You can help by pouring requests into Washington. Every representative and senator should be told in no uncertain terms that the time has come to clear up the publishing business.

If evangelicals are looking for something to do in their local communities they could well start by cleaning up the newsstands. And not only those on Main Street! The magazine racks in the corner grocery, the drugstore, and everywhere else are just as bad. Organized public opinion is still a mighty force.

Laurelville Schedule 1953

American S.S. Union	June 22-26
Boys' Camp (ages 9-12)	June 27-July 3
Girls' Camp (ages 9-12)	July 4-10
Junior High Camp (Boys and Girls (ages 13*-15))	July 11-17
Junior High Camp (Boys and Girls (ages 13*-15))	July 18-24
First Family Week	July 25-31
Missionary Bible Conference	July 31-Aug. 2
Music Week	Aug. 3-7
First Young People's Institute	Aug. 8-14
Second Young People's Institute	Aug. 15-21
Second Family Week	Aug. 22-28

*Thirteen year-olds may choose either Junior High or Junior Camps.

* Register Early *

For reservation cards write

LAURELVILLE MENNONITE CAMP

(until June 1) Scottdale, Pa. (after June 1) R. 2, Mt. Pleasant, Pa.

"Come ye . . . apart . . . and rest awhile."

YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 89)

tans, then to the Gentiles and to the ends of the earth. That historic stream has gone on and on and has come down to us today in this year 1953 and will go on till the purposes of God shall be fulfilled in the gathering of a people for His name, till Jesus comes again in the power of His kingly authority to complete His glorious work. He has promised to be with us as we engage in the work of evangelism unto the end of the world.

II. **The Text.—I Cor. 15.**—This passage reviews the importance of the resurrection of Christ after His death on the cross. He shows what the future has in store as Christ exercises His kingly power up to the time when He shall deliver up His kingdom again to the Father. He leads on to the thought of victory to the saints who shall put on incorruption and be like Jesus in glorified bodies that never die any more.

OUTLINE STUDY

I. **Christ Is Risen.**
1. The empty tomb (John 20:3-10).
2. The many witnesses (I Cor. 15:5-8).
3. Many infallible proofs (Acts 1:3).

II. **The Significance of Christ's Resurrection.**
1. Proved the truth of His teaching (Matt. 12:38-40; 16:21; John 2:19, 21).
2. Proved the acceptance of His work (Acts 3:15; 4:10; Rom. 1:4).
3. Conquered sin and death (Rom. 5:21; I Cor. 15:25, 26).
4. Provides the assurance of our resurrection (I Cor. 6:14; 15:22, 23).

III. **The Gospel of the Resurrection.**
1. The preaching of Peter and Paul (Acts 2:32; 17:3).
2. The apostolic witness (Acts 4:1, 2, 33).
3. Raised for our justification (Rom. 4:25).
4. Salvation through the risen Jesus (Rom. 10:9).
5. Imminence of judgment (Acts 17:31).
6. Living for the risen Lord (II Cor. 5:15).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Resurrection.**
2. Jesus Rose Again.
   a. The empty tomb.
   b. The word of the angels.
   c. The many appearances.
3. What Christ's Resurrection Means to Us.
   a. The seal of His teaching and work.
   b. The pledge of our resurrection.
   c. A motive to witness.

For Seniors.
1. Christ Is Risen.
2. The Significance of Christ's Resurrection.
3. The Gospel of the Resurrection.

PERSONAL THOUGHT

Have we entered into the ranks of those who are the children of God through faith in Jesus' name and are serving as those who shine as lights in the world, holding forth the word of life?

SEED THOUGHTS

Culture is good, genius is brilliant, civilization is a blessing, education is a great privilege; but we may be educated villains. The thing that we want most is the precious gift of the Holy Ghost.—John Hall.

The most brilliant mind unaided by the Spirit, will stumble at the interpretation of the Word of God.—Sel.

In His discourses, His miracles, His parables, His sufferings, His resurrection, He gradually raises the pedestal of His humanity before the world, but under a cover, until the shaft reaches from the grave to the heavens, when He lifts the curtain, and displays the figure of a man on a throne, for the worship of the universe; and clothing His church with His own power, He authorizes it to baptize and preach remission of sins in His own name.—E. Thompson.

Look, ye saints, the sight is glorious,
  See the Man of Sorrows now;
From the fight returned victorious,
  Every knee to Him shall bow.
Crown Him, Crown Him, angels crown Him.
  Crown the Saviour King of kings.

T. Kelly.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont.	BIBLE STUDY
J. R. SHANK, Versailles, Mo.	Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont.	WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

April 1953

CHRISTIAN MONITOR

Gramstorff Bros., Inc.

**"It was morning in the garden, when, before the light had come,
Women came with fragrant spices, but they found an empty tomb.
Shining angels brought the message, bringing hope to sinful man,
'Jesus Christ, the great Redeemer, has arisen! He lives again.'"**

The Easter Offering

"The warm, pulsing life of the risen Christ needs to flow through our very being in order that we may enter into the spirit of a true Easter offering."

"Oh, this everlasting begging!" muttered Herbert Morris, impatiently, as he and his wife reached the street.

"Why, I thought that was such an uplifting sermon," she said in surprise.

"Oh, the sermon was all right," her husband answered grudgingly. "But I do get so tired of all this calling for money, money, money. One would think that was the main business of the church."

"Well, as far as I have been able to see, you can't get very far in any direction without money," she replied reasonably.

"Well, of course, money is necessary, but it isn't the god that we Christians worship by any means," he protested.

Mrs. Morris sighed. She wanted to say a number of things. But she had learned by experience that her husband loved to match his wits against others in argument; so she held her tongue.

Instead she put her mind on the question of what she would be able to do without, in order to suitably answer the appeals for an Easter offering.

To her the sermon of the morning had emphasized the gift of God—His Son—for a lost and ruined world. And that Son—Jesus Christ—gave His life—shed His blood—to atone for the sins of this same world. And that we—as His followers—could do no less than give of our means to send the knowledge of salvation to those who still do not know. To Mrs. Morris the obligation was inescapable. But every minister is faced with the same problem. He never knows how his message is heard. Herbert Morris chose to listen only to his appeal for money and ignore the basis of the claim.

It rankled a bit that his wife did not defend her point. At the dinner table he again broached the subject.

"I ask you, Lora," he began, "does it not seem too bad that a minister in a church the size of ours should spend so much time on the framework of the Gospel?"

"Framework?" she repeated with a puzzled frown. "I don't think I quite understand you."

"Don't be dense," he said testily. "Of course you do! The framework of a building is the solid timber or iron structure that supports it. For the most part it is hidden—out of sight. But it is nevertheless essential. Every one knows it is there. But you don't go around talking about it all the time."

"Yes?" she said interrogatingly. "I still do not see."

He sighed and explained with exaggerated patience. "Just this. Brother Collins acts as if we did not know that money is necessary in making the framework of our structure. There must be preachers, and churches, and missionaries, and chapels, and all of that. And of course it takes money. But I fail to see why it is necessary to stand up in the pulpit Sunday after Sunday and tell us all these things that we have heard from childhood. One of the first sermons that I recollect was preached by a man who was raising funds to build a new church somewhere."

"Did you give?" asked his wife quickly. A thought had come to her. If only she could make it clear.

"What? Oh, yes, I did! I put in a dime I had been saving to buy a special kind of candy. But that preacher fairly pulled that coin out of my pocket," he remembered.

"And did you regret it afterward?" she pursued.

"No, I didn't! As a matter of fact I had a very comfortable feeling over that dime," he admitted. "I felt that I had a real share—a brick, if you please—in that church," and a reminiscent smile twisted his lips.

"Don't you suppose there were some in the congregation that day that felt—well, a bit irritated at that appeal? As if it were unnecessary some ways?"

"I happen to remember that there was, now that you mention it," and his smile grew broader. "After we got out-of-doors I heard Deacon Osgood muttering something about preachers being everlasting beggars when they ought to be preaching the 'riches of the Gospel of Jesus Christ.' But no one ever paid any attention to him. They were used to his growling."

Mrs. Morris smiled to herself. He was falling into her trap. She was "used" to her husband's "growling" where collections were concerned.

THIS IS NO DAY FOR FEAR

If tiny flower can throw aside
A clod three times its size,
Cannot a prince, a son of God,
Above his burden rise?

Since April shower has not the power
To stop the robin's song,
Can we not rise above the tears
And loud His praise prolong?

Since Christ has risen above the grave,
And won for us a crown,
Can we not fix our eyes on Him,
And look no longer down?

Then spring thou up, O trembling one,
This is no day for fear;
With sin and death a conquered foe
And our Lord's coming near!

—Minnie L. Draper.

In This Issue

The Easter Offering ____ 98
The Soul of a Child, by Arline Yoder ____ 99
Let's Plant a Tree, by Ida M. Yoder ____ 101
Behold the Fowls of the Air, by Elam R. Hernley 102
Lights and Shadows of Passion Week, an Editorial ____ 103
The Greatest Demonstration of Divine Power, by Geo. R. Brunk ____ 104
Our Teen-agers, by Florida Rose Buckwalter ____ 108
Just One Morning, by Anna May Garber ____ 109
He Lives . . . We Live, by Cleva R. Hanna ____ 110
Sanctified Through His Truth, by B. Charles Hostetter ____ 111
Christ the Lord Is Risen Today, by Ruby P. Zook 112
More Light on Africa, by Edwin L. Weaver ____ 113
Anointing with Oil, by S. F. Coffman ____ 116
Do You Have a Good Dictionary? by Elrose D. Zook ____ 118
Book Reviews ____ 120
Young People's Bible Meetings ____ 121
Sunday School Lessons, by J. C. Fretz ____ 124
Primary Teaching Techniques, by Lydia M. Beiler 125
The Divorce Evil ____ 126
Polio Facts for 1953 ____ 126

But she only asked quietly, "Don't you suppose there might have been a boy in the congregation today that needed this message the same as you did in your youth?"

"Lora!" he exclaimed. "And was I the growling deacon?" His tone held dismay. Was that the glimpse of himself "as others" saw him?

His wife smiled wisely and said, "I only hope the boy—if he was there—didn't hear you. I'd hate to think that anyone would carry the lifetime impression of you that you have had of Deacon Osgood all these years."

Herbert Morris was plainly taken aback, and for once was jarred out of his smug attitude of self-complacency.

"Do you know, dear," he said to his wife afterward; "just today I have realized more keenly than ever before what I've missed in not having a son."

Lora had not expected him to think along that line and looked her inquiry.

"Yes," he went on, "all this afternoon that little grave of Herbert Morris, Jr., has been before me. He could have kept me from getting so hardened—so set in my ideas. It has been a distinct loss to me."

He paused and she said, "I often think of him as I look at Paul Wayland. He was only a month younger than Herbert."

The man nodded. "Paul was in the service this morning. I noticed that he seemed impressed with something."

"He was," Lora assured him. "His mother called me this afternoon while you were in your room. She said that Paul felt that he must give something in response to that appeal. He has no money; so he wants to give himself as an Easter offering. If only Herbert might have been with him in this!" her eye misted.

"Lora, I have been busy," said her husband, "too busy, I suspect. I've made no effort to keep in touch with young people. You have the advantage of me there. With your Sunday-school class, and junior missionary work, you have a chance to watch the unfolding of young minds and see the development of spiritual life. You know better than I what to expect of them."

This attitude of humility was certainly unlike her dogmatic husband, Lora thought whimsically. It would be fine if something

(Continued on page 127)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., APRIL, 1953 No. 4

The Soul of a Child

By Arline Yoder

Dealing with our children as they come to the age of accountability is one of the problems which parents must face. May this story throw some light on a difficult question.

MARY CAMDEN rose from her knees. The sun shone cheerily through the east window. The morning was always much brighter after she had had her own little private talk with her Saviour and Master. How she needed His strength and wisdom to spend another day wisely! She had no wisdom or strength of her own, and she did very much want to use what the Lord gave her to His honor and glory. It was her custom to ask daily that the Lord would send someone to whom she could be of help. Truly, the Lord never failed.

"So soon?" she asked audibly. The doorbell was ringing lustily. "I really wonder who could be calling so early?" But she felt so strong in Him for whatever task it might be, that she was fairly bubbling over.

"O Cora Brown!" she said, as she swung the door wide open, "I'm so glad you came. How are you this morning?" Her tone was warm, sincere, and energetic. "Take off your wraps—here, I'll take them—and do have a chair."

Cora Brown was not happy. She was troubled. She began, "Mary, I shouldn't have come here so early and spoiled your whole day. You are always so happy. I hate to bother people with my petty problems; they are always petty to others. But to me this problem is tremendous. I am so burdened that I can hardly bear it. I just had to get some advice. You are the only one who I felt had the answer to my problem." She brushed a few tears from her eyes.

"I'm so sorry, Cora. I know what burdens are. I have had plenty, too. I do not have the answer to your problem, but I know who does. He knows all and He sees right into our hearts. Jesus is the answer to every problem, no matter how big or small. But as He gives me the words to say, I will be glad to talk over your problem with you."

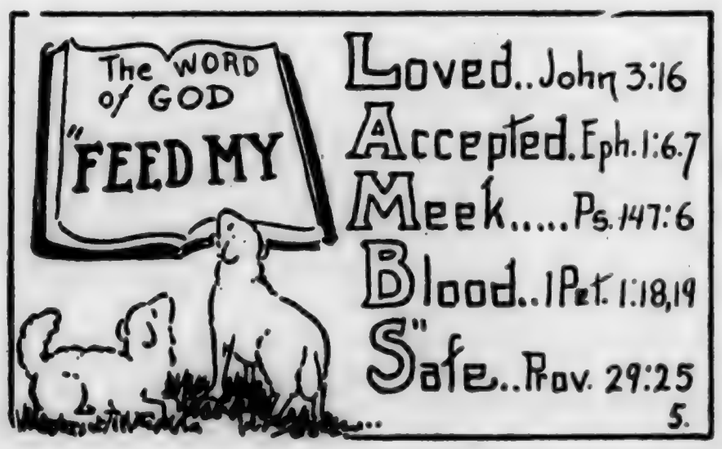
"Thank you so much, Mary. Here is my problem. Sally Ann came to me the other day and asked if she might join church. She is only six—and I was somewhat dumbfounded. 'Oh, no,' I said, 'you are too young to join church. Why do you want to join church?' Do you know what she said? 'Mother, you told me that Jesus is the head of the church, and I want to belong to Jesus too. I want to belong to His church so that I can follow Him.' Mary, she gave me no rest. I finally told her that I would give her my answer this evening. I rolled and tossed all night long. What shall I do? What shall I do!"

"Cora, my dear sister in Christ, just rest calmly in Jesus, and let Him speak to us. Let us think on His Word. Think of these precious lambs that He has entrusted to our care. Are they not precious, Cora?" Cora nodded assent through soft tears. "How can any one who has never known the love of a child know how precious children are? Are we as parents going to offer them stones when they ask of us bread? How much more precious, even, are they in the sight of Jesus who took them in His arms and blessed them!

"You say Sally Ann is six? Our Darlene was five—do you want me to tell you about our experience?"

"Oh, yes, do, Mary!"

"Darlene and Joan have been practically brought up in a rescue mission. They know what it is all about. It is a part of their lives. The spiritual blessings received from the contacts made and the spiritual inspiration found in the services have affected all of our lives. Children in their tender years receive a vision for service there that they would not ordinarily find in a church service. It was in the rescue mission where Darlene responded to the invitation to receive Jesus as her personal Saviour, by the raising of her hand. We did not know it until the superintendent told us after the meeting, because she was not sitting with us that night.



"But, Cora, we didn't say anything to her, since we felt that she was doing it because the superintendent was asking for hands. You know how children will do sometimes. We thought no more about it and dismissed it.

"One evening while I was getting supper, a childish voice trailed out from the living room, 'Mother, come here.' I went in to see what was wanted. Darlene was sitting on the davenport in serious thought. 'Mother, you know—I'm saved.'

"My heart pounded wildly—now what? I gathered her up in my arms and held her closely—this precious little soul that the Lord had given to her daddy and me. How we loved her with all of our hearts! My mind went back two or three years when we together dedicated Darlene and baby Joan to the Lord, in a public church service. I remembered the vows we made. We had given them back to the Lord for His service and His glory. They were no longer ours, but His. But we were entrusted to the task of bringing them up to serve Him every day of their lives. From then on we felt the responsibility of stepping out of their way and letting the Lord have complete control."

Cora listened with rapt attention. She remember, too, when they dedicated Sally Ann. But, somehow, it had never meant any more to her than just that—form, perhaps.

"Has God been calling you, Precious?" I asked. "Tell me all about it." This is what she said.

"I held up my hand in the meeting the other night, Mother."

"Yes, I was told, but why did you do that?"

"Something inside of me wanted me to. The Bible says that we are lost if we don't accept Jesus as our Saviour."

"But, Honey, how do you accept Jesus as your Saviour. What do you mean?"

"Just believe that He died on the cross and washed away my sins, so I can go to heaven. The Bible says, 'For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.'"

"You believe you are saved now, and if you would die you would go to heaven?"

"Oh, yes, Mother, and I am so happy! I know I am saved, because Jesus called me and I told Him to come into my heart, and He did, because He died on the cross for me."

"That is the story, Cora, of five-year-old Darlene's conversion."

"But Mary, don't you think she might have just been imitating grown-up talk?"

"Were you imitating others when you were saved, Cora? I have profound pity for the person who doubts a child's sincerity. I have to think what the Bible says about the child Samuel. The Lord called him to active service when a child. God pity the person who belittles a child, however small, whom He has called into His service, regardless how small the task! I am not bragging, Cora, for I am put to shame when I become aware of the faith that the child has. I dread to think what it would do to Darlene if someone should tell her that her belief in Christ as her Saviour was phony or that her baptism was not the result of her faith in Christ. The Bible says of the person who offends one of these little ones, it were better that a millstone be tied around his neck and that he be drowned in the depth of the sea. That is a strong statement, Cora, but that is what the Lord said. That is how much He thought of children. The great prophet said too, 'And a little child shall lead them.' It seems we grownups sometimes get the idea that children should be seen and not heard. But, you know, sometimes they preach louder sermons than the preacher. Both girls at the tender ages of six and seven have responded to the Lord's call to join two other girls in the giving of regular programs of Gospel songs. They are so eager to be in the service of their Master. It is remarkable how the Lord has opened the door for them to use the talent He has given them to the furthering of His kingdom. As long as they are engaged in Christian service I am not worrying about their relationships with the Lord. Neither am I worrying about their use of leisure time as they grow up.

"Why do I tell you this, Cora? Simply to show to you that when the Lord calls, He calls for a purpose. Pity the person who ridicules or belittles the workings of the Lord in the life of the child. The Lord's ways are not our ways. Who are we to question His wisdom and purposes?"

"Was Darlene ever baptized, Mary? Or don't they baptize such young children in your church?"

"Yes, Cora. When the bishop and minister questioned her and found that she knew whereof she spoke, they said not for anything would they refuse her baptism and membership in the church. She had insisted on being baptized because it was Jesus' command."

"Then you would say it is all right for me to tell Sally Ann that she might become a church member?"

"Never, Cora. I would never tell her such a thing!"

"But you—."

"Listen, Cora, let's please stay on Scriptural grounds. I dare say that is the very reason why young folks, middle-aged folks, and old folks flock to the altar in large evangelistic campaigns. They joined church sometime in their lives and failed to accept Jesus Christ as their **personal Saviour.** They are church members and not born-again believers. There is often too much ritual, and do, and don't do, at the expense of implanting in the hearts of boys and girls salvation through the atoning blood of Christ. They grow up with the vague idea that they must work their way into heaven, rather than giving the Lord their lives in loving service after they have accepted the free gift of salvation through Christ. Sally Ann could join a thousand churches and still not come to the knowledge of salvation."

"I never thought of it in that way, Mary. People think I shouldn't take her to revival meetings. It might plant fear in her heart, they say. She should be brought up in a wholesome Christian environment. I guess I did wrong. This is the result. Now what?"

"I dare say that our girls were in more meetings than the average child, where invitations were given. It has never done them any harm, quite the contrary. And furthermore, Cora, until I can find anywhere in God's Holy Word where He even suggests that we keep children away from the house of the Lord because they might be wrongly influenced or that He might speak to their tender hearts, we shall continue to take them. There is not a doubt in my mind but that the Lord has called Sally Ann. She probably just doesn't understand the voice that is speaking to her. She interprets it in terms of joining church because that is what she has heard. Explain to her the plan of salvation in as simple a way as you can. Then see how she responds. You can not make me believe any other way than that the Lord is definitely calling any child who has a desire to make a decision for Christ. What prompted you and me to make the decision—was it because others did it? Or was it that tender voice of the Saviour calling us? Are we mind readers to say that a child does it because someone else does? How it grieves a child to realize that you doubt its sincerity!

"You know, Cora, there is a time in the life of every individual somewhere between the cradle and maturity when there is drawn a line of demarcation. That line is the realization of a lost and sinful state and the need of a divine Saviour. When that line is reached rejection means damnation. Man looks on the outward appearance, but the Lord knows and sees the heart. What man can set himself up as God and say at what age children dare accept the Saviour? Only the individual and God alone know when God calls. Even if I doubted a child's sincerity, I would rather give it the benefit of the doubt. I would tremble as parent, pastor, or teacher to stand in the way of a child's accepting the Saviour. I would not want to be responsible for a child's losing its soul, should it have come to the dividing line between saved and lost. If Christ welcomes into the Invisible Church, a child who has in faith accepted Him, who is man to forbid baptism and church membership in the visible body?"

"I've been told there is no such thing as an Invisible Church, Mary? Is there?"

"What do you think, Cora?"

"Truthfully, Mary, I don't know. It is all so confusing."

"The Bible speaks of the Bride of Christ, doesn't it? It is the true Church. The true Church is an invisible church, isn't it? Have you seen all the born-again people who have been buried beneath the sod all these centuries? Have you seen all born-again Christians around the globe? Can you always be sure as you look at folks that they are born-again believers? These all make up the true Church. It will be invisible to you until Christ comes and catches up the waiting Bride—then it will become visible and you shall know as also you are known."

"That seems all quite simple, doesn't it?"

"I do feel, Cora, that we ought to be enviously safeguarding our children in this evil world in which we live. Whatever we do, Cora, let us as parents, along with our children, cling to the Word of God which has led our forefathers to the Land of Eternal Day."

"I know what you mean, Mary. I feel just as you do. I will cling to the holy Word of God. I see now the seriousness of standing in the way of Sally Ann."

"You have a right to your own opinion, Cora. Don't take my advice until you have talked to the Lord about it and you feel sure you know His will in this matter. You will probably want your minister or bishop to examine the faith of Sally Ann. I merely spoke to you my convictions. Remember, Cora, we are not dealing with human minds or ritual, or even tradition—we are dealing with a child's immortal soul."

Barberton, Ohio.

CHRIST OUR RANSOM

Our sins on Christ were laid;
He bore the mighty load;
Our ransom-price He fully paid
In groans, and tears, and blood.

To save a world, He dies;
Sinners, behold the Lamb!
To Him lift up your longing eyes,
Seek mercy in His name.

Pardon and peace abound;
He will your sins forgive;
Salvation in His name is found—
He bids the sinner live.

Jesus, we look to Thee;
Where else can sinners go?
Thy boundless love shall set us free
From wretchedness and woe.

—John Fawcett.

Every Christian of every age and calling is appointed as an ambassador for Christ. —James H. Brooks.

Let's Plant a Tree

By Ida M. Yoder

Arbor Day reminds us that if we would enjoy the beauty and the fruitfulness of the trees which God has provided for the benefit of man we need to aid Nature in distributing and planting them.

Arbor Day is time for tree planting; a day that has been appointed by most of our states sometime after the middle of April or early May. In wooded sections, where Nature takes care of the tree situation, it does not seem so important. But in the vast central plains section it has been very significant.

No tree ever dies of old age. Drought, adverse weather conditions, storms, fire, and lightning are the things that affect them. Careless campers start many forest fires, and a carelessly thrown cigarette, by a traveler, can do untold damage.

During my grade- and high-school days in a small Nebraska town, we always observed Arbor Day. Sometimes this was done by planting trees on the school ground; at other times it was observed by a good cleaning of the schoolyard. We were lined up in rows, and picked up everything that came in our path. Some families make a ceremony of tree planting, and children in such homes are very fortunate, for families working and playing together in childhood, will have more common interests as the group separates. In some cases, a tree is planted for each new member added to the family. There is something appealing about a personal tree, the same age as you are.

Every child should have the privilege of growing up with trees. Some of my nicest childhood memories have to do with trees. The home I remember best and where we lived the longest, had two orchards, a plum grove and a wood lot. What a world of places to explore, and to enjoy! Tree climbing was always a fascinating experience, but from the earliest childhood, our parents warned us never to touch a bird's nest.

The rope swings our father always provided gave many hours of happiness, and with four little girls to swing, we learned the meaning of taking turns. Sometimes we let the old cat die an unnecessarily prolonged death. Stevenson must have enjoyed it too, or he could not have written that appealing poem about the swing.

Small groups of trees made the most wonderful playhouses. We used to fence off our rooms with binder twine that we pulled out of the strawstack and tied together. Children of the combine era have no idea what fun that was, if you didn't mind the chaff!

We never built a tree house, as many children do, but they always looked interesting. Many lovers have used trees for a post office to exchange notes. And wouldn't it be interesting to go back to the tree where your name is carved in a heart?

Since the beginning of time, trees have played an important role in the history of mankind. God dressed the Garden of Eden with trees, the most important two being the Tree of Knowledge and the Tree of Life. Noah made the ark of gopher wood, a resin yielding conifer, probably a cypress. This helped make the ark waterproof.

When the children of Israel were in captivity, we are told "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof (Ps. 137:1, 2)."

Lebanon is a long range of limestone hills in the extreme north of Palestine, rising to a height of eight or nine thousand feet. It was covered with forests, and cedars of Lebanon were brought for the house of God.

When Elijah heard that Jezebel wanted to kill him, he fled a day's journey into the wilderness and sat down under a juniper tree. It is a sort of broom, growing to a height of twelve feet, with abundant pinkish white flowers. The roots were used as charcoal and are mentioned in the Psalms. Ps. 120:4. Absalom met his doom when the mule he was riding went under the thick boughs of an oak tree and he hung by the head till killed by his enemy.

Groves of olive trees are cultivated in Palestine for their oil. Zacchaeus climbed into a sycamore tree, the better to see Jesus. This was a species of fig-mulberry. In his journeys, Jesus cursed a fig tree that did not bear fruit. How welcome are the trees of an oasis in the desert, to the weary camels and men!

In our own country we have the famous giant redwoods in California, the oldest trees in America. Then we have the various species of conifers that annually yield thousands of Christmas trees, and the poplars and northern birches, of canoe fame. In the south are the beautiful magnolias and live oaks. Scattered over wooded sections everywhere we find majestic pines. We even read in literature of the murmuring pines and the hemlocks. We have the famous charter oak, and the spreading chestnut tree, under which the village smithy stood. The date and coconut palm have contributed much to the welfare and economy of the people in the sections where they grow. The saga of Johnny Appleseed spreading the Gospel of the culture of apple trees, and scattering seeds as he walked, is well known.

Settlers coming to the central plains from the east, missed the trees most of all, and many a homesick woman did all she could to plant trees and water them. Water was often scarce too. The cottonwood and osage orange hedges were the most easily grown, and many were planted. Hedges are being pulled gradually, but there are still many farm fences made with hedge posts. Hedge wood made excellent fuel. Cottonwood is easily grown and transplanted and reseeds itself. Many cottonwoods are found near creeks and streams, but they lack the sturdiness of other trees.

Severe droughts killed many of the trees in this section of Kansas. About fourteen years ago the government planted many miles of shelter belts in this area, giving employment to men out of work. The walnut trees we planted here ten years ago bore a few nuts last year. Mulberry trees are very hardy, and plentiful, in this area.

Trees add beauty to the landscape and provide coolness in the heat of summer. The psalmist likens a good man to a tree growing by the rivers of water. He also speaks of the wicked, in great power, spreading himself like a green bay tree, which is a species of magnolia.

God has given us much beauty to enjoy, and the trees are a vital part of it. Let us plant more trees this spring, and thank Him for their beauty and benefit, as we say with Joyce Kilmer, "Only God can make a tree."

Walton, Kans.

WHO PLANTS A TREE

By Ida M. Yoder

He who yearly plants a tree
Is clasping hands with destiny.
Down through the years his trees will stand
As sentinels that guard the land.
Providing shade for man and beast
While yielding fruit that all may feast.
Delighting the beauty-loving eye
With branches lifted toward the sky.
The softly rustling leaves speak peace
To weary souls who seek release
From cares of life and heat of day.
Beneath some tree along their way.
Who plants a tree shares it with God.
His monument springs from the sod.

Walton, Kans.

UPON YOUR KNEES

Martin, the young preacher, was discouraged. "I don't seem to be accomplishing anything. The people go on in their own way and pay no more attention to God and His worship than they did when I first came six months ago."

"Why don't you go to see Mr. Abels. Perhaps he can help you. He is such a faithful member of the congregation and he is old and wise," suggested his wife.

Martin walked down the street until he came to the large lot in which Mr. Abels had his monument business. As usual, he found the old marble cutter upon his knees with chisel and hammer, making a huge stone into a lifelike statue.

Mr. Abels looked up and smiled: "Hello, Preacher," he greeted him informally. "Sit down and make yourself comfortable. We can talk while I work."

After several remarks had been exchanged, the minister said wistfully: "I wish I could deal such changing blows as you do, making changes in stony hearts."

Mr. Abel put down his hammer and chisel and looked at Mr. Martin, then he said very softly: "Do you work like me, upon your knees?"

"Behold the Fowls of the Air"

By Elam R. Hernley

Jesus taught lessons through the "fowls of the air." We too can learn lessons from them if we take the time and make the effort to study them.

Several years ago, when living a short distance from town, a number of birds including a few cardinals appeared on bushes outside our kitchen window where bread crumbs had been placed. They even came to the window sill at times. The appearance of these bright red cardinals just outside the window brought a new impetus to my interest in birds, which is one of my few hobbies. Shortly afterward I placed a bird-feeding box near the window. The box had one glass side and an open side. One Sunday morning a male cardinal was inside the box enjoying his breakfast while we stood in the kitchen watching him. He was a beautiful sight. He and others came there for food on a number of occasions. Not long after this we moved to town, where birds are not so plentiful. And how we do miss them here! However, by taking bird hikes, sometimes with a companion or two, many times alone, I enjoy seeing these beautiful feathered creatures and listening to their songs.

The Characteristic Perch of the Nighthawk

Bird watching as a hobby is both fascinating and interesting. It helps one to appreciate more the beauties and wonders of nature. It is indeed thrilling to a bird lover to become acquainted with hitherto unfamiliar ones, or to learn a new song or call. On bird hikes one likes to identify as many different species as possible, but when a new one is found, it makes the trip so much more interesting. To make bird watching a worthwhile hobby a bird guide should be secured, either a pocket size that can be carried with you, or a larger volume for study at home. It should contain colored illustrations, with each bird painted in its natural coloring .A good pair of binoculars is also very helpful, although not absolutely essential. Some birds are rather shy and it is difficult to get a close view. Therefore a pair of binoculars can be useful.

My interest in birds began when as a boy on a farm I would observe nighthawks displaying large white marks under their wings as they flew overhead, then suddenly diving toward the ground with roaring sound. It was not until many years later that I learned the name of these birds, and that they sometimes nest on flat roofs of tall buildings. They do not build nests, but lay their eggs in some slight depression on the bare ground or on roof tops. Their food consists entirely of insects, which they capture on the wing. Another peculiarity of the nighthawk is the fact that when it rests in a tree it always perches lengthwise of the limbs.

A favorite of nature lovers is the bluebird. It is a gentle, lovable bird with beautiful blue head, back, wings and tail, and pink breast. It must not be confused with the indigo bunting which is blue all over. The bluebird has no outstanding song like that of the song sparrow, but a rather soft warble, characteristic of the bird itself.

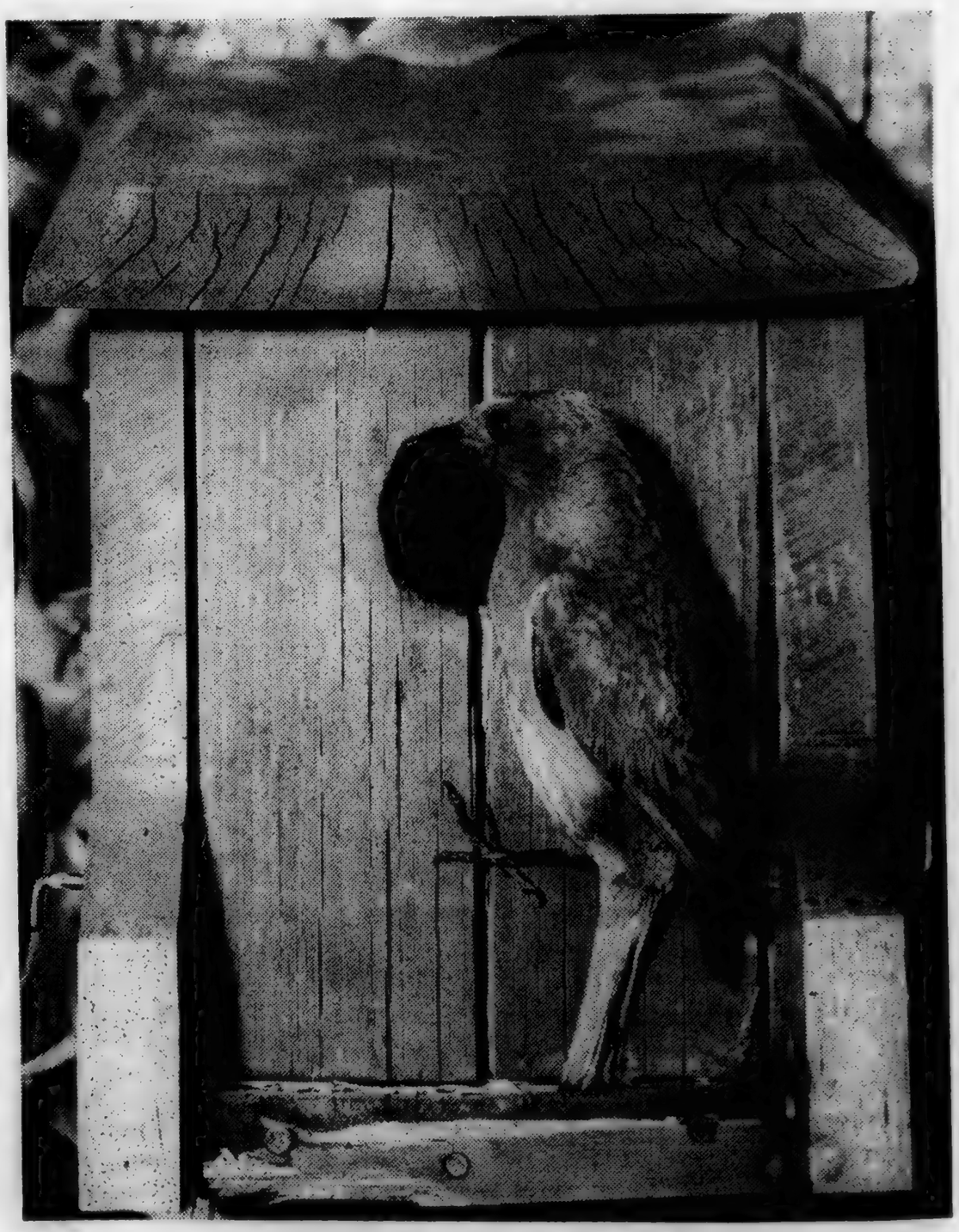
A few years ago an article was published in a farm magazine about a couple who put up a number of bluebird houses on their farm, thus attracting some of these feathered friends to their home. After reading the article this thought came to me, "Why not try the same plan here?" So, with the help of a few interested persons I placed a number of bluebird houses on the properties of some friends of mine who live in the country. The result was truly gratifying. At one of these places, before the job was completed a few bluebirds came on an inspection tour and began building a nest in one of the houses. They have been quite numerous since then, and are a beautiful sight to behold. It is desirable to attract them not only for their beauty but also from a practical standpoint. They are quite an asset to gardens and orchards, since much of their food consists of such things as cutworms, caterpillars, and grasshoppers.

Learning the various calls and songs of birds brings not only the pleasure of enjoying their music, but also the satisfaction of being able to identify them when they are not in sight. At this season of the year many are returning from the south where they spend the winter, and during the next few months their songs will be heard wherever they may be found. Most birds have more than one call; some of them, such as the cardinal, have several. Attempting to sight a certain songster on one occasion, it took quite some time before it was finally spotted. Being unfamiliar with this particular loud call, I was looking for a large bird. It was quite a surprise to find a ruby-crowned kinglet, a small bird with a big voice.

My favorite songs are those of the wood thrush and song sparrow. I love the flute-like notes of the wood thrush which can be heard at various times during the day, but most frequently in the morning or evening. My first intimate acquaintance with this sweet-voiced singer occurred during a week's stay in the country. Every evening he perched on a stump, displaying the brown spots on his breast, and there he sang until he went to roost for the night.

If you have any appreciation of bird songs or their beautiful colors, take an early morning walk through the woods or fields, especially during the spring or early summer months, and you will find real enjoyment. Perhaps you are too busy. Take time off and it will do your soul good, maybe even to the extent that you will say, as I have done, "Thank you, Lord, for this privilege."

Scottdale, Pa.



The Bluebird Appreciates His House

Editorial

Lights and Shadows of Passion Week

The lights and shadows that constantly come into our vision as we behold the people and objects around us are symbolical of life—there is a mixture of joy and sorrow, of pleasure and pain, of hope and despair. And so we say that life is made up of sunshine and rain, clouds and sunlight, and lights and shades. The artist catches these ideas and makes sharp contrasts of lights and shades to make his pictures tell the story that he has in mind; the writer portrays similar differences to bring out the points in his story; and the speaker brings out varying degrees of humor and pathos to hold his audience and to get across his message.

When Jesus took upon Himself the form of man He became subject to experiences and temptations such as are common to the human race, and so we see these same contrasts of lights and shadows in the life of the Master. The contrasts were even sharper in the life of Jesus, because He was both the Son of God and the Son of man, and therefore had a sensitivity to evil and drew the opposition of evil people to a greater degree than other humans, however godly they may be. This was especially true during the week which marked the culmination of His earthly ministry.

The importance and significance of this short period in Jesus' life and ministry is indicated by the fact that the Gospel writers devote approximately one fourth of their records to the incidents and teachings which occurred in this last week. The church has long recognized the importance of these things by having special commemorative services throughout the week, especially on Good Friday and Easter Sunday. We shall endeavor here to give some of the events of the last week in terms of lights and shadows.

One of the beautiful scenes which introduced the events of the Last Week was the anointing of Jesus by Mary of Bethany. She, who had been accustomed to sit at His feet to drink in His teachings, seemed to have a better conception of the nearness and significance of His sacrificial death than any of the other disciples, and so, while He was reclining at the table at the supper given in His honor at the home of Simon the leper, she anointed His body for the burial that was to come in less than a week's time. The joy of the feast was tempered with the act that definitely foreshadowed Jesus' approaching death.

The following day came the Triumphal Entry, when Jesus as King rode into the city at the head of an enthusiastic procession which cast holiday clothes before Him and rent the air with hosannas. Even children joined in their praises to Him as the Son of David. It was one of the high lights of Passion Week when the masses of the people acclaimed as King the meek and lowly One who came to bring salvation to a lost and sinful world. The shadows were present also in the opposition of the Jewish leaders who wanted Him to rebuke His followers, and in His weeping over the city that He knew would be destroyed because of their ultimate rejection of Himself. All this was in sharp contrast to the ovation which He temporarily received.

There was probably little to relieve the darkness of the opposition to Jesus on Monday as He rebuked the barren fig tree, "fit emblem of the false city and nation, or the false life, whose doom is destruction." On this same day Jesus cleansed the Temple, His Father's house, the second time by getting rid of the abuses that had not only been tolerated but were actually fostered by those who posed as spiritual leaders.

Darkened with shadows too was Tuesday, the Day of Questions, when one group after another tried to entangle Him in His answers to trick questions with which they plied Him. He not only answered them all without discrediting Himself but followed with some of His greatest teachings.

Lights and shadows also marked the Last Supper which He enjoyed with the disciples in the famous Upper Room in Jerusalem. The Passover was a solemn yet joyous affair as the family, here composed of Jesus and the Twelve, joined together in eating the roasted lamb and other required victuals. The revelation that one of them should betray Him cast a cloud over the company, but when Judas withdrew the atmosphere changed and Jesus instituted the beautiful twin ordinances of the Lord's Supper and the Washing of the Saints' Feet.

Heavy were the clouds as Jesus agonized in prayer in the Garden of Gethsemane while the disciples, who should have been watching, slept. Here, in anticipation, the load of sin which He would soon need to bear seemed to be utterly crushing Him until He was strengthened by an angel after His prayer, "Not my will, but thine, be done."

Darker still were the shadows as Jesus was betrayed by Judas into the hands of the soldiers and officers of the Temple court. There was little to comfort and cheer during the sixfold trials before both the Jewish and Roman authorities, even though Pilate declared, "I find no fault in this man" (Luke 23:4). Peter's denial of his Lord must also have brought great pain to the Master.

The mockings and the scourgings in connection with the trials already had brought severe mental and physical torture to Jesus, and then after Pilate's order for His crucifixion He was compelled to bear His cross through the streets of Jerusalem until He was relieved of the burden by Simon of Cyrene, who was forced to do this by the guards, evidently because Jesus was breaking down under the strain.

When the procession reached the place called Calvary they nailed the form of our Lord upon the cross, and, after raising it up, He was allowed to hang there between two thieves until He died. The agony of those dreadful hours on the cross can never be described, for there He not only endured the terrible physical sufferings of thirst and laceration and exhaustion, but the mental and spiritual agony which went with the consciousness that He was bearing the sin of the whole world. The three hours of darkness that shrouded the world were but typical of the night of sin that had brought on the cross, and of the deep suffering and pain which our Lord endured. But even on the cross a few shafts of light broke through as Jesus provided for His mother, and one of the railing thieves repented and found salvation for his sin.

The shadows were deep indeed as the dead body of Jesus was taken down from the cross and laid in the tomb by loving hands. In spite of repeated teaching on the part of Jesus the disciples had failed to comprehend the fact that He should rise from the dead. But light broke on the morning of the first day of the week when the women came to the tomb to find it empty and to hear the angelic announcement: "Why seek ye the living among the dead? He is not here, but is risen." The discouragement and sorrow of the disciples rapidly changed to rejoicing as the news spread that the Lord had risen indeed.

Here was the great triumph of Passion Week. In defiance of all the efforts of evil-minded men and devils, in spite of all safety measures to keep His body in the tomb, Jesus burst the bars of death, broke through the barriers of the sealed stone and the Roman guards, and showed Himself to the disciples as their living Lord, who, though He was dead, is alive forevermore.

Gone are the shadows as we see Him who is the Light of the World rise from the dead to be our living Lord. We can now join with the Apostle Paul in bearing this witness: "But now *is* Christ risen from the dead, and become the firstfruits of them that slept." His resurrection guarantees the same victory over death to all those who believe in Him. Death is robbed of its sting, the grave of its victory. And we have this Gospel message to give to those who have not yet accepted the risen Christ as their Saviour: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

CHRISTIAN MONITOR PULPIT

The Greatest Demonstration of Divine Power

By George R. Brunk

TEXT: That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—Ephesians 1:17-20.

God's Work in Creation

"The earth was without form, and void: . . . the Spirit of God moved upon the face of the waters," we are told in the first chapter of Genesis. I want to be simple enough and have faith enough to believe that what God did, as described in the Bible, can be accepted and believed. Anyone who rejects it assumes the burden of responsibility to describe how these things came to be if it was not by the creative act of God. Let us believe that what Genesis 1 says about the creation is true, that God did just exactly what Genesis says that He did. Let us believe everything that Genesis says about the fall of man, too. A lot of people make fun of it; even theological seminaries aren't sure that they can believe a lot of what Genesis 1, 2, and 3 tell us about the creation and the fall of man. I heard one brilliant theological professor say that "the fall of man as described in the Book of Genesis is a true myth." Imagine, a "true myth." What kind of thing is that, anyway, a "true myth"? But the creation account is true just as God said. His creative work is wonderful. You can sit down and meditate on what God has done in the world and if you are not moved by the marvelous creative act of God when He called all the worlds into existence and all the complex and difficult forms of life beyond our ability even to analyze and explain, there is something wrong. It is indeed wonderful what God has done. But I want to say to you tonight, my dear friends, that the creative act of God is not the greatest demonstration of divine power. No, not even when God created the highest of all His work on earth, man. That didn't take all the power that God had.

The Creation of Man

The creation of man was the highest of His creational work, yes, the climax. After that God rested. But it was not the greatest demonstration of divine power. You nurses and doctors, if you are here, haven't you been wonderfully impressed with the human anatomy and the complexity of it and the way in which it functions? It is indeed marvelous. I studied human anatomy in biology in college and I had my eyes open and enjoyed it very much. I was all the time seeing in it the work which God did although studying under an atheistic professor. He was always glorifying the evolutionary processes taking place in the world. And I was all the time seeing in it the power of God in creating human beings.

David says, "I am fearfully and wonderfully made." He realized it, and if you come to think of it, my dear friends, that human body of yours is really a masterpiece. It really is the result of the creative design and power of God. I just cannot conceive that a human being could evolve from a monkey, or from any lower form of life that through the years would come along and finally give us what we have as human beings. No, no, no! There is too much complexity there! There is too much design! There is too much beauty! The human body is a masterpiece of beauty. It is indeed. That does not mean that people are supposed to go and make a parade of it unclothed. No! But the human body is a beautiful masterpiece of God's creative power. I said the other night, that if you try to change it, you are just going to make it worse. There are a lot of people who aren't satisfied with the way God made them; their lips aren't red enough or something else is wrong. We have some dear colored folks here this evening, but you know it is rather amusing to me that the colored people whom God created with kinky hair, try to straighten it out, and you white people whom God gave the long straight strands of hair, you go and get it all waved up, and fix it around like God did not make it. The colored folks try to fix it like God didn't make theirs and you try to fix yours like God didn't make yours. We have said several times that if people would live right and stop carousing around and dissipating and living in sin, their lips would be red enough without paint. Amen! Yes, that's right and your cheeks would be rosy enough too. You don't have to paint them up. If you live right, just go on and look like God made you and be satisfied. As far as doctoring yourself up and trying to make yourself nice looking is concerned, it is disgusting to me. I don't know what men think about it; but I'll tell you women one thing, it is disgusting to me to see those lips that have stick on them and where some is worn off. I would just rather take a sack and wipe the whole business off and leave it off.

You are "fearfully and wonderfully" made, and you can't change it, my friends. Listen to me, you cannot improve on God's design of your bodies. If you think you can, I would like to stop now and let you suggest one improvement you could make. I know that some of you don't think you are as pretty as other people are; but my mother used to tell me, and I have never forgotten it, that "pretty is, as pretty does." People who act right are beautiful. Now I tell you there are some people who may seem to be beautiful, as far as their physique is concerned, but they are perfectly hideous and ugly in their personality and in their conduct. Good looks really can be a liability to you, my dear friends, especially when you discover that you look pretty. Those girls who are pretty and know it are often the ugliest things I have ever seen because of what they do. And the men that are handsome and know it are often just as ugly as they can be because of the way they act.

Well, the human body is "fearfully and wonderfully made." But I want to say again that the human body, God's crowning creative act, is not His greatest demonstration of divine power. Somebody might want to suggest something else. Somebody might want to suggest the fact that Jesus Christ was born of a virgin and conceived of the Holy Ghost, another thing that people don't want to believe.

The Incarnation

Usually the people that deny the fall of man in the Book of Genesis carry their blasphemous denials over to the Book of Matthew and deny the virgin birth of Christ. Those two things go together. You watch them, when a man denies the fall of man, he will also deny that Christ was the promised Messiah of God. You know why? Because if man didn't fall, then he did not need a Redeemer, and if you deny one you might as well finish up and deny the other. That's the way it works. Christ born of a virgin, conceived of a Holy Ghost—can you believe it? You cannot understand it, but you can believe it, can't you? You can believe things you cannot understand. There are a lot of things you believe that you don't understand in the natural world. There are a lot of things in the spiritual world that you believe, even though you can't understand them. Jesus Christ, born of a virgin, conceived of the Holy Ghost was not according to the natural and normal processes of generation. No, it was the divine act of God, but I say to you tonight that I do not believe that that was the greatest demonstration of power that we have seen in the world.

The Resurrection of Christ

What would you say is the greatest demonstration of divine power in the world? How many of you think you know what is the greatest demonstration of divine power in the world? I think I have a good subject, and I want to clear it up. This demonstration of divine power to all the world, what is it? I tell you it is the resurrection of Jesus Christ from the dead. I think it's a shame that our people are not more saturated with the doctrine of the resurrection of Jesus Christ from the dead. It's the greatest demonstration of divine power that we have ever seen in the world. It is that right now; can you believe that? If you can't, just hold still and let me prove it. In writing to the Ephesians Paul says that he is praying for these Christians and that he wants them to come to the appropriation of the blessings that are rightfully theirs through the Lord Jesus Christ. He says that he will not cease to remember them in his prayers. In chapter 1, verse 17, he says why: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Wonderful! My friends, those words will jolt you. Every word is like a jolt. You cannot understand what is in that verse from a rapid reading of it. If you want to get the real meaning of what is in this blessed book, you have to sit down and let each word soak through your consciousness. These words are just like thunderbolts; each one of them so full of meaning that you can't possibly grasp it in one hurried reading. Now let us look at verses 18 and 19: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power," when He created the world? No;

that is not the way it reads. It says, "the working of his mighty power, which he wrought in Christ, when he raised him from the dead." There it is. You asked me for my Biblical support that the greatest demonstration of divine power in all the world is the resurrection of Jesus Christ. And I say it is right here in the words, "the exceeding greatness of his power." That means that this is the greatest demonstration of divine power in all the world. Am I right? I say, my dear people, we need to teach the resurrection, we need to preach the resurrection. That was in the forefront of the teaching of the early church, and I say tonight what I said when we started these meetings, that there were certain things we were going to say over and over again, not because we are running out of speaking material, but because certain basic truths need to be stated and restated, "precept upon precept; . . . line upon line; here a little, and there a little" (Isa. 28:10).

Apostolic Ground

I say again that I believe that what we need in this period of time is to get in on the ground floor of the Apostolic Church as described in the Book of Acts, for I believe that you and I can reproduce the attitudes and the beliefs and the convictions of the early church as described there. I believe that we are going to witness the outflowing of the power of Almighty God. I want you to say "Amen" to that. Can you? I'll tell you the reason we aren't having things shaken, the reason the place isn't shaking, and the reason hearts aren't saved. The reason is that churches are so deadened and so dried up, that people go by and wag their tongues and make fun of them. The reason, my friends, that there is such weakness in the churches in our country is because they have not met apostolic conditions. The reason that in those days there were people added to the church by the thousands and the reason in these days there are scercely any added, is because we have not gotten in on the ground floor of the Apostolic Church. I told you the other night that we have an emphasis in our denomination about the Anabaptist vision. To be frank with you, we can overdo it. I believe in the Anabaptist principles. You know whom I am talking about—those we call our forefathers over in Europe; those folks who said we need to be baptized again, and who took a different stand from that of Martin Luther and John Calvin back there in the Reformation period. We talk about recovering the Anabaptist position. I appreciate our Anabaptist fathers; I appreciate Menno Simons. I respect him and I think our people ought to understand more about him and the other early leaders, but I am more interested in getting an apostolic vision than I am in an Anabaptist vision. I want to get in on the ground floor, with God's help, of the Apostolic Church. That's where I want to get to. I believe that's where the church needs to get. When we get back on apostolic ground, I believe we are going to see apostolic conditions reproduced.

The Resurrection a Cardinal Belief

Yes, the doctrine of the resurrection was one of the cardinal beliefs of the early Apostolic Church. I believe that Judas at one time was a faithful one of the Twelve and that by transgression he fell. Now I know somebody's going to say that he fell from his office, that he didn't fall from grace. I haven't got time now to discuss the Judas' question, but I'll tell you one thing—I believe the Bible is clear that Judas by transgression fell from grace. He lost his standing with God, and when he did the early church took it upon themselves to ordain somebody in his place. Now for what purpose was that? Do you remember what it was for? That there might be one as a fellow witness of the resurrection. Let us turn over to Acts 1:22 and see if I'm right: "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." These people were to be witnesses of the resurrection. I want you to turn to Acts 4. This is such a marvelous passage. Here is a New Testament prayer meeting. I'll tell you when the people prayed back there in the time of the Book of Acts things happened. Now note verse 31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Oh, listen, my dear people, we have asked you to pray for us in the evangelistic campaigns that we are going to go to from here. Listen to me, Pray for your own preachers first. Your first loyalty is there. Pray for them first, and after you get done praying for them, pray for us. Pray that they might speak the Word of God with boldness and not mince any words or make any apologies. I tell you, I found out that even when people are living in sin they expect the man of God to get up in the pulpit and preach the Word without making any apologies for it and they will give him respect and credit for it, even if he gets on their own toes and denounces their own sin. Yes, sir, I know some people who are not living right, out of the church and away from God. But when they come to church and hear a preacher stall around till nobody knows what he thinks, they are disgusted with him. Well, you can't blame them.

Evangelist George R. Brunk before the Microphone in the Large Tent of the Brunk Brothers. The Accompanying Sermon Was Preached in One of His Large Campaigns When Thousands Attended the Meetings.

The Cross and the Tomb

These people back there in the early church were filled with the Holy Ghost, and one of the results of that is that they preached the Word of God, they spake the Word of God. How? With apologies? No, they spoke it with boldness, without any fear of man, or devils either. They spoke "the word of God with boldness." "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness" of the what? "The resurrection of the Lord Jesus: and great grace was upon them all." See Acts 4:32, 33. That's wonderful. The message of the resurrection had filled the hearts of the early church. And they preached it; they didn't hold that message for Easter Sunday. I believe they preached on the resurrection about every Sunday. It was the heart of their message. Somebody has said that instead of a cross as the symbol of the Christian faith, we might better have an empty tomb. I won't argue about that. Maybe we could have both of them—the cross and the empty tomb. But, my friends, listen! I want to tell you that the cross has no significance without the tomb. Can I say that? Yea, the cross has no significance without the tomb.

Peter Preaching the Resurrection

Now Peter on the Day of Pentecost made a big appeal on the basis of the resurrection. You can read about it in the second chapter of Acts, verses 27, 28: "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." Let us look also at verses 31, 32: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Well, that was the heart of Peter's message on the Day of Pentecost. There are some people who are mixed up on that word "hell" as used here. Do you know what he is talking about here? He is talking about the resurrection, that God brought Jesus up out of the grave, the state of the dead. The Greek word there is "Hades." "Thou wilt not leave my soul in Hades"; that is not the place of punishment, which in Greek is called **gehenna.** This is Hades, the place of the dead, the place of the disembodied spirit. God will not leave Jesus' soul in a state of death; He is going to come out in the glorious resurrection. That is the truth that Peter was preaching on the Day of Pentecost. I say again that the greatest demonstration of God's power in all the world is the resurrection of Jesus Christ from the dead.

The Resurrection a Basic Truth

Now let us go back to this passage in Ephesians 1. Paul says that the resurrection is a demonstration of "the exceeding greatness of his power." Now the enemies of the cross of Christ have sought all through the years to discount the truth of the resurrection. That is one reason I want to preach on it. Ever since the Lord's death people have been trying to denounce and deny the resurrection. Do you know why? Because it is a basic truth, and if anybody can undermine the doctrine of the resurrection he has succeeded in undermining the whole Christian system. Our whole Christian system collapses if the resurrection is false. It is the pivot of divine truth. The reason people resist the truth of the resurrection is because of its basic nature and its significance to the whole Christian structure. Listen to me. This is one reason that the resurrection was such a glorious truth to the early Christians —they realized that everything they believed hinged on that resurrection. When Jesus Christ came up out of the grave they were so thrilled with the fact they couldn't describe it. You know what it had looked like to them when Jesus died and was buried? As if everything was over. Can you put yourselves back into those circumstances?

The Apparent Victory of Death

Jesus had had a three-year active period of ministry, and He had told the disciples a lot of things. He had said that the Son of Man will be like Jonah. He will be three days in the heart of the earth, and then He will come out. They could not believe it, and they could not understand it, but that is what He told them. And then the time came

when this person to whom they had looked to be their great leader went down. He went down under the deathblow of His enemies who hanged Him upon a cruel tree. There He was—dead. They felt that everything was at an end. These poor fellows turned around and went home with their hopes blasted; they were done for. They thought, All is hopeless; there is nothing further that we can do. Oh, you and I cannot appreciate the situation when our Lord's body was placed in that cold tomb, and it looked as if truth and everything that was connected with it had been buried, and that iniquity and wickedness reigned supreme. Truth was prostrate on its face, and iniquity and sin sat on the throne when our Lord was in His tomb. At least that was the way it looked.

And the enemies of Jesus tried to make it sure that it was so. You remember that these unbelieving fellows came to Pilate and said, Give us a guard; do this, that, and the other thing; and he said that they were to make it as sure as they could. That sounds like a confession on his own part that they could not make it sure. Just make it as sure as you can; do everything you can. And you know what they did.

The Bars That Held Christ

Now there are several bars beyond which our Lord was placed when He was laid in the tomb. First, He was dead; He had been killed! There is the evidence upon the tree. He was dead; yes, sir, He was dead! And I want you to see that His enemies wanted to make sure that He was dead, and they sent a man out there to see that the three men were dead. It was an official effort to see that He was dead. And I want you to see now how God is going to use that against them. And now you have still some people coming around and saying that He just went into a swoon. They nailed Him on the cross, He just fainted like, and then they carried Him over and put Him in the tomb and He came to. After a while they opened the door and there He was. That is one way that modernists, unbelievers, and atheists try to talk down the resurrection of our Lord Jesus Christ. But He was dead! On the authority of the truth He was dead. Roman authorities saw to it that He was dead.

Now the second important thing is that they put Him into the tomb. And you remember how the Bible says that they wound Him in graveclothes, according to the burial customs of the day. And they tell us that they wound those bodies tightly. They wound His body and put it in that tomb. That is the second bar.

Now in addition to that, in the third place, they rolled a great stone over the opening of that tomb. They tell us, according to history, that it was a stone shaped like a wagon wheel, a solid stone that rolled over the door. With that stone over the door nobody could pass through it, no, indeed! There Jesus was, secure behind the huge stone over the door. But that was not enough. You know what else they did They put a seal on that stone. That meant: "Don't you touch it! If you touch it, you are going to get into trouble with the Roman government." And now as if that was not enough, you remember what else they did? They put a Roman guard in front of it—an armed guard. Believe me, that was a tight case. Jesus was dead; He was bound in graveclothes; there was a stone wheel over the door; there was a Roman seal over the tomb; there was an armed guard watching it. I tell you, the forces of the enemy were well set. Here He is in the tomb, and depending upon what happens the whole Christian structure collapses—or else it rises.

I tell you, one can see why the early Christians were holding their breath. The Saviour was dead, and the devil and his forces had done everything in the world they could do to hold Him in death. Now I want you to see the glory of His resurrection. After men and devils had done everything they could to keep Him in that tomb and to keep Him from coming out, praise God, He came out! He broke the bars of death! He burst the bars of death, my friends, and He came out of there. Now He shall live for evermore! There is no more glorious story I could tell you in all this tent campaign than the triumph of the resurrection of the Lord Jesus Christ.

Then you remember how they tried to discount the fact of the resurrection and to reject it. They bribed the Roman guard that was before the door. Here is an illustration of what people will do when they don't want to face the evidence. Here is an illustration of persons whose minds are closed, who don't want the truth! They gave money to these fellows and told them to say that while they were asleep, as some of you people are now, they came and took His body away. Did it ever occur to you what a perfectly ridiculous explanation that is? How far do you think that kind of testimony would go in the civil courts in our land? While I was asleep somebody came and did something. When you go into a civil court and say what you heard somebody say, or what you think, or what happened while you were sleeping, the court will say, "I don't want to know what happened while you were sleeping. I want to know what you saw." But they tried to explain that while they were asleep men came and stole Jesus' body away. That is the strongest case that has ever been presented against the resurrection.

Jesus' Triumph over Death

Thank God that Jesus came out of that tomb. The angel rolled the stone away and sat on it. And I say that that angel didn't roll the stone away so that the Lord could get out either. I think he rolled it away so that Peter could look in there and see that the Lord was gone. I think that is the reason. He came out of there at the glorious resurrection. I tell you tonight, young people, that is the most triumphant and most glorious demonstration of divine power in all the world. Some of you still haven't been thrilled with it, and wonder why I am so excited about the doctrine of the resurrection. I tell you it is wonderful! And I am not through talking about it either. You will understand more why I think it is wonderful when I get done. The glory of the resurrection! The glorious demonstration of divine power in all the world! And Jesus Christ came out of that cold, dark tomb and went about giving consolation and comfort to His followers! Oh, my friends, this is the most wonderful thing in all the world—"the firstfruits of them that slept." Was He the firstborn ever to be raised from the dead? Was He? The first one? He was. Then how was He the first fruit? Lazarus was raised and so were some others, but they were raised to die again. He was "the firstfruits of them that slept" to be raised from the dead never again to die. It is wonderful! If you can't get thrilled over the doctrine of the resurrection, my friends, you are in bad shape.

Practical Applications of the Resurrection

Now let us go back again to this passage in the first chapter of Ephesians. Paul is most skilled at making doctrinal applications to the Christian life. Now I know some of you will want to say that this is an evangelistic campaign, and here you are preaching on the doctrine of the resurrection. Absolutely. Before I am through I want you to see what are some of its practical implications. Paul had the amazing capacity, under the blessing of the Holy Spirit, to make doctrine live. And he wants these Ephesian believers to see what is "the exceeding greatness of his power"—to whom? I want you to get that. To whom is this "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead"? Thank God for that demonstration. You know, I used to think of God as that all-powerful Being who is off there in the heavens somewhere. He is all-powerful. There is nothing that God cannot do, up there in the heavens somewhere. But He is all-powerful wherever He is. But you know Paul in the Book of Ephesians said, "the exceeding greatness of his power [no period] to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." I want you to see that, my friends. "The exceeding greatness of his power," to whom? "To us-ward who believe." It has its practical application in Christian living. I find there are so many people who say, "Oh, well, I inherited a bad temper from my father. He couldn't get along with people. When everything went wrong he would get red in the face and bawl people out. I have inherited that from him." And there are people who say, "Well, this runs in our family," and this and the othe thing. And they begin to justify themselves, and they say, "Well, I have got this habit and that habit. I just can't get the victory over it. I just can't do it. At least, I don't seem to be able to." God help you, and shame on you! Do you people who claim to be Christians have dirty habits in your life that you cannot get power enough to clean out? I tell you, if Almighty God had enough power to bring life into a dead body, and to bring His Son, the blessed Lord Jesus Christ, out of the cold tomb, He has got enough power to put fire into that cold heart of yours, and regenerate you and give you victory over your sins.

His Power Toward Us

Now I am coming to the practical application of the doctrine ot the resurrection. It is His power, "the exceeding greatness of his power to us-ward who believe." My dear friends, don't you allow the devil to deceive you and get you to believe that it is only natural for us to have our faults and our weaknesses. O God, help us! I get so sick and tired of this chatter that I hear from professed Christians. "Now we have all got our weaknesses. I got mine, and you got yours. We are all human, you know; we all make mistakes." Yes, we all make mistakes, surely we do. But I tell you, my friend, when you use that kind of deception to cover up sin in your life, then you are just deceiving yourself under the ministry of the devil. That is what it is. Some of you people out there are guilty of sins; you have been guilty of them. You have old devilish habits in your lives, and then you go mouthing around, "Why, everybody, even the preachers, make mistakes. None of us are perfect, you know. No, none of us are perfect." You know what that is? It is just a camouflage of the devil to cover up your sins. That's what it is—something to cover up. There is a little motto that I see hanging on some walls, that, if I moved into a home where people left one of them hanging on the wall, I would pull it down and chuck it into the stove right away. You know which one it is? That one that says, "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us." Now some of you have that hanging on your walls, haven't you? Yes, "so much good in the worst of us, and so much bad in the best of us" that we just drag along, call it square, and go on and live in our old devilish sins.

No, sir; no, sir! There is the power of the resurrection. That is the practical application of the doctrine of the resurrection, my dear people, that God who has enough power to bring Jesus Christ out of the cold tomb has enough power to put fire in your cold heart and give you victory over your sins. Some of you are living right in that stage of Christ's life—you are down there buried in an old, dead, musty tomb. Down there in your miseries in a stinking, decaying spiritual condition that gives you a spiritual hali-

tosis—a spiritual B.O. Yes, a lot of people have that. What they need is the resurrection power of God in their lives. That is what Paul prays for the Ephesian people: "That ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Praise God for that truth!

Risen with Christ

Paul speaks of this in several epistles. He is full of it. He comes to it again and again. My dear people, I believe we need the practical application of the truth of the doctrine of the resurrection. Paul speaks of it in the third chapter of Colossians, a familiar passage. He said in the previous chapter, Col. 2:20, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances" Notice, "if ye be dead with Christ!" Now note Col. 3:1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Now follow this chapter if you have your Bible open, and if you didn't bring it along, bring it next time. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

But we aren't through; I am going to read a list of sins. I want you to see that the doctrine of the resurrection is related to the dirty, filthy sins that men are guilty of. And this is a solution to their problems; I want you to see that. What is Paul talking about in Colossians 3? He is talking about the resurrection. Now look, stay with me. Note verse 5, "Mortify therefore . . . ." What is the "therefore"? The resurrection! If you have been risen with Christ. It is the resurrection power of God. It is operative in your life **"therefore."** That is it—"therefore." Now what is it? "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection [that means sensual affection], evil concupiscence [concupiscence means desire—evil desire], and covetousness."

Now, if you are risen with Christ, what are you supposed to do? "Set your affection on things above, not on things on the earth." Now what else does Paul say you are supposed to do if you are risen with Christ? "Mortify therefore your members which are upon the earth . . . ." Then he lists them. Then he says in verse 6, "For which things' sake the wrath of God cometh on the children of disobedience!" "For which things . . ."? What are the "things" that bring the wrath of God upon the children of disobedience? The things he is talking about there are your members. "Mortify therefore your members . . . ." And if you don't do it, my friends, the wrath of God will come down on you. It makes no difference if you are in the church or out of it. If you are soaked and saturated with materialism, and are trying to build up an empire for yourself and neglecting the things of God, or if you are guilty of the sins of the flesh, or the sins of the spirit—envy, gossip, covetousness, lying—those deadly sins of the spirit, you are lost, my friends. It is because of these things that the wrath of Almighty God is going to come down on the children of disobedience. "In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Listen to it, men. Some of you fellows out there in the field or shop get together and start telling dirty, devilish old jokes, don't you? I say that if you will condescend to that kind of conduct and technique, you are on the road to hell if you don't repent of it. You can have your eternal security ideas that make a man believe that he is all right if you want to, but these filthy-mouthed men are on the road to hell. There are some people who have responsible positions in the church that can tell their dirty stuff too. That isn't all, there are some women who can do it also. Yes, there are some women who need to have their tongues sanctified. "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). How? In the power of the resurrection, that's how. Through His crucifixion.

The Glory of the Resurrection

"If ye be dead with Christ." "If ye then be risen with Christ." Oh, the glory of that truth! "And have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (vv. 10, 11). Well, that is the glory of the resurrection. Paul speaks of it again in Romans 6, where he speaks of the crucifixion—the crucifixion of the old man. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:5, 6). There, my friends, is the practical application of the doctrine of the resurrection of our Lord Jesus Christ. Let no man, let no woman, let no boy, let no girl, let nobody say, "I can't help myself. I am the victim of a habit; I have inherited it from my parents; it runs in our family." My dear friends, if you profess to be a child of God, you have got another Father from whom you had better inherit some characteristics. And I say it is a reproach on the name of God for anybody who calls himself a Christian to justify his sinful habits and his evil ways, and say, "It is just my weakness." You had better inherit some of the characteristics of your heavenly Father, my dear friends, if you have been regenerated; and if you haven't been, you had better commit yourself to God that His regenerating power might be operative in your life.

Now I am not nearly through with the doctrine of the resurrection, but I am going to quit anyway. I could go on talking about this phase of it, that it is the proof of our own resurrection. Paul speaks of it in the fifteenth chapter of I Corinthians, verse 17: "And if Christ be not raised, your faith is vain; ye are yet in your sins." Listen! "If Christ be not raised, your faith is vain; ye are yet in your sins." If Christ be not raised, you will never be raised. And Paul goes on to base the hope of our own resurrection upon the glorious resurrection of our Lord Jesus Christ. That is wonderful. Paul says in Phil. 3:21 that our vile bodies are going to be changed, and they are going to become like unto His own glorious, resurrected body. He doesn't use the word "resurrected" there, but that is what he is talking about. My dear friends, I want to tell you that in the New Testament, God provides a plan of salvation that will bring you up out of the mire, and that will deliver you from those devilish habits and those dirty sins that have fastened themselves to you. I want to tell you from one end of this tent to the other, and from one side to the other, that God in His mighty and marvelous demonstration of divine power is the cure for your need. He can solve your problem; He can supply you with the power to cope with every situation that you face in life. No case is too hard.

"Behold the Lilies of the Field"—They Speak of Spring and Easter

God's Power to Save

There may be some of you here who say, "Well, I have gone too far away from God. I have committed too many sins; I have been too awful. Oh, you don't know how bad I am, preacher." I say, be that as it may, my friend, if you are here tonight, God's grace and power are able to save you. You may be here with another alibi—this or that or the other thing. You have tried before and failed, and you don't want to try again. But I am telling you tonight, that if you can get hold of God and that exceeding great "power to us-ward who believe," God will give you deliverance from that life of misery and sin in which you have lived.

We are going to cast the Gospel net around this large audience again tonight as we have done nightly. God is going to give us souls too. There are people here who are going to accept the Saviour. There are people here who are going to get saved. There are those in defeat who are going to get deliverance. There are those backsliders who are going to find peace. There are those without assurance who are going to find it, and we pray that God will add you to that number while we sing the invitation.

I want everybody everywhere to stand to your feet now while we sing and invite you to come. Wherever you are in this audience, it makes no difference where you are—we would like to have you. If you are not right with God, we would like to have you in the room at the rear of this platform. If you will come forward to my right through the opening in the curtains, we would like to have you there so that our personal workers may pray with you. That is all we do; pray with you and get you in touch with God, and send you away from here with a joy in your heart and fire in your soul you have never had before. That is what we want, and we invite you to come while we sing.

Denbigh, Va.

JESUS UNDERSTOOD

Into a mission chapel in Pekin, where a prayer service was being held, a poor coolie came and knelt. He was so ignorant and stupid that it seemed he could not understand even the simple Gospel message. Others rejoiced but he continued pleading the name of Jesus, which was all the prayer he knew. Soon he arose with a happy face, stammering, "I am nothing but a poor stupid coolie, I have no money and no learning, but in my heart's center I have an unable-to-speak-it joy." What a wonderful joy that must be, such indeed as the world cannot give!—Selected.

OUR HOME CIRCLE

Our Teen-agers

By Florida Rose Buckwalter

We do well to remember that the teen age is "a time when parents and friends can either make or break the actual possibilities of the personality."

When Columbus discovered America, in 1492, he became a great man. Every child who studies American history knows that, and to them he is a hero, a discoverer of a continent. Every teen-ager is a discoverer of continents in some sense or other, large or small. It is not wholly dependent on him either as to the vastness of that which he discovers. I can well imagine either of the parents of Columbus, or both of them, molding and shaping his life for great and hard things, which would require all the grit that the mind and being of man could muster up. No doubt he often talked with them concerning his thought and observations day after day on the courses of nature, the sun rising and setting, winter and summer, the varied positions of the sun through the course of the year; the moon in its phases and its circular shape. Certainly the earth must be a circle like the sun and like the moon, and there must be a definite circular course for them to run in order to be daily back on the job. Surely Columbus could not have been wholly ignorant of the Scripture in Isa. 40:22, "It is he that sitteth upon the circle of the earth." So, regardless of all previous teaching to the contrary, he proceeded to carry out his lifelong ambition to prove the earth to be round. The sum total of the influences surrounding our lives either gives us faith and courage or destroys the very purpose of our being.

We therefore believe that our teen-agers, who are said to be worshipers of heroes, will become heroes themselves of the highest, noblest sort, if in their childhood as well as in their teens, they are surrounded with not only histories of Bible heroes and storybook heroes, but with the present-day noble and exemplary lives of men and women of God. Their schoolteachers, as well as their parents, have an untold power for shaping the life which is rapidly forming set habits of thought and manners. Good and unselfish teachers, who are concerned for the future of their students, can give unstintingly of time with love and words of encouragement. God is the rewarder of such teachers in the successful lives of the personalities whom they assisted in growth.

If we could all get the vision of our unlimited opportunities to be worthy heroes in the eyes of our teen-agers, we should not have lived in vain. An illustration of how one father was a hero in the eyes of his son is aptly revealed in this incident. It was time, in the history of our nation, for a new president to be nominated. Much was said concerning who would be the man. A ten-year-old lad spoke up, "Well, why don't they nominate you for president, Dad?" In the mind of this lad no one could excel his father; he filled the bill. Of course, you say he wasn't a teen-ager, but here is my point. The heroes of the pre-teen-ager are the heroes of the teen-ager, the example whom they seek to emulate with zeal.

A certain missionary made the statement that as a lad he did not realize what a profound influence the reading of missionary biographies and stories would have on the shaping of his desires and the actual path of his life. The father of John G. Paton molded his son's life in his concentrated prayer life. It takes the vision of the parents to anticipate what their children ought to be and to supply the environment of prayerful living as well as to provide books, both missionary and otherwise, of the highest caliber. What do we want our boys and girls to be? The building of character, which began with their birth, must now be concentrated with consecration in their teens.

This brings us to the second point in the characteristics of the teens. It is the period of life, during which they of their own wills are choosing rules of conduct and habit, and forming resolutions of purpose which are taking root in the very fiber of their being. They hear and see and feel many new and wonderful things which almost overcome them to the point of discouragement at times. Will they ever be able to choose aright from the bewildering maze of things which life presents to them? They build fairy air castles of the great and beautiful things they hope to do, and more than that, they try in reality to build them. This is a time when parents and friends can either make or break the actual possibilities of the personality. The word or even the look of encouragement means all the world to them. Have you ever seen the person whose whole life was hampered by the inferiority complex which was the fruit of the attitudes of parents or older ones of the family? Did you ever hear an older sister say to a younger one, "Oh, you're too dumb to do that"? Many repetitions of this attitude finally result in the following set mind of the individual: "I cannot do anything new or great, I am useless; then why should I try?"

This should be a time of great heart-searching and prayer on the part of parents and teachers. Have I said the word or taught the precept or have I been the pal to this blooming personality as God wants me to be? Have I provided the surroundings with the books and tools which are essential to bring out the very best and noblest in this individual life? Am I willing to wait patiently, as I pray, to see develop the characteristics which I think should be there but seem not to be? Do I kindly counsel and give loving advice and hopeful encouragement when there is failure, or do I show my disappointment and a spirit of hopelessness with utter discouragement for anything better? If only we would always inspire the spirit of confidence and faith in the purposes of these youths and make them know we are counting on their eventual triumph in the end! We must believe in our teen-agers. They must know that some people, especially their parents, have confidence in their ability to cope with the situations of life. We gain little by preaching long sermons, but intercessory prayer is the source of prevailing power.

The third point in this dissertation is the humbling fact that our teen-agers think they are wiser than their parents. Let us not allow this to disturb us too greatly. Mark Twain said, "When I was in my teens I knew a great deal more than my father. When I became a man I wondered where he had gotten all of his knowledge." This seems contradictory, but do we ever guess that this period of their lives is very conflicting? One day this is right, and next day it isn't right at all; something else has been learned which changes the picture entirely. If during childhood they have found some things which they are sure cannot change, as the Word of God and Jesus as their Saviour, they will have the level by which to gauge every stone they lay in the building of life. The personal responsibility for the appearance of the structure must be felt keenly by each one. There is the process of elimination of those things which are destructive to its usefulness and beauty and the new resolves on heart-searching occasions. "That in all things he might have the preeminence" (Col. 1:18). Youth wants to formulate its own opinions of life and rules of conduct. Experience is the best teacher. If unobtrusively youth is guided by a wiser mind the searing disappointments which come to them by failure to have decided wisely will have been understood by the experience which resulted in success.

When our sons and daughters are grown

SPRING HOUSECLEANING

I saw the raindrops pattering down
One cloudy April day,
And knew that they'd been sent to wash
The winter's grime away.

They scrubbed and scoured quite faithfully
Till all the dirt had fled,
And when the earth was clean and sweet
Old Mother Nature said:

"It is too bare," and so she wove
A rug in her spare hours,
Then spread it, green, upon the ground
And tacked it down with flowers.

—Edna Becker.

we may in truth feel that they are wiser than we in many ways, but should they not be? They have learned many things to add to the fund of knowledge which we have sought to impart. Therefore they are just so much more responsible to God for the additional gifts He has showered upon them. In the race of life we all win who run with a definite goal in view. That goal is to build to the honor and glory of God.

Hesston, Kans.

Just One Morning

ANNA MAY GARBER

Each morning brings golden opportunities to serve and witness for our Lord. How are we meeting them?

"Yes, Baby, I am coming," I call in response to Baby's cries early in the morning. I need no alarm clock to awaken. Baby does that at the time she chooses. When I was a child I got up when Mother called, now I must get up when the babies call.

That makes me think of something else that has changed. When I was young, the older folks knew so much more and were so much more able to do the Lord's work. Now the young folks seem to be the ones who are most in demand in the program of the church. The Lord knows how I wanted to be of use to Him too.

What a way to start the day, O heart of mine! Complaining? You who have said so many times that your delight was in doing the Lord's will. "O Lord, forgive me. I do trust that You are leading me and I am happy to be led by Your dear hand. I want to live a holy life and bring honor to Your great name, even if I must be kept close at home with my little ones and cannot even reach my neighbors for Christ. Help me to be faithful in teaching my children and to the tasks at hand."

I am happy and deeply grateful that our church has provided institutions of learning and avenues of service for her young folks. My heart rejoices to see the resultant consecration of the young, who can give the strength and ardor of their youth to the Lord's service.

But we older folks can be just as consecrated. We may not have the training or talents, or be able to leave home so well, but we can give ourselves to the Lord unreservedly. The Lord does not ask all of us to sell our property and leave the home community to seek the lost, but He does want us to be willing to do that or anything else He directs. If we seek His will He will guide us each step of the way. He will lead by His Spirit in service for Him. That is even better than some organization to direct, isn't it? God has given to all the command to tell others of the good news of salvation. Then let us live in close communion with Him so that He can speak to us to direct and empower. And why do we not take the message to the lost now while we can, instead of waiting for persecution to drive us to it?

Baby's breakfast is over and I tuck her back into bed. Now I must hustle and get breakfast for the rest of the family as they will soon be in from the barn. Then it is hustle some more to get the children ready for school, and then the morning work is to be done, and so on and on. When can a mother get time for any private devotions? I am glad I did some reading when I was young and had more time for it. It helps me mentally even now as I think of some of those books I read. But my spiritual life needs to be constantly built up. How can a half-starved soul help others to the way and in the way? I think of that verse I just memorized. (Is it too big a job for mothers to memorize one new verse a month? Our sewing circle tried that.) "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7). I must by God's grace apply that verse to my life. I must not neglect my Bible reading and prayer, and meditation (between the times that sons and daughters are not talking to me) and church attendance when physically able. Babies keep mothers from getting the full benefit of the sermon. I often wish I could take care of a dozen or so, so that the mothers could give undivided attention to the worship.

After the dishes were washed and the floors swept I heard a knock at the door. "Do you have the schoolhouse key?" a childish voice asks. "The teacher gave it to the electricians, and she thought they might have left it with you."

"No, I do not have it," I answer, as I glance at the clock. Nearly ten. Temperature is zero.

"Have you—have those first graders been out in this weather for an hour?" I ask in alarm. Fingers and noses freeze before one knows it sometimes.

"Yes," the answer comes.

"You tell them to come down here and warm up."

Soon the whole school is on the porch. Into the house they come. But there is no teacher in sight! I never thought of her sending the school and not coming herself.

As I dash to the cellar to put more coal on the fire I pray, "O Lord, help me to make use of this opportunity to bring honor to Thy name. I am so weak and helpless. I rest in Your promises." My contacts with my neighbors are so few I want to make every one count.

When I return the twenty children are spread out over the living room, the study and the dining room, interested in everything as children are. I talk with them, especially the ones I have not seen since summer Bible school time, and the few who are strange to me. They admire and ask about the pictures on the walls. Here is my chance. I take the one, "Jesus Knocking at the Door," by Sallman from its hook and hold it before the group, and we have a discussion about Jesus coming into our hearts. All look with interest as I explain the picture, and ask questions.

"Why is there no latch or knob on the outside?" I ask. No ready answer comes as did to the former questions. I wait while all are thinking. Finally the only Roman Catholic child in the group gives the correct answer. Of course he was one of the older boys and much taller than I. But I wondered why the Protestant children did not know. Are we as faithful in teaching our children? Do we go at it with earnest zeal and determination? Do we realize that their happiness and success in their life on earth depends to a great extent on how we teach and train them in the few short years that we have them with us? And where they spend eternity is dependent on how they spend their time in this world!

May God help us mothers to feed our own souls on the Bread of Life so that we can nurture our children in the Lord, so that their never-dying souls might bring praises to Him forever and ever. I can think of no sadder thing than to have a child lost eternally. Let us make use of the golden time we have them with us, for all too soon they are gone. God loves other people's children just as much as He does mine; so I want to reach out to win others too.

"All for Jesus! All for Jesus!
All my being's ransomed powers;
All my tho'ts, and words, and doings,
All my days and all my hours.

"Let my hands perform His bidding,
Let my feet run in His ways;
Let my eyes see Jesus only,
Let my lips speak forth His praise."

Alma, Ont.

MY TIME IS NOT MY OWN

"Go with me to the concert this afternoon," said a city salesman to a new assistant at the warehouse. "I cannot," was the reply, "my time is not my own. It belongs to the firm during business hours." The next Sunday afternoon the same salesman said to the clerk, "Go with us and have a good time this evening," but the same reply came, "I cannot; my time is not my own. It belongs to One who said, 'Remember the sabbath day, to keep it holy.'" Years passed and the godly clerk lay dying. He had risen to an excellent place in business, and life lay fair before him. "Are you ready to go?" asked a friend. "Certainly," was the triumphant answer, "I have sought to obey God. He has directed me thus far, and I am in His hands—my time is not my own."

—John Three Sixteen.

CHRISTIAN LIFE

He Lives...We Live

By Cleva R. Hanna

"As glorious as was the fact of the resurrection; an even more glorious note was sounded when the Risen Lord said, 'Because I live, ye shall live also.'"

This year Easter will come and go again, meaning to many only a season of egg hunts, or new spring fashions. Thousands will flock to the churches for the first, and probably the last time during the year. But other thousands, true believers, will gain new inspiration as they thrill again to the message, "He is risen!"

The early Christians, led by the Holy Spirit, had one central message which is repeated again and again in the Book of Acts—that Christ died and rose again according to the Scriptures. This was their good news, their Gospel, for without the resurrection there could be no Gospel. It was the fact that He lived that gave joy and radiance to their lives and their message.

For a time these first Christians lived on the memory of a dead Leader and Teacher. The result was such weeping as that of Mary in the garden, such loneliness and disappointment as that of the disciples toiling unsuccessfully with their nets, such heavy hearts as those of the two on the way to Emmaus, such doubting as that of Thomas.

Without acceptance of the fact that the body of the Lord rose from the grave, Easter can be no more than a meaningless symbol. As Paul wrote, "If Christ hath not been raised, then is our preaching vain; your faith also is vain" (I Cor. 15:14, A.R.V.).

Knowing the weakness of His followers, and the unbelief of the multitudes, Christ did not leave His resurrection without proof. Luke tells us that He "showed himself alive after his passion by many infallible proofs" (Acts 1:3). With their slowness of heart to believe, the disciples had not fully understood, consequently had not remembered the words of the prophets, or the Lord's own prophetic utterances. But, when He stood before them saying, "Behold my hands and my feet, that it is I myself: handle me, and see" (Luke 24:39), that was a different matter; that did not permit of doubt. His further appearances through forty days, and to "above five hundred brethren at once" served to confirm what they had seen. He was real and living—a marvel no other leader of all time has equaled.

As glorious as was the fact of the resurrection, an even more glorious note was sounded when the Risen Lord said, "Because I live, ye shall live also" (John 14:19). We are identified with Him in His death and His resurrection. While this means that we too shall rise from the grave physically, it means far more than that. Living again meant for the Son of God victory, not only over death and the grave, but also over sin and Satan. In Him we too can have this victory, that which produces the abundant life. The Apostle Paul had this in mind when he said, "But now hath Christ been raised from the dead . . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:20, 57).

But how and to what extent does this resurrection victory of the Son of God mean victory for us? That depends entirely on the extent of our surrender to Him as Lord of our life. A living Lord is a Lord with power. He is able if we are willing.

By His death the penalty for past sin was paid; through our acceptance of that atoning work we stand before God justified. Henceforth we are to live in accordance with our status; we do so in the measure of our love for Christ and our faith in His promises.

He has promised His PARDON for present sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). And how often we need that cleansing! Through His intercession not only is pardon granted, but the power of sin in our lives is broken, and even its presence will eventually be banished.

He has promised His PRESENCE with us. "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). In His presence our doubts, fears, and anxieties fade away. The Holy Spirit, sent from Him to dwell in us, to work in us, is abundantly able to deliver us from all bondage to worry or fear, and to cause us to rejoice in the assurance of His guidance, comfort, and care.

He has promised His POWER. "For God hath not given us the spirit of fear; but of power . . ." (II Tim. 1:7). In that inward strength the once weak and vacillating fisherman, Peter, could preach a sermon which drew three thousand souls into the kingdom. In that power Paul and Silas could sing with feet in the stocks in a Roman prison; Stephen could plead forgiveness for his murderers; martyrs could hold heads high and die unflinchingly in spite of dungeon, fire, and sword. That same resurrection power can and should be manifested in and through us, day by day, under all circumstances. Each of us can say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Too often we feel crushed by the exigencies of life when all we need to do is to reach up for the power available for every need.

He has promised His PEACE. "My peace I give unto you" (John 14:27). His peace is not that which "the world giveth" but that inward condition which indeed "passeth understanding." That peace brings inward calm though storms rage without, patience and fortitude though suffering and sorrow weigh heavy, contentment though the purse be light and the social status humble, assurance that "God's in His heaven," and all will come out right, even though the world be, for a time, the scene of chaos and conflict.

To accept all the good that Christ offers is to be transformed into living witnesses, workers, wonders. The secret of the transformation we find stated in Col. 3:1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Loving Him we do not grovel, but soar; we do not "spend our years as a tale that is told," but in glorious anticipation of a blessed eternity of them; we do not exist, we live—joyously, abundantly—now and forever.

Nesmith, S.C.

REJOICE

Gold, brightly gleam in eastern sky!
The Lord of glory leads on high
From out Death's grave, past stars and suns,
Adoring hosts of shining ones,
Their joyful souls, redeemed, forgiven,
For He, Death's Conqueror, is risen!

Leaves, gaily flutter on the trees!
He scorneth not the last of these
Repentant ones marred with earth's strife,
But leads them to the Tree of Life,
And by His blood their souls are shriven,
And He, the Lord of Life, is risen.

Birds, sweetly sing in ether blue!
Since every word of God is true.
Some day in heaven's crystal light
I, too, shall walk, my soul made white,
And sing of pardon freely given,
For He, the Saviour of the world, is risen!

—Grace W. Haight.

TEMPTATIONS

Some Christians **yield** to their temptations They calmly lie down, and are trodden underfoot, like a dog—of course, I mean a dead dog. No live dog would. Don't let Satan treat you this way.

Some Christians **play** with their temptations. They make a pretense of fighting, and then having thrown that bone to their conscience to be chewed on a bit, they likewise lie down and are trodden underfoot. Don't let Satan do this to you.

Some Christians **fight** their temptations. They know that they are real tests. They bark and Satan runs. They know what it means to "watch and pray" lest they yield to Satan's suggestion.—My Chum.

How to Live a Holy Life

Sanctified Through His Truth

By B. Charles Hostetter

We trust you will enjoy this fourth of a series of messages on this general theme as given over the Mennonite Hour Broadcast, originating at Harrisonburg, Va., and heard over many other stations.

IV.

One of the "musts" if you would live a holy life is to have regular periods of Bible reading and Bible study. I cannot soon overemphasize this. I am convinced from personal experience and also from listening to the testimonies of thousands of people in the last fifteen years that no one can be a growing Christian, living a holy life, if he neglects Bible study. The amount of time one spends searching the Scriptures is a good thermometer to tell one's spiritual health. If you are disregarding Bible study and are indifferent and careless about regular and faithful devotional habits, I can prophesy your spiritual condition. I know you are not a vital and victorious Christian today if the Bible is not a precious book to you.

We are told throughout the Scriptures why Bible study is a "must" for holy living. In Psalm 119:9 a question is asked, "Wherewithal shall a young man cleanse his way?" or, "How can a young person clean up his life and keep it clean?" or to say it in still other words, "How can we live a holy life?" The psalmist answers the question in the same verse, "By taking heed thereto according to thy word." If a person knows the Bible and is faithful to its teaching, he finds it gives him a clean, fruitful, and holy life.

Jesus testifies to this same truth that the Word of God is a cleansing agent for us when He prays in John 17:17, saying, "Sanctify them through thy truth: thy word is truth." May I say too that the more you study the Word and yield to its truth, the more holy you will become. Ephesians 5:26 tells us the same thing: "That he might sanctify and cleanse it [the church] with the washing of water by the word."

Not only does the Word of God cleanse us, but it also keeps us from committing sin. If one is going to live a holy life, then he must find a method to keep from yielding to temptation. Psalm 119:11 gives one method to overcome temptation. Here it is: "Thy word have I hid in mine heart, that I might not sin against thee." The Word of God is good insulation against sin. Dear friend, if you are having difficulty in saying "no" in the time of temptation, here is sound advice and help so that victory can be yours. Fill up on the Word of God, study the Bible, and you will find with delight a new power against the enemy of your soul.

Since becoming a minister, I have had the privilege of being a counselor for many people. Many have come and confessed that there has been spiritual tragedy in their lives. I then ask them to tell me how it happened, and they go back and relate their story which often covers a period of several years. One person may say that he changed jobs which brought another person into his life; then at an unsuspecting moment he did this or that, or yielded to temptation, and so on. During the whole process, of course, he lets himself down rather easily. "I know I did it," he says, "but don't blame me too hard—look at these severe tests." You know, friends, it has never failed once, that I can remember, to be confirmed when I suggest that he didn't start in the beginning of his backslidings. "What do you mean?" he replies in a tone that suggests he has told me everything. I then say, "Isn't it true that you first lost out in your devotional life, you neglected your Bible study and prayer life, and then you began to backslide and lose out because you had no power against certain temptations?" Every time, yes, every time, he or she will admit this was the first failure. Sincere Bible study is a good place to begin if you want to start living a holy life.

I want to say to every one of you that I believe with all my heart that Bible study and prayer are the foundations upon which a holy life is built. The strategy of the devil is to take us off these foundations, and then we are easy victims for sin. I have experienced it, and thousands have verified it. Never, never, never expect to live a victorious and holy life if you will not study God's Word and hide it in your heart. It simply can't be done. I have never met a great Christian yet who had power and a vital life who did not take his Bible study seriously. May I say, on the other hand, that I have never met a person who has taken his Bible study and prayer life seriously that at the same time has gotten into serious sin and difficulty. David said to God, "Thy word have I hid in mine heart, that I might not sin against thee." Here then is one good protection from sin—the Word of God.

Dear friend, are you a faithful Bible student? Do you love the Word of God above gold, yea, above "fine gold"? Is it "sweeter than honey" to your mouth? Can you further say with David, "O how love I thy law! it is my meditation all the day"? If you are not finding God's Book precious, then I know you are not living a holy life. It is a "must," because it cleanses our lives and it keeps us from sin. Begin now to study the Bible and let its cleansing and keeping power work in your life to the result of holy living. In II Timothy 3:16, 17 Paul verifies what has been said in this message, when he says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

In Psalm 119:105 we are given a third important reason why one must be a Bible student if he would live a righteous life. This Scripture says, "Thy word is a lamp unto my feet, and a light unto my path." Here we are told that the Word of God is a guiding light for us as we go through this dark and evil world. It is the Bible that contains the laws of the spiritual and heavenly kingdom. If we didn't have the Bible, how would we know what pleases and displeases the invisible God? How would we know what we must do to be saved? How would we know whether we are being led by God or Satan? How I thank God for the written Word, which is final and absolute! It is the mind or will of God, yea, it is the very Word of God, and heaven and earth will pass away before one part of the eternal Word of God will fail.

In these days of counterfeits, camouflage, and veneer, it is thrilling to have truth as an anchor for the soul. In these days of darkness, evil, and uncertainty, it is great to have a lamp for our feet and light for our path, and this eternal light is God's precious Word. We need not get caught in unholy living, even though we are living in a dark and evil world. Thank God for His Word, which lights the trail for us. Psalm 119:130 says, "The entrance of thy words giveth light; it giveth understanding unto the simple."

I have merely begun to show you the importance of the Word of God to every Christian. Again may I repeat, a regular study of the Bible is a "must" because it cleanses us from sin; it keeps us from committing sin, and it exposes sin and temptation in our pathway. Don't ever expect to live a holy life if you are not studying the Bible. Begin now to study the Word of God and observe the difference it makes in the holiness of your life.

The story is told of an atheist who once stood on the courthouse steps of a city and cried out his challenge for anyone to debate with him that there is a God and that the Bible is the Word of God. He was ready to prove that God is a myth and that the Bible is simply full of interesting stories, but not facts. For a long time he shouted for a challenger to prove that God exists and that the Bible is His inspired Word. Finally a young man made his way through the crowd and at last he stood up on the steps beside the atheist. He didn't say a word, but reached into his pocket, pulled out an orange and began to peel it slowly. The atheist became impatient and said, "Say something. What arguments do you have to prove that God exists and the Bible is the Word of God?" The young man continued peeling the orange and saying nothing. He then finally began to eat the orange slowly. In an impatient rage the atheist again asked him to speak or leave. He mocked him and scoffed him. Finally the young man was finished. He wiped his hands and mouth with his handkerchief and then said, "Friend, tell me, was that orange sweet I just ate?" With an angry voice the atheist

said, "How do I know, I never tasted it." Then the young man said, "If you would have tasted the Lord and His precious Word, you would not have spoken as you have nor displayed your ignorance." Have you tasted the sweetness of God's Word, friend?

That is exactly it; you must study God's Word before you are able to judge its value. I know, and you know, that there is a strange power in God's precious Word. Without it we fail to live a victorious and holy life.

There are no exceptions to this rule. If you neglect God's Word, you will fail in Christian living; if you hide God's Word in your heart, victory and blessing will issue forth.

When the Lord Jesus was led by the Spirit into the wilderness to be tempted of the devil, He used the Word of God in His answers to Satan. Three times He quoted the Bible, showing us the power of the Scriptures to help in living a holy life. If Jesus Christ knew the Scriptures, and if He used them as His defense against temptation, certainly we can learn from Him and follow His example.

May the Lord by His Spirit impress upon each of us the importance, yea, the necessity, of hiding God's Word in our hearts so that we don't sin against God. If you would live a holy life, then by God's grace determine to arrange part of each day to be used to study the Word of God. If you won't take the time, or arrange the time, remember, you have lost your power against a treacherous enemy. May the Lord teach us the importance of His Word. God bless and keep you, is my prayer.

Harrisonburg, Va.

"Christ the Lord Is Risen Today"

By Ruby P. Zook

May this article not only help us to appreciate Charles Wesley's famous Easter hymn but to appreciate more the Christ of whom it tells.

Charles Wesley, one of the most gifted writers of song, in 1739, composed a grand old Easter hymn which has never lost its popularity in the Christian Church. This song moves from stanza to stanza to a triumphant climax, and it should "always be sung in its entirety."

"Christ the Lord is risen today,
Alleluia!
Sons of men and angels say:
Alleluia!
Raise your joys and triumphs high,
Alleluia!
Sing, ye heavens, and earth reply,
Alleluia!"

In the first stanza one rejoices in the risen Christ. Why is this something over which to rejoice? Let me tell you.

Ever since time began the coming of spring has been regarded as the resurrection of the earth from the death of winter. Even before Christianity began, there were religious cults who celebrated spring with its growth and sunshine, because of the new life it brought in nature. If the trees and grass tell of life immortal, "why should man alone die to rise no more?"

So, on Easter morning Christians throughout the world will again testify to the world of their faith in a risen Lord. They will also give testimony to the fact that **death is not the end of life.**

This should give the Christian unspeakable joy. It is written, "The joy of the Lord is your strength." To rejoice "with joy unspeakable and full of glory" one must believe in the risen Lord with a whole heart. "Then, as we 'comprehend with all saints what is the breadth, and length, and depth, and height' and 'know the love of Christ, which passeth knowledge,' the Spirit of God fills us with His peace and His joy. . . . The day is not far hence when our joy unspeakable through believing, will be changed to joy unspeakable by seeing Him as He is" (Gaebelein).

"Lives again our glorious King;
Alleluia!
Where, O death, is now thy sting?
Alleluia!
Dying once, He all doth save;
Alleluia!
Where thy victory, O grave?
Alleluia!"

Paul wrote that Jesus Christ was declared as the Son of God in His resurrection from the dead. Peter on the Day of Pentecost proved to the Jews that Jesus whom they had crucified was divine. He said death could not hold God's Son in its grasp. "God by His power raised His Son out of the midst of death, in spite of all human efforts to seal the tomb" (Yoder). The resurrection of Jesus was the constant subject used in the messages in the early Church, as one learns from the study of the Acts of the Apostles. This proved to those believers that Jesus was the Son of God. Yes, the body that was laid in Joseph's tomb came forth on that first Easter morn two thousand years ago and death was then swallowed up in victory.

"Love's redeeming work is done,
Alleluia!
Fought the fight, the battle won;
Alleluia!
Death in vain forbids Him rise;
Alleluia!
Christ has opened Paradise.
Alleluia!"

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Jesus Himself through the psalmist said, "Lo, I come: . . . to do thy will, O my God." He knew why He came. He came to accomplish the will of God. He came to manifest His love. He came to be the Lamb of God. He came into the world to die. He is the Life. Yet He gave His life. He who knew no sin was made sin. Truly, "He loved me and gave himself for me."

Christ the Lord is risen today! "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory. . . ." (II Cor. 12:2-5). Here Paul is speaking of himself. He had this experience. When he was caught up into the third heaven and entered Paradise, he heard unspeakable words, which signified the mysteries of glory in store for the believers.

"Soar we now, where Christ has led,
Alleluia!
Following our exalted Head;
Alleluia!
Made like Him, like Him we rise;
Alleluia!
Ours the cross, the grave, the skies.
Alleluia!"

In this stanza one can see how Wesley stresses the joy and fellowship of Christians everywhere who exalt Christ above all else in their daily lives. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:2). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). "And Paul, who received this great revelation, seems to have passed through some such experience as a prophetic type of the Church of the Lord Jesus Christ, which some blessed day will be caught up in clouds to meet the Lord in the air. And so it will be. The dead in Christ will come forth first, and we, the living, will be changed in a moment, in the twinkling of an eye. Then we shall see Him as He is. Then we shall hear the unspeakable words which Paul heard, and behold the unspeakable glory of the Lord. Oh! how even the writing of these blessed truths, in feeble words, make the heart long for 'that day' " (Gaebelein)!

"Let no one say that the faith of our fathers is outmoded, that it no longer has its old power to inspire our lives. We are living in troublous times, and those of little faith are crying aloud that the old truths have failed, and the old beliefs are dead. But even as they scoff, spring brings her perennial symbols of eternal life. And at this new Easter season, millions untold will bear witness anew to a living faith, which rules the hearts of men" (Sunshine Magazine).

La Tour, Mo.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Irving.

MISSIONS

More Light on Africa

By Edwin L. Weaver

This second of a series of articles by a Mennonite Relief Committee worker who spent three years in Ethiopia sheds light on the religious movements in Africa.

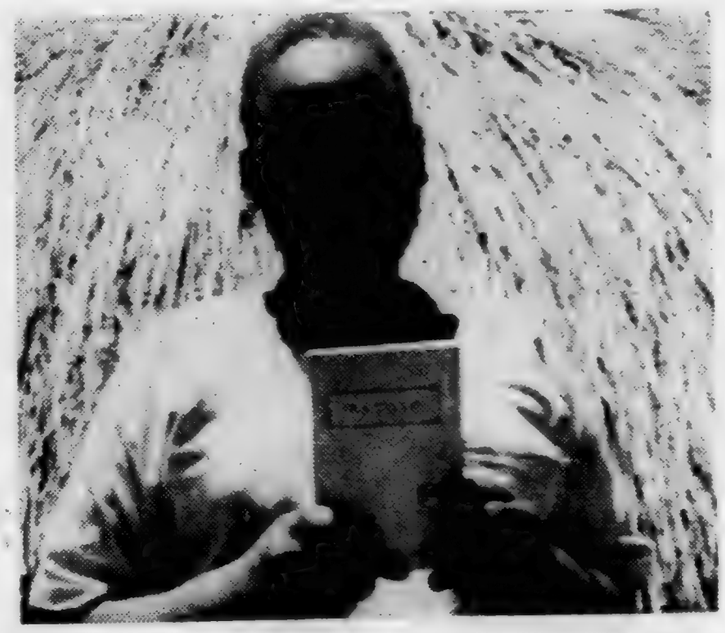
Paganism

In view of expressions in the Bible to the effect that God wants to make Himself known to all men, that He has not left Himself without witness, and that the pagan nations can see the existence of God and His power in the things He has made, it is of great interest to acquire available facts as to the extent that this is realized in modern times. Not long ago a book was published which undertakes to seek a factual answer to the question: "Among Africans who have not come under the influence of Islam, Judaism, or Christianity, is there any awareness of God? If so, what idea of Him have they formed?"

Twelve men, nearly all missionaries of long experience on the continent of Africa and who have had intimate fellowship with the people and speak their languages, have sought diligently to ascertain the African's thinking about God. **African Ideas of God,** a symposium edited by Edwin W. Smith, is an attempt to find indigenous ideas regarding God—ideas that existed in pagan days and before the infiltration of Christian or Moslem ideas. Each chapter is prefaced with a summary of the ecological conditions and social structure and with a brief description of features of the religion, relating the African's theism to other phases of his religion. The editor explains that any full explanation of the African religion involves "complete exploration of social and political organization, material culture, law and custom, as well as the physical environment," but adds that this is more than is undertaken in the book. Most of Africa south of the Sahara is covered and, since each of the contributors gives introductory material on the people and their land, there is valuable tribal and geographical information.

An analysis and interpretation of the meanings of words used by Africans to refer to the Supreme Being is one method used. Another is the inspection of collections of ancient proverbs which contain the wisdom of the past. The myths of African tribes explain the origin of things and specimens of the myths and legends have been studied for their illumination of ideas concerning God. Another source of information is the everyday speech of the people, for in the idioms of their conversation they sometimes use a divine name. Also the prayers of the pagan Africans are studied.

Repeatedly there are expressions about the difficulty of arriving at conclusions regarding the people's ideas of a Supreme Being, and one missionary writes that during twenty-seven years' experience among the native peoples he found only four situations "in which direct, spontaneous reference to God was made in circumstances which gave a feeling of certainty that I was in the presence of genuine, uninfluenced, primitive belief." But from these situations he concludes that the African does acknowledge a Power



An African Boy Holding a Gospel of Matthew in His Native Language

and that he does attribute to that Power a concern for human beings. It is, however, "a Power only guessed at."

Other missionaries found more references to God but recognized also that He is usually thought of as very remote. In some cases belief in the First Cause makes little difference to the conduct of the people, for He plays a very minor part in their lives. Seldom do the people offer regular worship, although in one case actual temples have been found. All Africans believe in life after death. Some observers think that the vague belief in God is a remnant of an earlier monotheistic faith, "that there has been a general retrogression in matters of religion, and even where tribes have been polytheistic in recent years there is often a clear indication of monotheistic belief in early years."

Although the Africans are uncertain and perplexed in their thinking about God, not always knowing whether He is a personal being or whether He is beneficent, they do have some idea of His attributes. Such conceptions as they do have must be recognized by the missionaries as a means of approach and as a medium for the proclamation of the Gospel of Jesus Christ. Their limited revelation must be superseded by the unique revelation of Christ. Christianity must be presented "in a way that Africans can understand and interpret in their own forms of thought and worship" and "not in antagonism to, but as a fulfillment of their own ideals and aspirations."

Mohammedanism

When the people of a region once Christian adopt another religion there are reasons for inquiry. This is what occurred in North Africa. In the sixth century of our era the church of Egypt introduced Christianity into the Sudan, and today Islam is the religion of much of the territory. The story of what happened is told by J. Spencer Trimingham in **Islam in the Sudan,** the aim of which book is to describe the religion of the Sudanese and develop an understanding of the significance of Islam in their lives. The author discusses the social conditions as they have been influenced by Islam, how this religion has molded the people, and how the character and environment of the people have molded the form of Islam.

In the Anglo-Egyptian Sudan, as the eastern portion of the Sudan is called today, Christianity became the state religion. But it was a nominal and formal Christianity and never truly the religion of the people, who remained mainly animistic. Christianity had been weakly grafted onto the culture of the country without revolutionizing the lives of the people. It was associated with foreigners and foreign culture, the liturgy was in Greek and the people could not worship in their own language, the people lacked energy and moral resistance because of the climate, and so animistic belief persisted and spiritual life sank to a very low ebb. The mass of the rural population never had been Christian, it is thought.

The external factor that has molded the life of the northern Sudan is Arabia, from which land came people bringing a language and a religion. With the flood of Arab immigration Christianity was extinguished. The Sudanese in their weak Christian communities had no difficulty in accepting a religion which left them free to live as before and practice their old customs. Islam came into the Sudan through Arab immigration and the Arab immigrants became absorbed by the people of the land. And many of the people did with Islam as they had formerly done with Christianity; they adopted the external practices while the background of their religious life remained animistic. Islam spread, although slowly, through trade, intermarriage, army recruitment, and the winning of group leaders. Pagan rites and social customs were incorporated, and saint worship became a powerful religious influence. Because of the conquest and subjugation of pagans and the activity of Muslim traders Islam advanced, "but the most important factor was the social advantages the African gains by belonging to the Islamic social system, with its freedom from color prejudice, privilege of brotherhood, and consciousness of belonging to a great social system."

Since Islam is a social system more than a creed, it adapted itself to the regional con-

ditions of the Sudan and adopted elements which harmonized with the Sudanese way of life. It absorbed animistic elements and other non-Islamic customs, superstitions, and ideas, and became indigenous in the Sudan. The people of the once Christian country were ignorant of their Moslem faith too, and Islam became imbued with African tendencies. Islam reoriented popular beliefs and built them into its own pattern of life. The Sudanese have more faith in saints and superstitious practices than in the creed they profess. They observe the five fundamental laws of Islam—faith in one God, prayer, fasting, alms-giving, and pilgrimage, but the curse of their lives is the world of harmful spirits which bring disease and death. Because of its inherent syncretism Islam assimilated this belief in spirits and absorbed the pagan customs, but life remains for the African Muslim much the same as before. The author remarks that Islam is established for generations before the African learns what it does or does not sanction, for the purely religious factor exists only in the background.

Not all the Anglo-Egyptian Sudan is Moslem, for many tribes, particularly in the South, remain pagan. Some of them because of pride of race and conservatism are impervious to external influences, and they were able to withstand the attacks of aggressors. Because of their safety in their own system they have not found Islam attractive. But Islam through a peaceful penetration is still advancing into some tribes.

What effect does the impact of modern civilization have upon the people of the Sudan? Upon those who have acquired a modern education has come a disrupted cultural and religious life. They have been taught how to do clerical or technical work, but not how to live and their spirits are hungry. "Many are drifting away from their traditional moorings of belief and are like sheep without a shepherd." The villager and agriculturist have changed little and cling desperately to the life they know.

Christianity

Three times to the continent of Africa has God graciously brought the opportunity for acceptance of the powerful Gospel of the living Christ, and twice there has been failure. The fascinating history of Christian missions in Africa has been told within the limits of a single narrative (excepting that Volume Two has not yet been completed or published) by C. P. Groves in **The Planting of Christianity in Africa.** In this first volume the author has reviewed the entire missionary program which is continental in its scope and which began in the early Christian centuries, and he has continued it up to the arrival of David Livingstone.

Early in our era was the Gospel taken to Egypt, although the very beginnings are unknown, and Alexandria became a famous center of Christian scholarship. The Gospel message spread up the Nile Valley and by the third century there had been considerable expansion. The expansion continued south into Nubia and Abyssinia and west into the Roman provinces of North Africa. We find such names in the African church as Tertullian, Cyprian, and Augustine. Also there were martyrdoms in Egypt in those days.

But there were weaknesses: remnants from the old religion were grafted onto Christianity, and great and detrimental theological controversies involved the church in Egypt and in other parts of North Africa. Moreover Christianity in the Roman provinces left the native population, known as Berbers, almost untouched; the topmost strata of the population—the Graeco-Roman—were most successfully Christianized; a middle layer of inhabitants of Punic stock were Christianized mainly to the extent that they were Romanized. Thus the Berbers, who were the large majority of the population, remained pagan and later became the most energetic propagators of Islam. When Islam later swept across northern Africa, although it was not at first extremely aggressive, Christians in large numbers fell for the attractions of the new faith. Islam did what Christianity failed to do. The church failed because it threw away its large opportunities for mission work in a pagan world. The great failure of the African church was its failure to evangelize.

Some of the Many East African Children Who Need Gospel Teaching

During the fifteenth and sixteenth centuries a second opportunity came for Christianity in Africa. Those were the times of the Portuguese adventurers who crept through the waters along the African coasts and took the Christian religion with them. There came to be missionary activity along both east and west coasts and missions were established. The Church of Rome had the whole field to herself. Yet the efforts of this renewed attempt faded and there was no permanent success. In time the Portuguese power faded and the missions identified with the political regime faded too. There had been mass baptisms, the Scriptures had not been translated into the language of the people, pastoral oversight was lacking, and there were no women missionaries. Again the church had not set its roots deep into the native soil.

The third opportunity of Christianity in Africa came as a result of an extensive revival of religion and an evangelical movement near the end of the eighteenth century. With the revival was an exposure of the evils of the slave trade and the development of an antislavery movement. New missionary societies began to appear in Europe and America and the rise of these societies is well described by the author. There are careful accounts of the first Protestant missionaries and their mission activities. Despite labors and sufferings some of the first efforts failed. In West Africa the workers had to contend with a hostile climate, deadly diseases, the slave trade, and Muslim peoples. The difficulties were almost overwhelming, and three generations had to pass before protection based on scientific knowledge was available.

One of the basic principles of modern missions came to be established—the Christian message must be offered to a people in the mother tongue. Dominant themes in the preaching likely were: human sin, divine grace, and the judgment to come. The direct personal appeal to conscience and the deep concern for the welfare of the Africans which missionaries showed brought response. The program of missions launched for the third time in Africa is still going strong, and the author's story has been so well told that we who have read his first volume shall eagerly await the second.

When Christian missionaries enter a pagan area, establish stations for the spreading of Gospel influence, and begin gathering converts and building churches, one can not foresee at the time what will occur in the future. But Bengt G. M. Sundkler in **Bantu Prophets in South Africa** has revealed what the future of missions has become in one portion of the continent. Some current trends in the native Christian population are rather surprising, and yet they need not be.

At the present time in South Africa more than eight hundred independent churches exist which seceded from the missions or split among themselves. Although such secessions are not limited to one region but appear elsewhere on the continent, the study under consideration here attempts to analyze the sociological and religious problems within the Separatist Church movement in South Africa

and almost exclusively in one tribe, the Zulus. Mission work there began in the first half of the nineteenth century and the natives responded rapidly to the teachings of Christianity. Before the close of the century many new missionary organizations from Europe and America opened work so that the multiplication of agencies and the overlapping of efforts became a problem. There was resistance which became a revolt against the white man's missionary crusade, and a Separatist Church movement developed. There came to be a separation, or segregation, of European and African churches, giving to the native his own independent church and the opportunity for freedom of expression and for development and leadership.

The root cause, the author believes, why the Separatist Church movement has gone farther in the Union of South Africa than anywhere else is the color line between white people and black. It is a result of racial discrimination. Because Africans are not welcome in white churches they have acquired an aversion for the white man's Christianity.

The independent church movement has developed into two main types: the Ethiopian and the Zionist. From references to Ethiopia in the Bible Africans concluded that there was a promise of the evangelization of Africa and that there was to be self-government of the African church under African leaders. So the Ethiopian movement follows the slogan, "Africa for Africans," but copies its church organization and Bible interpretation largely from the patterns of the Protestant mission churches from which the secession took place. The Ethiopian churches seceded from white missions chiefly on racial grounds. The author frequently compares and contrasts the Ethiopian and Zionist movements. He explains that the Zionists derive their name from the American church founded by Dowie in Zion City, Illinois, for that kind of church with an emphasis on divine healing made an effective appeal to the Africans. The tendency developed among Zionist churches in Africa to split up into hundreds of groups, taking to themselves fanciful names, and practicing what the church in America did. The Zionists are a syncretistic Bantu movement with healing, speaking with tongues, purification rites, and taboos as the main expressions of their faith. They have combined elements of the old Zulu religion with Christianity, and in some cases are on the way back to the heathenism from whence they came.

We have in this book a wealth of material gathered by the author and his assistants during ten years of investigations, and three different communities are considered—reserve, farm, and urban. The Zionists are given the major attention. They are not only in opposition to the white churches, but are separate from their heathen fellows and all other groups. They have their own forms of clothing, do not eat with people who eat pork, they take off their shoes before entering the church, and all pray at the same time with everyone trying to outdo his neighbor in shouted supplications to God. They follow a hereditary church leadership which passes from father to son; they incorporate various Old Testament practices and it seems that the Old Testament forms the foundation of their belief; the washing of the saints' feet is the most important thing about their communion service; there is great stress on healing, opposition to the use of medicine, and speaking with tongues is common. The syncretistic tendencies rise out of the Zionists' interpretation of the Christian message in terms of the Zulu religious heritage; therefore they make use of magic, ancestor worship, pagan myths, and spiritism.

Such trends in African Christianity, encouraged by divisions into sects of Protestantism and by race prejudice, should bring home to us a sense of responsibility.

A young woman had gone to Africa for Christian service and she had consecrated her life to the Lord, but one day while at work on the mission field a crisis came into her life. At the dispensary where three hundred patients had gathered she saw at the back of them all a leper, and he was terribly mutilated. She was distressed, for she did not want to deal with lepers. He with his little boy had walked on badly swollen feet more than eighty miles through the forest. She argued with herself and with God that she had come to Africa to be an evangelist, and she realized that she had no leper hospital or any place to put a leper. She really did not want this leper, but finally had workmen fix up a tumble-down shack to keep him overnight.

Next morning the leper was still there, and all her joy was gone as she took care of the three hundred other patients. Although she did not want to handle leprosy, she finally washed his wounds and the leper stayed. But day after day he had to wait until everybody else had gone. She prayed and prayed and tried to think it was not her job to care for a leper. Finally the battle was fought out, and she realized that this man was her neighbor. She told him that she was going to help him and that he might stay.

The young missionary had been afraid that if she accepted this leper others would come, and that is what happened. She felt she had not the financial means, but God could take care of that too. God could and did supply funds for the equipment. Ground was cleared and a leper settlement started. Patients came for treatment and received salvation. While on furlough the missionary received further training for leper work and returned to Africa ready for a large-scale ministry. Finally babies of leper women had to be taken care of, and this was the beginning of a children's work. An industrial school and boarding schools and dormitories were built, and an evangelistic and medical work of large proportions developed. In all her labors the real objective was getting souls saved and Spirit-filled.

The name of the missionary is Edith Moules and the story is told by Norman Grubb in the book entitled **Mighty Through God.** The account of her devoted service to lepers is skillfully given and in a deep spiritual tone. The subject of the biography is presented as a woman who responded to God's calls and who lived a victorious Christian life. Her life was a simple walk with God, and through her flowed revival power to those among whom she ministered. She had a blessed fellowship with the African believers and wrote, "I truly praised God for the way He has taught many of these African brothers and sisters to walk with Him, and for the way many of them have grown in the things of God." And the author of the book writes, "The light and life of God flowed out of her, particularly when she talked about the cross," and there was "a seemingly endless flow of the life of God out to others." The life of Edith Moules, mighty through God, draws the reader close to God and inspires one to devoted service for the salvation of needy souls.

Bibliography

African Ideas of God, ed. by Edwin W. Smith; Edinburgh House Press, London; 1950; 308 pages.
Islam in the Sudan, by J. Spencer Trimingham; Oxford University Press, London; 1949; 280 pages.
The Planting of Christianity in Africa (Volume One), by C. P. Groves; Lutterworth Press, London; 1948; 330 pages.
Bantu Prophets in South Africa, by Bengt G. M. Sundkler; Lutterworth Press, London; 1948; 344 pages.
Mighty Through God, by Norman Grubb; Lutterworth Press, London; 1951; 136 pages.

Ft. Wayne, Ind.

THE GREAT DECEIVER

The Judas or Indian Bean tree is one of nature's greatest deceivers. Its blossoms are of such a brilliant hue, and so very pretty, many people call it the redbud tree. But Judas seems to be the best name for it. The blossoms attract many insects, but they contain a fluid that is very poisonous. The insects that attempt to drink the nectar from the blossoms fall to the ground dead. Quite often the ground beneath this tree is thickly covered with dead insects. The promise of something good turned out to be something very bad.

Worldly pleasures are like the Judas tree. They present nice-looking, brilliant blossoms that promise many things to young people, such as being popular, showing that you can be a good sport, or proving that you are indeed an adult. They may even promise fame and fortune, they always promise happiness, but they, like the Judas tree, do not keep their promises of good things to come. Instead they destroy the soul, harm the mind and body.

If an insect wishes to live, it must keep away from the Judas tree. If a young person wishes true and lasting happiness, he had better stay away from the worldly pleasure tree. For those who do stay away from the worldly pleasure tree there is a promise that will be kept, because it comes from God. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12)—Billie Avis Hoy.

BIBLE STUDY

Christian Ordinances

XXIII. Anointing with Oil—The Bounty of Faith

By the Bible Study Editor

The Uses of Oil in the Old Testament

The Hebrew people were familiar with the use of olive oil, and used it lavishly, it being one of the abundant products of their land. They delighted also in the fat of flesh of animals used as food. The fatty portions were considered delicacies. Only the pure fat—that found on the kidneys, the midriff, and the fatty tail of the sheep—was not to be eaten. It was the portion to be consumed on the altar when sacrifices were made. The breast portion of every peace offering was assigned to the high priest, as his portion of the sacrifice. These evidences of the delight of the people in the use of oil and of fatness, are found in the Scriptures.

On his journey to Padan-aram, when fleeing from the wrath of his brother, Jacob slept on the plain and saw the vision in which God spoke to him. In the morning he made a vow to God, and set up a memorial pillar, which he consecrated to God by anointing it with oil. He had taken oil with him on his journey, and this was one of the first evidences of the holy use of oil. Gen. 28:18.

Pure olive oil was used for the lamps on the candlestick in the holy place in the sanctuary of the tabernacle. It was also used in connection with many of the sacrifices used on the altar. The meat offering, constituting offerings of meal, fine flour, and unleavened bread and cakes, when burned on the altar, were to be accompanied with oil; either the flour was mingled with oil or the bread and cakes were anointed with oil. See Lev. 2. Note that not all of the meal offerings were burned, only a portion of each offering, and the remainder became the portion for the priest to be used as his food.

Along with each sacrificial animal that was brought to the altar, the Lord required a certain amount of oil and wine which was called the drink offering. The amount of oil and wine was specified for each class of animal presented. Num. 15:4, 6, 9. The oil thus used was that which was commonly used by the people in domestic affairs. It was of that material of which they had an abundance. It was required that it should be devoted to God in abundance. It was a bounty given from God and should be a bounty devoted to God. The specified amount of oil for each sacrifice shows that it was in large measure. An hin is equivalent to about six quarts. For a bullock offering a half of an hin of oil, or three quarts, was to be brought. It is understood that none of the drink offering, wine, was ever poured on the altar, because it was the product of fermentation. Nor was the wine used by the priests when serving in the tabernacle. Lev. 10:8-11.

While olive oil was specified for the offerings on the altar and offerings for the priests, it was also specified as a part of the ingredients for the holy anointing oil. Ex. 30:22-33; Lev. 8:10-12, 30. While it was an ingredient of the anointing oil it was not in itself the holy anointing oil. This was a special oil, of which it is said, "Neither shall ye make any other like it, . . . whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (Ex. 30:32, 33). This compounded holy oil is the only symbol of the Holy Spirit. The pouring of the anointing oil upon the head of Aaron, was symbolical of the abundant anointing of Jesus by the Holy Ghost. Heb. 1:9. The general interpretation of any oil, or olive oil, as found in the Scriptures as representing the Holy Spirit may be questioned.

It is assumed that kings were anointed with the holy anointing oil. Samuel had a box, or vial, of oil with him when he anointed Saul. I Sam. 10:1. When he anointed David he was commanded to "fill" his horn with oil, to anoint David. I Sam. 16:1, 13. But it is not clear that the oil was the holy oil which was to be used only for the priests. Yet a later passage may have alluded to the use of this holy oil in anointing Solomon. I Kings 1:39: "And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon." Both Zadok and Abiathar were priests (II Sam. 20:25), and it was Abiathar who went with Adonijah, but nothing is said concerning the anointing of Adonijah. Solomon was the first anointed after David, who had a second anointing at Hebron (II Sam. 2:4), and a third anointing as king of Israel, also at Hebron. II Sam. 5:4. But the statutory use of the holy anointing oil was that of anointing the priests who served in the tabernacle and Temple.

When Elisha sent his servant to anoint Jehu to be king of Israel, he sent with him a box of oil. II Kings 9:1, 3. Unless Elisha, a prophet only, had access to the Temple he could not have obtained the holy anointing oil. The Jews produced a variety of oils and ointments, some very precious ones. But while there were many occasions of using oils and ointments, there are but few which suggest the use of the sacred ointment deposited in the sanctuary for its one specific purpose, to show who was the anointed of God. A passage in Psalm 99:20 suggests the use of the holy oil. The context would suggest that this passage has a prophetic character, pointing to the Holy One of Israel, who would be God's anointed one.

God had promised blessing to His people when they entered into their new land, and oil was one of these blessings. Deut. 6:11; 11:14. A scarcity of the blessing would follow as a judgment of God upon His people. Deut. 28:40. There was no restriction placed upon the use of olive oil for domestic purposes. It was a blessing to God's people. Large storehouses were constructed by the kings to care for this abundant product. I Chron. 27:28; II Chron. 11:11. It is significant that oil and wine were expressions of the bounty of God toward His people.

Medicinal Uses of Oil

One must wonder why so little is said concerning the art of healing in both the Old and New Testaments. There were physicians in both Old and New Testament times. Luke is distinguished as being the only one named as such in Bible history. But what means were used to heal the sick is but slightly suggested in all of the records. While ancient literature suggests many uses of oil and combinations with oil for the healing of sickness in early ages, the Bible is comparatively silent on this subject. One king is reproved for his forsaking the Lord and seeking the help of physicians. Another king, when afflicted, was healed by placing a lump of figs on the boil which troubled him even to death. II Kings 20:7.

Olive oil may have been used extensively among the Jews for medicinal purposes, but it is not recorded in the Scripture. The only passages concerning such use of oil are found in Mark 6:13 and James 5:14. The Good Samaritan poured oil and wine into the wounds of the man whom he found half dead. Luke 10:34. Mark is the only one who says that the disciples "anointed with oil many that were sick, and healed them." The commission given to the disciples was, "Preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. 10:7, 8). Nowhere did the Lord tell the disciples how to do these things. The anointing of the sick with oil and healing them is recorded

by Mark as one of the means of doing the Lord's work.

Symbolisms of Oil

In the rich figurative language of the Old Testament, frequent use is made of symbols of gladness and prosperity. "Thou hast put gladness in my heart, more than in the time that their corn and wine increased" (Ps. 4:7). So with oil as a figure, the favor and blessing of God was represented. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the **anointed** of the God of Jacob, and the sweet psalmist of Israel" (II Sam. 23:1). Cf. Heb. 1:9. It symbolized prosperity. Job 29:6, "The rock poured me out rivers of oil." Oil represents the goodness and bounty of God to His people. Ps. 104:15. Famine was expressed by the lack of oil (Joel 1:10), and prosperity by the abundance of it. Joel 2:24. One of the most significant passages is found in Ps. 23:5. The providence, care, and protection of His people are shown by God as the Good Shepherd. After bringing His flock safely through the valley, He provides them with a prepared table, instead of green pastures; He anoints the head of the weak and needy ones with oil; He refreshes the weary one with a running-over cup of water. These benefits the psalmist calls the "goodness and mercy" of the Lord. Both elements are symbols of good things. The oil represents the "goodness" or the bounty of the Lord, while the water represents the overflowing of the "mercy" of God, the mercy which endureth forever. The shepherd did not use the holy anointing oil for the sheep, but he used the common, abundant oil which he lavishly poured upon the head, not into the throat, of the needy member of his flock. This was the bounty of his love, the expression of the goodness of the shepherd. Because of these expressions of the goodness and mercy of the kind shepherd, David said, "I will dwell in the house of the Lord for ever." From such a God we may expect continued goodness and mercy.

New Testament Uses of Oil

Oil was an article of commerce in New Testament times. Jesus spoke of the unjust steward who reduced the indebtedness of oil due his master. We have referred to the use of oil in connection with sickness. Oil was used to express the courtesy of the host toward his guests. This oil was of an aromatic character. Jesus referred to the lack of this courtesy on the part of His host, and contrasted it with the devotion of the woman who came into the house and anointed His feet with very precious ointment. Luke 7:36-50. It may be that the price of the ointment exceeded the price or cost of the meal which Simon had provided. The bounty of the woman's devotion was expressed in this anointing.

Jesus related the parable of the ten virgins, five of whom were wise in taking an extra amount of oil for their lamps which would burn only a limited time without refilling. The foolish virgins took along no extra oil, thus limiting the time in which they expected the bridegroom to come. This oil which the virgins used in their lamps was the olive oil of commerce. It was bought and sold, as the parable indicates. Therefore it could not characterize the state of salvation which depended on the possession of the Holy Spirit, which is not bought and sold. It rather expresses the attitude of the virgins toward the uncertainty of the time to meet the bridegroom. The wise ones prepared to wait until he came. The foolish ones were presumptuous and limited his coming to the burning of their lamps. When he came their lamps were going out.

According to the statement in Rev. 18:13, oil will continue to be one of the commodities of commerce, even among the kings of the earth. But as such it cannot represent the Holy Spirit, who is not given to the kings who commit fornication with the great harlot. In practically all of the New Testament passages the oil mentioned is the olive oil of daily use among the people. The instances in which costly ointment is mentioned, the ointment (not oil) was of a special kind, but it could not have been the same as that which was used for the anointing of the priests. Jesus told His disciples that the anointing which Mary performed with her box of precious ointment was unto His burying, and a memorial which would follow the act of this woman through all time. It differed from His baptism with the Holy Spirit at the beginning of His ministry, and became a symbol of His death. It was not a symbol of the Holy Spirit.

The oil and wine used by the Samaritan for the healing of the wounded Jew shows that these articles were in common use, and that such were used in cases of sickness and wounds. There may have been other remedies for sickness, since one woman had spent all of her living on physicians who could not heal her affliction. But we have no record that Jesus used either oil or wine in any of His healing ministries. He anointed the eyes of a blind man with clay and spittle, and when the man washed, he came back to Jesus seeing. John 9:6.

There are no testimonies in the New Testament records concerning the use of oil in healing sicknesses, except those mentioned by Mark and James. Mark was not one of the disciples of Jesus, nor was James, who was a brother of Jesus. But it is evident that both of these servants of the Lord would have been familiar with the usages of the apostles in their ministry and with the practices of the early church in its life and testimony. It cannot be refuted that the believers in the days of Mark and of James did practice the anointing of the sick with oil for their healing as an expression of their faith in the Lord Jesus, and in His providences to heal the sick.

Christian Privileges

James wrote to the dispersed among the Jewish believers in order to give them encouragement concerning their faith, for many of them were severely persecuted and, being scattered from their friends and deprived of many benefits which those who were more settled could enjoy, he desired to give them Christian help in bearing their trials. He explained the nature of the Christian faith and the manner of expressing it. It included trials and testings, but there was always a way in which the trials could be borne, if not escaped. He warned them of the inconsistencies of life which might develop among them, and pointed out the means by which to attain a justifying faith. Only in the closing paragraph (vv. 13-20) of his letter did he refer to the matter of the physical experiences and expressions of the Christian life. (1) The Christian's attitude toward those who are afflicted, having reference to trials or troubles of a physical nature, such as persecutions; (2) how one who is happy may best express his joy and gladness of spirit; (3) what relief may one attain who is physically ill, or sick.

It is generally conceded that the afflicted one (v. 13) is not afflicted with sickness. The word is used frequently in the Scriptures and means troubles or trials either of a spiritual character or physical suffering, even the distress of losses or limitations of any kind. These afflictions may be more common than the illnesses of the body. Such a condition does not necessarily call for the aid of others, although it would induce the sympathy of fellow believers. James gives to such the advice, "Let him pray." It implies that the troubled one should cast all his cares upon Him. "I will trust, and not be afraid" (Isa. 12:2). Jesus had said, "Fear not them which kill the body" (Matt. 12:28). But one should keep in mind that while prayer helps in time of trouble, the trouble is not always removed. The trouble may be alleviated and the Lord may give grace to bear it. Yet it may continue, even in order to prove the grace of God which enables one to go on even enduring afflictions. Nor does James suggest that troubles are the result of sin.

It is the Christian's privilege to pray to God in time of trouble. "Let him pray," is what James advises. It is not a matter of compulsion, nor is it the only thing that he may do when in trouble. But it is a very natural thing to do when in affliction or trial, and it follows the advice of the Word. It is the Christian's privilege. James uses the same term for affliction when he cites the prophets as an example of suffering. Verse 10. These prophets had spoken in the name of the Lord and had suffered trials because of it. "We count them happy which endure" (v. 11), and therefore we counsel the same method of enduring and suffering trial, by calling on the name of the Lord in prayer. Stephen called upon the name of the Lord, and triumphed even in death. The Lord provides the courage to endure, to pray, and to achieve the victory. "Let him pray."

(To be concluded)

"Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a blessing" (I Peter 3:8, 9).

EDUCATIONAL

Do You Have a Good Dictionary?

A Study of Dictionaries and Their Use

By Ellrose D. Zook

Every one should have access to a good dictionary and learn how to use it most effectively.

When Dr. Samuel Johnson published his first dictionary in 1755 it is said that he "attempted to cover and fix the standard language." It is true that a dictionary has much influence in stabilizing a language and fixing the meaning of words; however, it is also true that dictionaries must be constantly revised because of the many changes in people's ways of thinking, speaking, and living, as well as the many discoveries in science and other fields of human endeavor. As word usages change in conversation and writing, so dictionaries must change.

A dictionary, as Webster describes it, is a work of reference in which words of a language are listed in order to give their spelling, pronunciation, meaning, and history of origin and development. A few years ago a man told me that he was planning to read the dictionary through. This certainly would be an educational and cultural activity, but most people would prefer to read something more interesting and refer to the dictionary to widen their knowledge and to enlarge their vocabulary. A good dictionary contains a summary of the scope of human knowledge that cannot be found anywhere else.

For this reason every home should have a dictionary that is reliable and sufficiently comprehensive to meet the needs of both parents and children. Many dictionaries are on the market; some are adequate and others are not. In this article we shall discuss the largest three dictionaries in order to help you to understand the values of dictionaries, to explain what to look for in buying a dictionary, and to indicate how to use it to best advantage, whether in the home, at school, or at work.

Three Great Dictionaries

The three dictionaries chosen for comparison are: **Oxford English Dictionary, Webster's New International Dictionary,** and **Standard Dictionary.** These three are the most outstanding dictionaries and are commonly accepted as being authentic, reliable, and comprehensive.

Oxford English Dictionary

Murray, James A. H. **A New English Dictionary on Historical Principles,** Volumes I-X and Supplement. Oxford: Clarendon Press, 1888-1933.

Without question this dictionary is a monmental work among dictionaries. I. G. Mudge comments, "The great dictionary of the English language, compiled on a different plan from any of the other standard English dictionaries and serving a different purpose." In Volume I, published in 1888, it gives the purpose as follows: "The aim of this dictionary is to furnish an adequate account of the meaning, origin, and history of English words now in general use, or known to have been in use at any time during the last 700 years." It continues further by stating that the etymology of each word is treated on the basis of historical fact, indicating how the word became English and the various forms and meanings through which it passed. Quotations arranged chronologically are given in support of the forms and meanings.

The words are classified as main words, subordinate words, and combinations. The main words are classified still further as current, obsolete, and alien. It does not include biographical and geographical words, tables of weights and measures, lists of abbreviations, and other additional material found in modern dictionaries.

Its attitude toward spelling is conservative and, of course, follows English spelling. It shows forms of verbs and plurals of nouns. Syllabication is indicated by top periods and hyphenization for compound words by hyphens. Words to appear capitalized are indicated by the words, "Proper Name," in brackets. The amplified alphabet with diacritical marks is used to indicate pronunciation. The key appears at the beginning of each volume. The system is likely accurate, but it is quite difficult to use. It does not give variant pronunciations.

Its etymologies constitute its most noteworthy feature, being scientific, thorough, and sound. It gives the various historical forms with dates showing the historical development of the word from its beginning through various dialects and languages. The meanings or definitions are arranged in chronological order as also are the illustrative quotations under each definition. The citations are complete with source and date.

This dictionary does not contain encyclopedic material of any importance. Pictures illustrating entries also are not included. Lists of synonyms and antonyms also are not found in this dictionary.

Statistical Information: Louis Shores states that 1,300 American and English scholars assisted in compiling the book. A period of about seventy years was required. In Volume X appear statistics on the number and kinds of words, not including the supplement: main words, 240,165; special combinations, 47,800; obvious combinations, 59,755; subordinate combinations, 67,105. The total of 240,165 main words is further subdivided: current words, 177,970; obsolete words, 52,464; alien words, 9,731. The total number of words of all kinds is 414,825. The Supplement contains 26,000 words. A total of 1,827,306 quotations is used with the entries. The price varies for the first edition from $425 to $1,500, depending on the binding. This edition is now out of print. In 1933 the dictionary was reprinted by Oxford and contained 12 volumes and a supplemental volume. Its title was: **The Oxford English Dictionary: Re-issue of a New English Dictionary.** It was reprinted from the original plates on thinner paper. Typographical errors were corrected and additional material added in the Supplemental Volume. Price: $170.00. It is apparent, of course, that this dictionary is primarily for scholars and is mostly found in libraries. Here is where most of us will have to be content to use it.

Webster's New International Dictionary

Webster's New International Dictionary of the English Language, Second Edition, Unabridged. William Allan Neilson, Editor-in-chief. G. & C. Merriam Co., Springfield, Massachusetts. 1948. cxii + 3210. Price: $25.00 to $40.00.

Mudge comments as follows on this dictionary: "The oldest and most famous American dictionary, a good all round dictionary with no marked specialization or bias, well edited, reliable, and noted particularly for its clearness of definition."

Before the main dictionary the following sections are found: introduction, the editorial staff and special editors, a guide to pronunciation with a synopsis of words differently pronounced by different orthoëpists, consultants in pronunciation, a brief history of the English language, abbreviations used in the dictionary, explanatory notes, and the new words section. Following the main dictionary are found a list of general abbreviations, arbitrary signs and symbols, forms of address, population of places in the United States having more than 5,000 inhabitants in 1940, a pronouncing gazetteer, and a pronouncing biographical dictionary.

The first edition of the now famous Webster's Dictionary appeared in 1828. A revised unabridged edition was published in 1864. **Webster's International** was published in 1890; a new edition of this one with a supplement was published in 1909. The present **New International,** second edition, was a complete revision of the former one, and it was published in 1934. The type was completely reset for this edition. The edition carrying 1948 on the title page is practically the same as the 1945 edition in which were included a number of new words in the new words section.

Approximately one third of the words in Webster's are taken from the literary language, with the rest of the words coming from special fields—scientific, technical, etc.

The second edition takes a more liberal attitude toward simplified spelling, but it is still considered conservative. Unlike the **Oxford,** the spellings are American rather than

English. It indicates the forms of verbs and plurals of nouns. Syllabication is shown by centered periods, and hyphened words are indicated by hyphens. Words to be capitalized are marked "cap." The Webster phonetic alphabet is used to indicate pronunciation with a heavy accent for primary emphasis and a light accent for secondary emphasis.

Webster's has the divided page, the top section containing the words in general use, and the lower section, which has been somewhat modified in the later edition, containing mostly obsolete words and proper nouns. The list of diacritical marks is at the bottom of each page.

The definitions are arranged in chronological order with the etymology of each word appearing in brackets. Illustrative quotations are fewer than in the 1909 edition. Pictures and colored plates also are included for illustrative purposes.

Louis Shores states that this dictionary is the best value on the market and that it is particularly noted for its excellent definitions, careful editing, the largest number of word entries of any dictionary, its conservative and reliable policy with regard to "innovations," having the most distinguished scholars as contributors, and for the supplementary material. The 1934 edition has added antonyms to the synonyms, which appeared in earlier editions.

Statistical Information: Two hundred and seven specialists served as editors and contributors. The dictionary contains about 604,000 entries with 12,000 pictures and 48 color plates. Several thousand encyclopedic articles are also found in the dictionary. A total of 29,000 illustrative quotations is also used. We feel that we can substantiate the claims of the publishers that "the three cardinal virtues" of this dictionary are "accuracy, clearness, and comprehensiveness."

New Standard Dictionary

New Standard Dictionary of the English Language. Isaac K. Funk, Editor-in-chief. Funk and Wagnalls Co., New York. xxxviii + 2814. Price: $25.00 to $39.50.

The dictionary was first published in 1893 under the title **Standard Dictionary,** appearing in two volumes. It was completely revised and the type reset in 1901 and again in 1913. The present 1947 edition, as well as previous editions following the 1913 edition, includes some plate revisions in order to list some new words, such as "atomic bomb," "jeep," etc. The pages are kept in type and changes are made by means of condensing or eliminating before plates are made for new editions. However, no complete revision and retypesetting have been done since the 1913 edition.

The following supplementary material precedes the main dictionary: editorial staff, introductory, acknowledgments, spelling and pronunciation, method of compounding words, foreign language chart, key to abbreviations, pronunciation, and special explanatory notes. In the appendix appear sections on disputed pronunciations, rules for simplification of spelling, glossary of foreign words, phrases, etc., and statistics of population of the world.

One feature of this dictionary is that all the words are included in the main vocabulary, thus it does not have a two-section page or a separate vocabulary for either biographical or geographical words. Obsolete words are also included in the main vocabulary. The **Standard** also includes scientific and technical words; this is another distinguishing feature.

The **Standard** is particularly noted for its liberal attitude toward spelling and pronunciation. It has adopted and promotes simplified spelling forms, and where there is difference of opinion it follows the spelling used by American Philological Association, American Spelling Reform Association, and Simplified Spelling Board. The National Education Association's Revised Simplified Alphabet is used to indicate the pronunciation of words. Diacritical marks appear at the top of each page. In order to indicate simplified spelling and the pronunciation a word must oftentimes be spelled several times.

Syllabication is indicated by a hyphen with the double hyphen serving for hyphened words. A word to be capitalized has its respective capital standing in brackets. Inflections of the words are also indicated.

The distinguishing feature in the etymological treatment of words is the arrangement of the definitions. Definitions are arranged with preference to usage, the most common meanings coming first. This arrangement is almost the opposite of that of **Oxford** and **Webster.** It follows this principle on the basis that the average person looks for the common meaning of a word first. Synonyms and antonymns are also included. **Standard** has illustrative quotations, pictures, and colored plates. Encyclopedic material is used also.

Standard's special emphasis is on spelling, pronunciation, subordination of historical treatment to that of current usage, and present-day meaning.

Statistical Information: This dictionary was prepared by 380 specialists. It contains about 450,000 entries with 7,000 pictures and a number of colored plates. It also contains 32,000 illustrative quotations, 23,000 synonyms and 5,000 antonyms.

The person who is inclined toward more modern spelling and usage will find the **Standard** especially useful.

Desk Dictionaries

The publishers of both the **Webster's New International** and the **New Standard** dictionaries also publish desk editions that are more convenient to handle and yet very comprehensive. They are called **Webster's New Collegiate Dictionary** and the **New College Standard Dictionary.** Both have the peculiar characteristics and virtues of their larger parent dictionaries which have just been described. They will be found most valuable for home, school, and office use.

A comparatively new dictionary in this field is **Webster's New World Dictionary,** College Edition, published by the World Publishing Company. It has over 142,000 vocabulary entries, with all words in a single alphabetical listing. It is a work of considerable merit.

In order to use a dictionary to the best advantage you should read the introductory pages, which tell you the meaning of all the arrangements, symbols, etc. If you have done this, you will receive much more information quickly about a word when you look it up in the dictionary proper. When you buy a dictionary, compare a few words as samples with other dictionaries, as to the size of type, number and completeness of definitions, and so on. This will help you in your purchase and give you an appreciation for the dictionary that you acquire and use.

Learning to use a dictionary well will not only broaden your general knowledge and culture, but it will help you comprehend better what you hear and read, and will be a large aid in expressing yourself well both verbally and in writing. It has been said that the three great books that every one should have are the Bible, a good concordance, and a comprehensive dictionary.

NEW CLOTHES FOR EASTER

I want some new clothes, not a coat or a dress,
Like people are seeking today;
Or shoes that are shiny or gloves that are new,
Or a hat that is pretty and gay.
I first want a robe—one of clear, spotless white
That will come from my head to my feet,
The kind that was worn by the Master when He
Said, "Children, life's more than meat."
I want some new shoes, the kind that will wear
When I tread on the stones and the clay;
That will shed all the mud of sland'rous rebuff
Of sinners, who don't like His way.
I want a new helmet of faith, strong and true,
That will stand all the buffet of doubt,
That will keep my faith soaring above all earth's sins
And keep ill thoughts and sins out.
I want a clear heart to beat true for my Lord,
"O Jesus, come cleanse me from sin,
Cast out all dross, take away all earth's goods,
And dwell ever sweetly within."
But to get these new clothes, my back I must turn
On the world with its pleasure and dross,
And kneel at the feet of my Saviour who paid
Their price on Calvary's cross.
My heart is unclean, my life is no good
Until Jesus replaces my clothes,
So I'm asking these new ones for Easter, you see,
To be fit to meet Jesus, my God.

—Ruth W. Roake, in Pentecostal Holiness Advocate.

Bibliography

The following books on reference books were consulted in the preparation of this survey.

Hoffman, Hester R. *Bessie Graham's Bookman's Manual,* R. R. Bowker Co., New York, 1948.

Matthews, M. M. *A Survey of English Dictionaries,* Oxford University Press, London, 1933.

Mudge, Isadore Gilbert. *Guide to Reference Books,* American Library Association, Chicago, 1936.

Shores, Louis. *Basic Reference Books,* American Library Association, Chicago, 1939.

Winchell, Constance M. *Reference Books of 1944-1946,* American Library Association, Chicago, 1947.

Scottdale, Pa.

Book Reviews

I Believe in Angels, by John Linton; Eerdmans; 1952; 85 pp.; $1.00.

This small book touches on a seldom-discussed subject. The wonder of angels captivates the mind of man; but in this as in other aspects of the glory world, little is revealed in God's Word. It is surprising, however, how much is revealed by the infrequent verses which give glimpses of angels and their work.

The author has effectively assembled many of the scattered passages dealing with angels into a more or less systematic and helpful picture. At times it seems that in his enthusiasm for his subject, he reads more into centain verses than is actually there. For example he uses Job 38:7 to establish the time of the creation of angels. He uses Matt. 18:10 to establish his position on guardian angels for little children. To the author, guardian angels is the "obvious meaning" of this passage. From Acts 12:15, the author draws the conclusion, "It is evident that they [the early Christians] believed Peter had a guardian angel."

From the doctrine of the perseverance of the saints the author argues that obedient angels will remain obedient (p. 23). There may be some disagreement concerning the author's interpretation of the second coming. The author reflects somewhat of a dispensationalist viewpoint (pp. 46-48).

One very inspiring passage is the description of the work of angels in the life of Christ: at His conception, His birth, His temptation, Gethsemane, His trial, His resurrection, His ascension.

This book is very short, 85 pages of large type. It can be read in approximately one hour or less. It is not a comprehensive discussion of the work of angels. It is popular, not scholarly.—Paul M. Lederach.

How's Your Bible I.Q.? Harold Rowley; Moody; 1952; 80 pp.; 60¢.

This little quiz book of eighty pages is put up in a very inexpensive form, but it is a worthwhile book for any one using quiz books. Teachers, parents, and leaders of young people will especially like the book. It is divided into sections, each having five quizzes, graded from easy ones to really difficult ones. The Scripture reference is given with each answer, which is printed on the same page as the question. At the beginning of each test is a self-rating scale similar to those used in the popular magazine quizzes. The sections are labeled, *Who? How Many? Where? What? and Why?* The scope of the questions is quite comprehensive for the size of the book.—Leah C. Kauffman.

The Possible You, by Vincent Bennett; Van Kampen Press; 1947; 95 pp.; $1.50.

"Salvation by faith in Jesus Christ is the beginning not the end—the beginning of life with Christ." It is what follows this beginning that is the concern of Vincent Bennett in his book, *The Possible You.* He undertakes to help Christians to see the provisions which make possible maximum Christian living. He encourages them to demonstrate the practical outworking of these provisions.

Basing his claims on the Word, Bennett convincingly reveals that through a "real, intimate partnership with Christ" it is possible: to be kept through the power of God; to live the life that refreshes; to know what to do with life's burdens; to live optimistically in the face of any circumstance; and to have our life and service be nothing less than the outworking of God's inworking.

Although the material is not new, the presentation is fresh, and the message gives the reader a definite spiritual lift. It is presented in a simple, systematic style and will be appreciated by persons interested in experiencing the maximum in Christian living.—Evelyn E. King.

The Church in the Purpose of God, Oliver S. Tomkins; World Council of Churches; 1951; 118 pp.

This paper-covered volume of 118 pages is "an introduction to the work of the Commission on Faith and Order of the World Council of Churches, in preparation for the Third World Conference on Faith and Order to be held at Lund, Sweden, in 1952." It is written for the theologians, not for those who want an introduction to the issues, but for that "middle level" of folks who are acquainted with the ecumenical movement and wish to know the issues to be dealt with at Lund. The book has nine chapters and also an ecumenical glossary. Following the nine chapters, the author has four appendices, giving an outline for study and discussion, raising the basic issues of church unity and what the individual and his denomination may do about it, a bibliography, and the membership of the various commissions to report at Lund.

The author does not attempt to discuss the merits or demerits of any of the issues of church unity, but endeavors to set forth in an objective and unbiased way the differences of the various families of denominations, or traditions and to point out the problems involved in thinking and working toward any type of unity. He quotes from pronouncements of the Amsterdam World Council of Churches report. He presents the teaching of unity, as presented by the New Testament, and the disunity as it exists in Christendom today. He says, "The arguments against Christian unity are as various as the arguments for it and to some apparently more cogent" (p. 17). "There is not peace among people of God, but neither is there peace in the pretense that there is" (p. 18).

One cannot read this volume without developing a real admiration for the frankness, the discernment, and the unbiased way in which the author deals with the subject, as well as for the clarity of the presentation. The multitude of divisions among professing Christians is one evidence of the carnality of believers. Our own Mennonite family of denominations and conferences is evidence that we fall into the same sins. The basis of unity proposed is the acknowledgment of "Jesus Christ as God and Saviour" (p. 92). The point of deepest difference is in the concept of the church by Catholic and Protestant traditions. The traditions because of liturgical and free worship between the altar or the pulpit as the center of worship are also points of deep division. Because of these aspects intercommunion is practically impossible.

This volume will reveal to the reader the real issues preventing unity among churches. While there has been some uniting of denominations, the resulting unity may be greater in name than in reality, and nonreligious forces as politics, class, culture, economics, etc., have played a larger part in the uniting of the bodies than have the respective churches. More of these unions have taken place in foreign countries than in America. There are similar factors to those mentioned above that remain unsolved and most difficult problems. These make any unity remote among peoples who are prejudiced by their own environment.

The World Council of Churches is an association of denominations which are co-operating in endeavoring to dispel differences and promote unity. The council is not a new superchurch, not a council of an undivided church, but a council of churches. It endeavors to stay away from controversial denominational issues and so cannot speak except in very general terms.

This small volume will be of great value to students, pastors, and others who must face the issues of co-operating with other groups. It will also help our ministers and laymen who wish to have information on ecumenical movements in our communities and in the world. It could be read with profit by many who have considered how to approach problems of co-operation among our various Mennonite groups.—Nelson E. Kauffman.

A Happiness Carrier

By Veda Group

"It's nice to pick you up—you always smile," said my friend as she stopped her car to take in a middle-aged friend she saw walking home from town with some bundles in her shopping bag.

"Anybody ought to smile over a nice lift like this," she countered as she got in with her heavy packages.

"Well," remarked my friend slowly, "I think I know some people who don't seem to find much to smile over—and somehow, you always do act as if you think the world's a pretty nice sort of a place, and anybody you meet is all right enough for a friendly greeting."

"Well, everybody is," the middle-aged one responded promptly. "Everybody is all right enough for a friendly word and a smile—and we never do know which one might be needing it. Every person the Lord ever made is interesting, too. It's just a matter of knowing them well enough to find it out."

"Some of them are awful grouches, it seems to me," insisted my friend as she turned off on a side street.

"Then they need to meet some smiles on their way, don't they? Two wrongs never made one right; and meeting grouchiness with some more of the same never does help any."

"That's what I think down in my heart," laughed my friend, "and I'm glad to see it's what you practice. I was feeling sort of grouchy myself when I stopped to pick you up, but you've taken a lot of it out of me, just by being the kind of person you are. I guess you're a sort of happiness carrier."

A smile of appreciation lit up the elderly face.

"You think of such nice ways to say things," she said. "Now I never would have thought about calling anybody a happiness carrier; but I know some folks that the term certainly would fit mighty well; and now that you've given me the idea, I'm going to use it. I'm going to suggest it to children—that they must be happiness carriers wherever they go; but especially I wish the sick and the shut-in might realize how much they can do for those who take care of them, and come around them, by being happiness carriers; facing everything in a cheerful way, and with a smile even if it does hurt. I like your word, happiness carrier, and of course I thank you from the warmest spot in my heart for applying it to me. Still, it's no more than all of us ought to do—be happiness carriers. Doesn't the Bible tell us to rejoice and be glad?"

"It certainly does," my friend and I agreed in unison, as the elderly one got out with her bundles.—Selected.

A young life wholly given into the Lord's hands means a wonderful work done for Him. God can use anything He has, just so He **has** it. Does He have **you?**—M. G. H.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

The topics for the remaining part of April and all of May occur under Unit IV: WHAT WE SHOULD KNOW ABOUT THE BIBLE. We first take up the historical facts on the topic: **How the Bible Came to Us.** This will be assigned to

April 12. It is an interesting story as we trace the first copies of Scripture as given to men of God who spoke and wrote the very words in the original language in which God used them to give His Word. Then we have the scribes who sought to multiply enough copies to meet the needs of their day. Then in later years as the art of printing came, we have copies delivered to the printer who turns out a multitude of copies that can be supplied in every home, and even to every individual, who desires to read it.

On April 19 we have the topic: **How We Know the Bible is the Word of God.** We can know if we will that the Bible is the Word of God. Its claims are not empty ones. Not one word of it has ever failed. It has wrought great and miraculous things in the lives of those who have accepted its message, and thus they have proved that it is the Word of God.

On April 26 we have the topic: **Learning from Fulfilled Prophecies.** Fulfilled prophecies are a strong evidence that the Bible is from God. No other person or being has the knowledge of things in the future as God has. No human being can describe the smallest details of events for thousands of years in advance of the time they occur. Such details of prophecy concerning the work of Christ are given in the Bible so that no one who honestly seeks to know whether He is truly the one sent of God needs to lack assurance on this point.

On May 3 we have the topic: **God Speaks Through His Word.** We have already seen in the topic for April 19 that the Bible is unmistakably the Word of God. In our topic for today we can see that the Word of God brings light and power and blessing into the lives of those who truly hear the voice of God through the Word. We need to learn that those who respect the Bible as God's Word and hear it in the reverent and submissive spirit that is God's due, will surely hear God speaking to their inner being and can experience a real blessing of salvation and spiritual progress.

Special Thoughts

"Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).

The Need of a Deep Dependence upon the Holy Spirit

In all our efforts to understand the Scriptures we must not for one moment forget that it is the office of the Holy Spirit to make known unto us the mind of God, to teach us all things, to lead us into the truth. It is the anointing of the Holy Ghost that we need as students of the divine Word. Mere human wisdom or learning will not meet the need here. We must have that wisdom which cometh from above, and which God has promised to give to those who in faith ask for it. No one but the Spirit knoweth the mind of God, and no one but He can communicate the thoughts of that mind to us. Let us, then, surrender ourselves to the Spirit, holding back nothing from His complete control, and beseeching Him to open unto us the Scriptures.—Wm. Evans.

HOW THE BIBLE CAME TO US

Deut. 6:1-9; Ps. 78:1-7

Topic for April 12

MOTTO

"Remembered and kept throughout every generation."

MEDITATIONS ON THE TOPIC

I. **How the Bible Came to Us.**—"What advantage then hath the Jew? or what profit is there in circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2). It was said of the first writer of Scripture, Moses, that he "received the lively oracles to give unto us" (Acts 7:38). There were times when there was no Bible. God spoke directly to men who were His servants and revealed His will to them. But as time went on it became necessary to preserve the revelations of God for the benefit of the generations that followed. Thus God commanded His "oracles" to be written. Ex. 34:27; Deut. 31:9, 24-27. God chose the descendants of Abraham to preserve this revelation for the whole world as noted above. We can trace the writers by name throughout the Bible, of which Moses is the first. "Altogether about forty persons, in all stations of life, were engaged in the writing of these oracles, the work which was spread over a period of about 1600 years—viz., from about 1500 B.C., when Moses commenced to write amid the thunders of Sinai, to about A.D. 97, when the apostle John, himself a son of thunder (Mark 3:17), wrote his gospel in Asia Minor."

The Scriptures which God gave to be written have been preserved for us down through the centuries. Not even one of the original manuscripts of the Bible is known today. But all through the centuries there were **scribes,** before there were printing presses. These **scribes** copied the Scriptures and distributed them where they could serve the people. Deut. 17:18, 19. Thus the Scriptures in the original language in which they were written have been handed down and preserved unto this day. These copies have also been translated into the languages of the peoples of different tongues, so that almost every group of people on the face of the earth have at least some part of the Bible in their own language. The translation into the English, which most of us use today, has come to us through more or less of a struggle and sacrifice by devoted men of the past. Some of our ancestors were people of the German tongue and had the Scripture in what is known as Martin Luther's translation. The Authorized, or King James Version of the Bible, has been holding chief place in the English tongue for over 300 years. The Revised versions have not displaced it. "A mere external, grammatical, and lexicographical translation is worthless. Unless the spirit of the original has been not only apprehended, but conveyed, it is no translation at all." This calls for men thoroughly prepared with both scholarship and spiritual understanding so that the spirit of the original is conveyed into the language of the new translation.

II. **The Text. a. Deut. 6:1-9.**—This passage shows the value that God places upon the teaching of the Word of God. Not only are the older people to study the Scriptures but they are to teach them to their children and place them as the chief topic of conversation through all their days.

b. Ps. 78:1-7.—The law which has been handed down is something that needs earnest attention. The danger of forgetting and drifting away from God's plan for prosperity and success is great.

OUTLINE STUDY

I. The Early Manuscripts.
1. Originals all lost.
2. Uncial manuscripts.
3. Early versions.
4. Cursive manuscripts.

II. The Word of God for All.
1. Church opposition to translations.
2. The work of Wycliffe.
3. The Reformation.

III. Our English Bible.
1. The first English Bible.
2. Tyndale's translation.
3. The King James Version.
4. American Standard and Revised Standard Versions.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Scripture.**
2. The Original Scriptures.
   a. Written by apostles and prophets.
   b. Copied by hand.
   c. Made into books of papyrus or vellum.
3. The Bible Today.
   a. Millions of copies printed.
   b. Translated into over a thousand languages.
   c. Easily available to all of us.

For Seniors.
1. The Early Manuscripts.
2. The Word of God for All.
3. Our English Bible.

PERSONAL THOUGHT

How glad we ought to be for the Bible which has come down to us from of old and has been the guide to every generation who has accepted it and made it the chief authority!

SEED THOUGHTS

The Bible is not merely a book, however. It is THE BOOK—the Book that from the importance of its subjects, the wideness of its range, the majesty of its Author,

stands as high above all other books as the heaven is high above the earth. "Bring me the Book," said Sir Walter Scott, when about to die. "What book?" said Lockhart. "The Book—the Bible; there is only one Book."

In every country where the Bible is freely circulated and read there is knowledge, intelligence, prosperity, and power; while in those countries from which the Bible is largely excluded (whether due to heathen or Romish influence) the exact reverse is the case. The present condition of South America and Spain speak eloquently on this point. —Selected.

"Steadfast, serene, immovable, the same
Year after year . . .
Burns on for evermore that quenchless flame;
Shines on that inextinguishable light."
—Whitaker.

Lamp for the feet that in byways have wandered;
Guide for the youth that would otherwise fall;
Hope for the sinner whose best days are squandered;
Staff for the aged, and best Book of all!
—Selected.

HOW DO WE KNOW THE BIBLE IS THE WORD OF GOD

II Peter 1

Topic for April 19

MOTTO

"God hath spoken."

MEDITATIONS ON THE TOPIC

I. **Knowing the Bible to be the Word of God.**—The Bible claims to be the Word of God. That is a great claim for a book to make unless there is something to the claim. Jesus claimed to be the Son of God. Those who were honest when they saw His works could not help but believe that His claim was and is true. Jno. 10:30-38. So we may put the Bible to a test with the sincere desire to know whether what it claims to be is really true. Jesus approved the Old Testament as God's Word. He declared that all things that were written in the law of Moses and in the prophets, and in the psalms concerning Him must be fulfilled. Luke 24:44. He advised His critics to search the Scriptures, in which they thought they had eternal life. He said, "They are they which testify of me" (Jno. 5:39). Jesus then pointed to the difficulty which these critics had in their heart when He asked them, "How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only" (Jno. 5:44)? Just so it is today about knowing the Bible to be the Word of God. If we approach the Scriptures with our prejudices and reserves and selfish motives, we have a blind over our heart which prevents us from seeing the truth. But if we are teachable and humble and willing to act on the truth we are assured that we shall know of the doctrine whether it be of God. Jno. 7:17. So the one great way to know that the Bible is the Word of God is to sincerely hear what it says and let that word have its way in our hearts. Heb. 4:12; Ps. 19:7-11.

As you turn to the Outline Study read what the Bible claims about its message being from God. Then follow up those claims and see how they have never failed, and how the blessings have always followed those who have made them their counsel; while the curse has rested upon those who refuse to follow, and have loved darkness rather than light because their deeds were evil. Jno. 3:19-21.

The same Holy Spirit who moved men to speak and write the Word of God as given in the Bible is also able to work through the teaching of the Bible to bring a transformation of life in all who receive it. I Pet. 2:23; Jas. 1:18.

II. **The Text.—II Pet. 1:1-21.**—Peter unfolds how the acceptance of the great and precious promises of God have resulted in believers being made partakers of the divine nature. He shows how diligence in the Lord will result in making increase, and secure us against the danger of falling. He plans to have the important things of the Gospel so put forth that the brethren will not forget them. He will write them so that after he is gone they will still have them. He refers them to the fact that holy men of God have been used to bring forth the prophecies by the moving of the Holy Spirit in their hearts and minds.

OUTLINE STUDY

I. The Bible's Testimony to Itself.
1. The Pentateuch (Ex. 4:10; 20:1; 25:1; etc.)
2. The Prophets (Isa. 1:2, 10; 6:1; Jer. 1:2; Ezek. 1:3; etc.).
3. Christ's use of Scripture (Matt. 4:4; 5:18; etc.)
4. All Scripture inspired by God (II Tim. 3:16).
5. Writers moved by the Holy Spirit (II Pet. 1:21).

II. History and Archaeology Bear Witness.
1. Christianity a historical faith.
2. Archaeology confirms the Scriptures.

III. The Evidence of Miracles.
1. Miracles proved Moses was sent by God (Ex. 4:1-5).
2. Elijah's credential for the true God (I Kings 18).
3. Proof of Christ's divine authority (Matt. 11:15; John 5:36; etc.).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Word** (linked with God).
2. The Bible Claims to be God's Word.
   a. Moses wrote at God's command.
   b. The prophets spoke God's Word.
   c. Jesus recognized the Scriptures as the Word of God.
3. The Evidence of Miracles.
   a. Given as signs.
      To Moses.
      To Jesus.

For Seniors.
1. The Bible's Testimony to Itself.
2. History and Archaeology Bear Witness.
3. The Evidence of Miracles.

PERSONAL THOUGHT

Do we know that the Bible is the Word of God? What steps have we taken to make sure? What place have we given to the Bible to make the needed transformation of our life so that we may be enlightened in the deep things of God? I Cor. 2:12.

SEED THOUGHTS

We claim that the Bible is indeed and in truth the very Word of God; that it is the Word of God in the language of men, truly divine, and at the same time truly human; that it is the revelation of God to His creatures; that infallible guidance was given to those who wrote it, so as to preserve them from error in the statement of facts; that what the writers of the Scriptures say or write under this guidance is as truly said and written by God as if their instrumentality were not used at all; that the ideas expressed therein are the very ideas the Holy Ghost intended to convey; that God is in the fullest sense responsible for every word. This is what the Bible claims for itself.—Wm. Evans.

LEARNING FROM FULFILLED PROPHECIES

Acts 2:14-36

Topic for April 26

MOTTO

"And it came to pass."

MEDITATIONS ON THE TOPIC

I. **Lessons to Learn from Fulfilled Prophecy.**—The first great lesson that comes to the people who have heard a prophecy and have seen it fulfilled is that **a true prophet of the Lord has spoken.** God by His Spirit reveals His Word unto men who are servants of God. What such servants speak in the name of the Lord is proved to be of God when their prophecy is fulfilled. Sometimes there were prophets who spoke of a vision or dream that really came to pass, and yet their message was against the true God in favor of false gods. There is always a way to discern these false prophets, even if their words happen to come to pass. Teachings that connect with false gods are always perverse and lead into the way of wickedness and immorality, even if for a time they should be able to work a deceit and seem to be true. Matt. 24:24; II Thess. 2:8-12.

Another great lesson from the fulfillment of prophecy is that it reveals the marvelous **all-knowing** character of God. He has understanding to grasp everything of the present and the future and is able to reveal it to His chosen instruments to make it known to men. Isa. 46:9, 10.

Such a God inspires confidence that His Word is truth and that His promises will not fail. Josh. 23:14; Lk. 21:33.

The prophecies that began early in the book, and have harmoniously been repeated and enlarged throughout the Old Testament, concerning Jesus Christ and His salvation, have also been fulfilled in the fullest details, so that we cannot but know that the future yet unfulfilled will surely come. This evidence of the truth of prophecy proves the genuineness of the Bible as God's inspired Word that will stand forever. I Pet. 1:23-25.

The fulfillment of past prophecy shows the wisdom of those who wait on the Lord and stand true to Him under all the circumstances and trials of life. Isa. 40:31; Ps. 37:5.

II. **The Text.—Acts 2:14-36.**—Peter in this passage quotes from several prophecies and shows their fulfillment. The outpouring of the Spirit was foretold by the prophet Joel. The coming and work of Jesus, His death, and His resurrection are in harmony with the prophetic word. His resurrection is asserted by the giving of the Spirit. The gift of the Spirit is the proof that He is seated at the right hand of authority, as the Scripture foretold through the prophecy of David.

OUTLINE STUDY

I. Some Fulfilled Prophecies.
1. The birth of Isaac (Gen. 17; 21:1-3).
2. Egyptian bondage and delivery (Gen. 15:12-14; Ex. 12:35, 36, 40, 41).
3. Famine in Egypt (Gen. 41:25-32, 53-57).
4. Drought in Israel (I Kings 17:1; 18:1).
5. Relief of siege of Samaria (II Kings 7:1, 2, 6-17).
6. Babylonian captivity and return (Jer. 34:21, 22; 29:10; II Chron. 36:20, 21).
7. Nebuchadnezzar's humiliation (Dan. 4: 24-33).

II. Scriptures Fulfilled in Jesus.
1. The seed of a woman (Gen. 3:15; Gal. 4:4).
2. The seed of Abraham (Gen. 12:3; 21:12; Matt. 1:1).
3. Son of David (Ps. 89:3, 4; Isa. 9:7; Matt. 1:1).
4. Of Bethlehem in Judah (Mic. 5:2; Luke 2:1-7).
5. Born of a virgin (Isa. 7:14; Matt. 1:18-25).
6. The Suffering Saviour (Isa. 53; Ps. 22; the Gospels).
7. His resurrection (Ps. 16:10).

III. What Fulfilled Prophecy Means to Us.
1. God knows the future (Isa. 46:9, 10).

2. God's Word stands (Matt. 5:18).
3. God rules in the kingdoms of men (Dan. 4:17).
4. We look for the return of Christ (Acts 1:11).
5. An encouragement to faithfulness (Jas. 5:7, 8; I John 2:28).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Fulfilled.**
2. Prophecies Jesus Fulfilled.
   a. At His birth.
   b. In His sufferings.
3. Some Things We Can Learn from Fulfilled Prophecies.
   a. God knows all things.
   b. We can always trust His Word.
   c. We look for the return of Christ.

For Seniors

1. Some Fulfilled Prophecies.
2. Scriptures Fulfilled in Christ.
3. What Fulfilled Prophecy Means to Us.

PERSONAL THOUGHT

Are we fully awake to the lesson already taught through prophetic fulfillment? Are we ready for the things that are in fulfillment in our time? Are we prepared for the coming days of fulfillment?

SEED THOUGHTS

In accordance with Jehovah's oft-repeated warning, the Jews are scattered among the nations; but, unlike all other people on the face of the earth, they never lose their nationality by assimilating themselves with the people amongst whom they dwell; and hence in equally strict accord with Balaam's prophecy, wherever they are found they always **"dwell alone" and are not reckoned among the nations!**—Sidney Collett.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen" (Rom. 11:33-36).

GOD SPEAKS THROUGH HIS WORD

Psalm 19

Topic for May 3

MOTTO

"The Word of God is living and active."

MEDITATIONS ON THE TOPIC

I. **God speaks through His Word.**—God is pleased to speak to those who have ears to hear. He has spoken to inspired men and through them has given the Holy Scriptures. He has condescended to give His message to us in the language of man, giving the very words with every jot, and tittle, and every letter that makes a word plural or singular. The fact that the Spirit of God is back of every word makes the Word living and active.

False prophets in the days of Jeremiah pretended and made believe that God had spoken to them words that contradicted God's faithful prophet. Jer. 14:13. God revealed that it is possible for men to be so wrapped up in a way that will please men's carnal nature, that they really "hatch up" a vision which is false and which is the deceit of their own heart. Jer. 14:14; 23:28. God does not flatter our own fancies when He speaks. He says, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces" (Jer. 23:29)? The **voice** of God by the Spirit to our heart corresponds to the **Word** of God in that it does not pamper the lusts of men. It is "a discerner of the thoughts and intents of the heart." When men turned from the words of Jesus and complained, "This is an hard saying; who can hear it" Jno. 6:61)? Jesus said to them, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (Jno. 6:63). Men who resist the truth and who want the Word to mean something different from what the Spirit intends, cannot receive the illumination of the Spirit nor feel His drawing power. Jno. 6:44, 45, 65; 5:44; II Cor. 4:3, 4. It is possible to "wrest" the Scriptures to our own destruction. II Pet. 3:16. It is possible to so close our hearts against better knowledge that we do not hear what is being taught in our understanding. Matt. 13:10-15.

Nevertheless, there is a blessed position to occupy in which God speaks the truth to our souls, while our hearts respond to both the reproofs and the promised blessing and find the message "sweeter than honey" (Ps. 119:103). We learn that God shall guide us with His counsel and afterward receive us to glory. Ps. 73:24. When we truly desire to do God's will, we can be given power to discern between the truth and the falsehood. Jno. 7:17. The Word of God becomes our means by which God's will is made known to us as we meditate on it all the day. Ps. 119:97-104.

II. **The Text.—Ps. 19.**—God speaks to us through His creation. But He speaks in a way through His Word that unveils the meaning of His creation and unveils the needs of the soul and leads to our salvation and a right relation to God.

OUTLINE STUDY

I. God Speaks Today.

1. In the law (Matt. 5:17-20).
2. Through the prophets (Isa. 1:16-20).
3. In the Gospel (Heb. 1:1, 2).
4. In the Epistles (I Cor. 14:37).

II. The Authority of the Bible.

1. The Lord God speaks (Ps. 85:8).
2. The basis of judgment (John 12:48).
3. The authority of truth (John 17:17).

III. The Active Word.

1. Enlightening our eyes (Ps. 19:8).
2. Cleansing from sin (Ps. 119:9; John 15:3).
3. Sanctifying the believer (John 17:17).
4. Awakening love for the Word (Ps. 119:140).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word **Saith, Said** or **Spake** (joined with Lord).
2. God Speaks Through the Bible.
   a. The Gospel.
   b. Making us promises.
   c. Telling us how to live.
3. Why We Follow the Bible.
   a. It is God's Word.
   b. We will be judged by it.
   c. It is altogether true.

For Seniors.

1. God Speaks Today.
2. The Authority of the Bible.
3. The Active Word.

PERSONAL THOUGHT

Do we value the fellowship of one who is wise and true and loving? Then we shall prize the words which He speaks to us. What a treasure we have in the Book of God! How we need to prepare our hearts to hear and obey what God speaks to us through His Word!

SEED THOUGHTS

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while any other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrows which admit of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, and despair, and death vanish at the touch of its holy inspiration.—**Robert Hall.**

The lifeboat may have a tasteful bend and beautiful decoration, but these are not the qualities for which I prize it; it was my salvation from the howling sea! So the interest which a regenerate soul takes in the Bible, is founded on a personal application to the heart of the saving truth which it contains.—J. W. Alexander.

The Bible has been my guide in perplexity, and my comfort in trouble. It has roused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to my soul. In other writings I hear the voice of a stranger or servant. In the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread. The Bible presents me with real manna, and feeds me with the bread of life.—Sel.

The Bible differs from all other books in its perpetual freshness. This characteristic will be recognized only by those who know the Book in that intimate way which comes from living with it, as with a member of one's family. I mention this first because it is one of the first unique properties of the Bible which impressed me after I began to be a believer in Christ. It is a very remarkable fact that the Bible never becomes exhausted, never acquires sameness, never diminishes in its power of responsiveness to the quickened soul who comes to it. The most familiar passages yield as much (if not more) refreshment at the thousandth perusal, as at the first. It is indeed a fountain of living water. The fountain is the same, but the water is always fresh, and always refreshing. We can compare this to nothing but what we find in a living companion, whom we love and to whom we go for help and fellowship. The person is always the same, and yet without sameness. New conditions evoke new responses and so it is with the Bible. As a living book it adapts itself to the new phases of our experience and the new conditions in which we find ourselves. From the most familiar passage there comes again and again a **new message;** just as our most familiar friend or companion will have something new to say, as changed conditions and new situations require it from time to time.—Selected.

++++++++++++++++++++++++++++++++

SPRING GIVES NEW LIFE

Everywhere these days the birds are indicating that spring is arriving. Even people, as they may be met on the highways of life, indicate something of new vitality which is coming into their very nature through the approach of spring. There is something about the spring season that gives to one new energy and a new outlook upon life.

After the long winter months of barrenness and cold, spring comes with a cheery voice to tell us that life is coming anew and that God is still alive and working out His purposes for our well-being.

Dead indeed is the human spirit which fails to rejoice as spring makes her contribution not only to our physical life, but to our spiritual life as well. Spring has a voice which speaks volumes to the one whose ears are tuned to the message which God brings.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

PAUL'S CONVERSION AT DAMASCUS

Acts 22:3-16

Lesson for April 12, 1953

Verses 3-5. Paul's background was strictly Jewish. Saul of Tarsus was given training at Jerusalem under the noted Gamaliel, according to the perfect manner of the law of the fathers. This resolute young man, equipped up-to-date at the great seat of learning, was on fire for God according to the zeal of the Jewish society. Contending for Judaism he was relentless in action, fiery in zeal, and yet lacking knowledge. We can see the approval of the high priest upon the young man for his extreme persecution of the Christians in going to lengths which the Jewish leaders would not be found doing openly. Authorization by official letters was given to Paul. Armed with these, he searched out Christians as far north as Damascus to bring them bound to Jerusalem for trial and persecution.

Verses 6-9. Paul's course was intercepted by an experience on the Damascus expedition that transformed his whole life. No other experience of Paul is comparable in significance to that of his conversion. He was overwhelmed by a Power with whom he had not reckoned. At the stoning of Stephen Paul had exposed himself to God, to true light, and to the presence of the Holy Spirit. As he now approached Damascus the light broke and at midday suddenly shone so powerfully around him that he was smitten prostrate. Realizing that he was overpowered, he called upon the Lord, which leads us to believe that conviction had seized him. The reply, "I am Jesus," identified the voice as coming from Him whom the persecuted saints were following. Those who accompanied Paul saw the light, but were not able to hear the voice. Paul used the experience persuasively thereafter.

Verses 10-13. The effect upon Paul was instantaneous. His course of thinking was transformed. Glory-blinded, he was submissive to be led by the hand into the city. Devout Ananias became his instructor. The occasion was valuable to Ananias also when both recognized that Jesus had taken over. With his eyes opened by God and his heart possessed by the Holy Spirit, Paul could have only one design—not to fulfill his own will, but to yield to the will of God. This he did under the guidance of Ananias.

Verses 14-16. Among the things appointed for Paul were his selection for knowledge of God's will, for hearing His voice, and for witness to those he had learned to know. Regeneration, baptism, and calling upon God were immediately enjoined. Tarrying some days with the Christian disciples, Ananias vouched for him. As Saul took courage and established confidence, he faced the world and preached that Jesus was the Son of God. His own conversion experience became his great argument for turning others from sin's darkness to the light of salvation by faith in God through Jesus Christ.

REACHING OUT FROM ANTIOCH

Acts 11:19-26; Chapters 13 and 14

Lesson for April 19, 1953

The trend of institutions, worthy or otherwise, is to extend their borders and influence. Christianity is unique in that its extension is designed from heaven. God intends that every living person shall participate in its benefits, both for time and for eternity. Saul caught the vision immediately and began to preach Christ the living Saviour. After three years apart in Arabia he proceeded to encourage the Christians "scattered abroad" in his home provinces. Barnabas, a devout Jewish Christian, was sent to investigate. Peter had made no small stir in convincing the early church that God had "also to the Gentiles granted repentance unto life" (Acts 11:18). Barnabas was convinced and exhorted the brethren to continue with purpose of heart. Finding Saul at Tarsus, Barnabas and he came to Antioch, and for a year they taught the assemblies in the church there.

Chapter 13. After about ten years of encouragement of believers and establishing of churches in Cilicia and Syria a change was made in the order of advance. As the leaders at Antioch continued faithful in ministrations and prayer it was designed of the Holy Spirit that Barnabas and Saul should be set apart for extension work. This constituted the beginning of the first evangelistic tour, or campaign, in which these brethren visited and labored in various parts of Asia Minor and as far as the isle of Cyprus, the home of Barnabas. At Paphos the false prophet was smitten as the Word of God was proclaimed with power. Coming to Antioch in Pisidia, Paul witnessed with great power and showed from the history of Israel that Jesus was the Promised Messiah (v. 23), and that the opportunity of salvation was universal. Verse 26. Jewish opposition led to the privileges of the Gospel being offered to the Gentiles. Verse 47.

Chapter 14. As persecution increased in Antioch the missionaries moved a considerable distance east to Iconium. Here they were able to carry on longer. Their ministry was blessed, with many converts and miracles attending. When the time came that they were driven out of Iconium they fled to Lystra. With the notable miracle of healing there, the excitement grew to the desire to bestow worship upon the apostles, the people proposing that they were divine, that they were the gods, Jupiter and Mercury. Their opponents found their way to Lystra and stirred up hate so that Paul was stoned. The church established there must be left for a time as the ministers withdrew to Derbe. Here many were won to the Gospel, and teaching continued until the missionaries decided to return to the places where churches were established for their encouragement and exhortation. Christians were admonished to remain steadfast in the faith in spite of tribulation. Elders were ordained, and much earnest prayer was offered for the faithfulness of the believers.

Upon their return to Antioch the church assembled to hear the account of how God had opened the door of faith to the Gentiles.

CONFLICTS IN CORINTH

Acts 18:1-16

Lesson for April 26, 1953

After the Council at Jerusalem which followed Paul's first extension tour, he and Barnabas conferred about taking another missionary journey to the churches established on their first journey. They disagreed on personnel, so Barnabas and John Mark went to Cyprus, while Paul and Silas went on to confirm the new converts of Syria and Cilicia. The decisions of the Jerusalem Conference were taken along and delivered to the churches. Fellow travelers on parts of this journey were Timothy, who joined the company at Lystra, and Luke, who probably aided Paul during illness in Galatia and became the scribe from Troas on.

Paul was very alert to the leading of the Spirit, who deterred him from going to Bithynia. In a vision it was made plain to Paul that he should go to Europe. He obeyed the Macedonian call, and with the Gospel planted in Macedonia he advanced to repeat the effort in the Grecian province of Achaia. At Philippi he resorted to the place of prayer, and Lydia was his first convert, although a native of Asia. Disturbances, jealousies, prejudices, and hostilities followed Paul. Everywhere his sojourn at one place often depended upon the degree of opposi-

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

tion that arose. Paul was determined to maintain his courage and exalt his Saviour. He presented the true wisdom of God, the efficacy of the cross of Christ, in contrast to the culture of Athens. When the damsel of Philippi was freed from an evil spirit her masters became so incensed that Paul and Silas were imprisoned. Prayer and praise in the prison led to the conversion of the jailer. In his notable sermon to the Greeks at Athens on Mars' Hill Paul declared their ignorance of God and advanced the doctrine of a living God.

18:1-6. Paul came to the city of Corinth, a great center of commerce and culture in those days. He found new fellow helpers in Aquila and Priscilla who came from Rome, having been expelled by Emperor Claudius. They became associates in tentmaking, Paul's trade for his own sustenance. He preached regularly on the Sabbath in the synagogue both to Jews and Greeks, persuading them to faith in Jesus the Christ. His greatest opposition came from the unbelieving Jews, and he had to declare against them and continue his teaching to the Gentiles.

Verses 7-16. Paul withdrew from the synagogue to the house of Justus, a devout believer. In his ministry there conversions and baptisms included many Corinthians, and Crispus, the chief of the rulers of the synagogue. Paul was shown in a night vision that his courage should be strong and that yet many were to be won in Corinth to the Gospel. Filled with new zeal and assured of protection from dangers, he continued preaching and teaching for eighteen months. Even Gallio, the deputy before whom the Jews would arraign Paul, was considerate and refused to make an issue of Paul's work. The two letters to the Corinthians give abundant evidence that many problems in this church needed attention, but God was with him and gave him many souls.

BUILDING THE CHURCH AT EPHESUS

Acts 19:8-10; 20:17-27

Lesson for May 3, 1953

After some time spent at Antioch Paul evidently undertook the third missionary journey alone. He visited northward among the churches of Galatia and Phrygia to establish the disciples and to encourage their efforts. This was on the way to Ephesus, where a large work lay before him.

Verses 8-10. Among the believers at Ephesus were disciples of John the Baptist having a very limited understanding of the way of the Gospel. In Paul's absence this church had the ministry of Aquila and Priscilla, and also of Apollos, but the church still needed much teaching. Paul's powerful ministry under the unction of the Spirit helped many to become settled in their convictions. He had the privilege of speaking in the synagogue and preaching to great multitudes. Presenting the Gospel in kingdom terms, he showed them how the Old Testament was fulfilled in the New, and that Jesus was the Messiah for whom the Jews waited. When the controversy by unbelieving Jews increased to reviling and blasphemy, Paul thought it best to withdraw from his preaching in public. He found opportunity in a more private place of assembly known as the school of Tyrannus. Here daily for hours he was able to meet those who came, and by interview or lecture he expounded the way of Jesus more perfectly. That his work was effective is seen by the great burning of bad literature and by the tumult caused as he denounced their pagan worship of a goddess who had been popular for several hundred years. He was favored again in the providence of God to have the deputy take a reasonable and lenient attitude when charges were made against him. His ministry in Ephesus continued for about three years.

Acts 20:17-27. Paul is now minded to be at Jerusalem by Pentecost and hastened to make a further call in Macedonia. Before leaving these parts he called the elders of Ephesus to meet him at Miletus for final exhortation. Here we see the humble-minded man reviewing his own conduct among them very conscientiously. He rehearsed for their guidance how his movements were guided by the Holy Spirit. His service resulted from the deep passion of his heart. As he confirmed others in their faith his own faith was strengthened. Though outward uncertainty and hindrances were great, he never shrank from the responsibilities of his work.

He warned the elders to beware of enemies who could come in. The faith of some would be destroyed. From within some would arise and start schisms and new sects with teachings contrary to Christian truth. He exhorted them to loyalty to the Word of God so that the church might be strong. Her witness then can extend into the world and her borders reach out more and more. This admonition is with much concern for their steadfastness, for he is certain in the Spirit that this is his last opportunity to meet in person with them. He has not withheld from them anything in teaching or counsel that was his to deliver. This passage is one of the best to reveal to us the inner man of the great apostle. Compare also I Cor. 4 and Eph. 1.

Primary Teaching Techniques

By Lydia M. Beiler

A practical reminder that "effective primary teaching is not done without effort."

Effective teaching in the primary department of the Sunday school is of vital importance. The Sunday-school period is often all the religious training that pupils from non-Christian homes receive. We should, therefore, count every moment precious and utilize it in the most effective way in presenting Christ to these children.

The attention span of primary children is short. Therefore, the class period should be planned accordingly. Give the children an opportunity to move about by letting them stand to say their verses or sing. Motion songs and exercises also serve well for this purpose.

Effective storytelling is not gained by one or two brief glimpses at the lesson. About fifteen minutes a day will usually give the teacher such a familiarity with the story that she can tell it without reference to the quarterly, and in this way she can hold the attention of her pupils all the time.

Today, we have access to excellent material in the primary department. This material is only a guide, however, and the teacher should not hesitate to change the lesson if occasion demands. You may have some special problem in your class; for example, you may have noticed that your class is irrevent in worship. Ignore the lesson entirely and give one of your own in which you plan the whole theme around the sacredness of God's house. Review this theme occasionally, and be quick to praise if you see improvement in their behavior.

In all teaching the positive, rather than the negative, side of behavior should be stressed. It is much better to have happy family scenes, helpful and non-quarreling children, than their opposites.

Memory work can be made very meaningful to the primary pupil, but do not expect too much of him. A little well learned is better than longer passages hurried through. Explain difficult words in the memory verse to the class before trying to teach it to them. It is hard for even a grownup to memorize a meaningless jumble of words. Another way to make passages meaningful is to prepare illustrations for them and use these each time the verse is reviewed. For example, a picture of children going to church will immediately bring to the child's mind, "I was glad when they said unto me, Let us go into the house of the Lord."

If you have discipline problems you may need to analyze your teaching. It may be that the story is above their level of thinking or too lengthy, or your storytelling technique may need new life.

I am going to give you several methods of storytelling which I have found helpful in solving discipline problems.

The simplest effective method is the use of the blackboard. Many of us primary teachers, however, cannot draw much and especially not at a rate fast enough to illustrate the story as it progresses. Although I have had a precious four-year-old tell me, "I can draw a better cow than that myself," children as a rule are not critical, and if you can draw some semblance of the article, by all means utilize the blackboard at times.

A second method which takes little artistic ability is to tack a large sheet of newsprint to your blackboard. Cut pictures from magazines to illustrate the story, having enough pictures for each child present. Hold up the pictures one at a time as you tell the story

(Continued on page 128)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The Divorce Evil

(A study was made 165 years ago on causes of the decline and fall of the old Roman Empire. Five important reasons were found. This article will discuss the first of these evils in relation to the United States at this time. Divorce was given as the first and probably most important.)

Undermining the dignity and sanctity of American homes is the rapid increase of divorces. Democracy and Christianity both are exponents of homes. Fast and loose morals are not acceptable to either of these ways of life. Yet, with 260 denominations with 80,000,000 adherents in the United States frowning upon the divorce evil, thousands terminate their marital vows annually.

Non-uniform divorce laws in the 48 states permit certain cities to be havens for those who in their own mind find matrimony intolerable. Severing the marital knot takes little time, feeble reasons, and much money in several areas. Thus the rich and famous have played with marriage ties, one fellow having tried seven different wives in a short life.

Adultery is the only ground for divorce applicable in all states. It is the only basis for divorce in New York. In South Carolina there are no grounds recognized by law.

Twenty-seven states do not require any waiting period before remarriage. The plaintiff can invariably remarry in the state where he or she procured a divorce or annulment. Not so, the defendant, who is barred, except in certain states. After a period of time has lapsed even an offender can apply for special permission.

England has but one divorce court. Adultery is the only grounds, but the wife must prove cruelty or desertion.

Before World War II, France had most elastic of all divorce laws, such as outrage, cruelty, and grievous injury. Following the fall of France, Marshall Petain, in an effort to check dwindling birth rate, radically tightened statutes.

Mohammedan laws allow separation by mutual consent. Hindu and Chinese laws show little regard for women. The Arabian man has only to say: "I divorce thee." The law of Moses required only a written document.

Jesus Christ crowned woman with her greatest protection with "What therefore God hath joined together, let not man put asunder." Civilizations in Europe and Asia are older than that of the United States by many centuries, yet, the fair sex in the United States breaking marriage ties lightly, may find the women relegated to a new place in society in years to come.

Cruelty and desertion are grounds in all states except South Carolina, District of Columbia, Louisiana, Maryland, New York, and North Carolina. Alcoholism and conviction of felony are grounds in 41 states.

Other requirements include insanity, incompatibility, drug or alcoholic addiction, nonsupport, violence, fraudulent contract, indignities, gross misbehavior, wickedness, husband being a vagrant, loathsome disease, violation of decorous eugenics.

All of these and other alleged causes resulted in separations of 450,000 couples in 1947. During this year there were over two million marriages. Thus one out of four marriages hit the rocks. In 1951, there were 1,594,904 marriages, with 371,000 couples calling it quits.

In 1947, there were 13.9 marriages per 1,000 population with divorces at rate of 3.1 per 1,000 persons. During last year, there were 10.4 marriages per 1,000 population with divorces at rate of 2.4 per 1,000 population. Last year divorces were lowest in eight years.

Period of residence in states allowing divorces prior to actual start of proceedings for divorce ranges from six weeks in Idaho and Nevada; 60 days in Arkansas and Wyoming; 90 days in Florida and Utah; six months in North Carolina; one year in 29 states, and five years in Massachusetts.

As an indication of the commerce attached to this breaking of homes is the fact that Florida and California each experienced a separation in one out of two marriages in 1951, while Illinois, Missouri, and Ohio recorded one failure out of three weddings.

A new haven for divorces, like Reno and Las Vegas, Nevada, has been discovered in tiny tropical Virgin Islands. Uncle Sam has established a court there where divorce-seekers can get a quickie divorce by proving residence of only six weeks. On St. Thomas, St. Croix, and St. John, in the Caribbean, lawful separations are based on incompatibility.

It is interesting that researchers studying divorce causes found it a very rare occurrence among lower culture groups. Unions are lifelong in Ceylon, Malay Peninsula, and Sumatra.

Divorces are prevalent in all countries feeling a decline in Christian religion. The spiritual teaching of the New Testament is mutual love of husband and wife. Paul taught marriage as a symbol of the mystical union of Christ and the church.

Marital infidelity among husbands and wives, easy divorce, quick remarriage without moral or social stigma attached to the guilty party, has now reached into middle-class Americans, who held the bulwark for generations, and has become a social menace and bids to disrupt the social life of America.—Walter Paramore, in the Pentecostal Holiness Advocate.

Polio Facts for 1953

Tremendous recent progress toward a control for infantile paralysis has brought us to the threshold of prevention of the disease. Thanks to the support of the March of Dimes by the American people, scientists are now planning the first field trials of a polio vaccine, and manufacturers are producing the blood fraction, gamma globulin, for limited use as a temporary preventive of paralysis.

Both are good news. Hope rides high.

But despite this, 1953 will see outbreaks of polio; we cannot count on any startling reduction of cases this year. Reasons:

1. The vaccine is **not** here—it has yet to be tested.

2. Despite every effort of the National Foundation for Infantile Paralysis, the American Red Cross, and government authorities, gamma globulin will be in such short supply it can be given to fewer than one million children out of a population of 46,000,000 in the most susceptible age groups.

We must understand and accept the facts and keep cool heads when faced with the reality of polio. We cannot relax our watchfulness nor ignore the usual precautions yet a while. If polio comes to your community you will want to observe the sensible rules for good health that have been urged in previous years:

1. Let your children continue to play with their usual companions—avoid new groups.

2. Make sure they scrub their hands before eating, avoid use of other people's soiled towels, dishes, and tableware.

3. Beware of fatigue and chilling, which lower resistance to polio virus.

4. Don't subject young children to unnecessary and lengthy travel.

Consult your doctor if your child has any symptoms of polio: headache, fever, sore throat, upset stomach, stiff neck or back—and keep him in bed, away from others, till the doctor comes.

If polio strikes, turn to your local Chapter of the National Foundation for Infantile Paralysis for advice and financial assistance where needed.

Conquest of polio is not yet here—but final victory is much nearer.

—Public Relations Department, National Foundation for Infantile Paralysis.

The Highway Slaughter

The National Safety Council's annual review of highway slaughter reports 38,000 persons killed in traffic accidents last year, an increase of approximately 2 per cent over 1951. In 1952, an estimated 1,350,000 persons were injured by automobiles.

The Safety Council has long estimated that one quarter of all the deaths and injuries on the highways are due to drinking on the part of a driver or a pedestrian. Opinions of coroners, judges, police, and others, who are directly dealing with the problem, assign a much greater percentage to that cause. Indeed, there is good reason to believe that at least half of all the accidents on the highways involve drink as a factor. The minimum estimate of the Safety Council means that 9,500 people died in traffic accidents be-

cause of drinking by themselves or someone else, and that no fewer than 337,500 were injured because of drink.

The lowest fatality mark (31 per 10,000 registered vehicles) is to the credit of Detroit "where drunken drivers are sent to jail." In 1950, more than 700 drivers were locked in cells because they drank and drove. This policy has resulted in a phenomenal decrease in drunk driving in Detroit in the last ten years. Sentences in that city range from ten to ninety days; they are imposed for the very practical purpose of taking the alcoholized driver off the highway before he kills or mutilates someone.

The over-all national cost of traffic accidents in 1952, including medical expenses, insurance, property damage, was $3,600,000,000.

The Safety Council reports a 1952 accident total of 96,000 deaths, four times as great as the total of American dead on Korean battlefields since the war started. During the same period, 9,700,000 other persons were injured in accidents. Perhaps at least 25 per cent of all accidents are due to drinking. The total cost of all accidents to the American people was $8,300,000,000.

This May Help You to Realize

There are 5,280 feet in a mile.

Allowing proper intervals, there would be 220 cars and trucks to the mile—if we were to organize a procession.

There are 3,012 miles between San Francisco and New York City or between New York City and San Francisco, depending upon whether you are looking east or west.

One line of cars from San Francisco to New York would number 662,640 vehicles.

If all of the nearly three billion gallons of liquor consumed in the United States in a typical consumption year were to be transported across the country at one time, 57,649,048 vehicles would be needed. That is, if each car or truck carried fifty gallons.

This would make 87 rows of vehicles across the United States.

If you live between San Francisco and New York City, you might stand at your door and watch this dismal procession of bottled death and destruction pass for days on end, and it is doubtful that you would ever see the end of it, as exhaustion and depression would cause you to turn away long before the last vehicle had passed.

This is an effort to help you visualize the vast extent and size of the liquor problem.

All of this liquor is sold at a profit. The struggle for billions of dollars in liquor profits accounts for the promotion of the alcohol custom by advertising and by the myriad forms of suggestion which confront you and your children every day of every year.

If, however, the profit motive were to be eliminated, liquor, which costs in its distilled form about one dollar a gallon to make and to store, would be so cheap that drunkenness would be much more common than it is at present.

Our only recourse, therefore, is to education and to measures which will deprive the traffic of facilities for promotion and distribution.

The basic principles are these:

1. The evils arising out of the consumption of liquors are directly proportionate to the amount consumed.

2. The amount consumed is proportionate to the facilities for production, distribution, and promotion.—**The Voice.**

EASTER OFFERING (Continued)

occurred more frequently to send his mind along the backward track, if this was going to be the result.

"It's not too late, yet," she told him gently. "The leader of the young people's group is going to leave shortly, and you would be fine to take his place, I know. They need a man's man, who is also a follower of the Lord Jesus Christ."

Morris drew back. "I'm—not—worthy, Lora," he said humbly. "I saw today as I have never known before, that I have missed the point in much of Christ living. I've insisted on dogma, creed, and church attendance. I have been the one to insist upon the framework of the Gospel. These are necessary, but who wants to live exclusively in the frame of the house? I see it now. It is pure formalism—content to leave the Lord in His cold tomb. But that is not the message that brings hope to the world, Lora. It is the risen Christ! The warm, pulsing life of Christ that throbs through our very being, that we need."

"The Easter message, yes!" she agreed. "Because He lives, we, too, shall live."

"That's it," he said with kindling eyes, "and because He gave, we, too, must give. Money, yes, if He has put it into our hands. I have been blind, Lora—blind and self-centered, trying to pick motes from the eyes of my brethren, and finding flaws in the sermons of the minister. I'm ashamed. I'm sorry," he said contritely.

"Thank the Lord," was his wife's fervent ejaculation.

"Yes, thank Him for opening my eyes, Now, what do you think about that Easter offering?" he questioned.

"What do you have in mind?" she asked. She knew there was something on his heart.

"Why, this," he answered. "You said Paul Wayland is giving himself. Our Herbert is safe in the arms of Jesus. He will never need the money we have piled up in the bank vaults. Suppose as our Easter offering we give a chapel in his memory where the Gospel may be proclaimed, and where precious souls may meet the risen Lord?"—Selected.

See his spiritual life grow

when he uses the

Herald Summer Bible School Series

- Up-to-date educational approach provides Biblical teaching that he will remember.
- Spiritual needs are met on the level of his understanding.
- Included for him are child-experience and missionary stories, pictures, related handwork, music, maps, testing materials, and other activities.
- The Herald Summer Bible School Series is unique. It is planned for an ongoing, Bible teaching program, with courses for every grade, Nursery through Grade 10.

HERALD PRESS
612 Walnut Avenue, Scottdale, Pa.

Yes, I want to know more about the Herald Summer Bible School Series. Send me descriptive literature on this unique course.

*Name*_____

*Address*_____

*City*_____ *Zone*___ *State*____

Used more widely every year

Dorothy McCammon with one of her little Chinese friends in Hochwan, West China.

We Tried to Stay

Dorothy Snapp McCammon

HERE IT IS—the intensely moving story of our missionaries to China. Some of you heard Dorothy McCammon tell about their last heartbreaking year. Now she gives the story from its beginning in 1947. Fascinating details of daily living, the actual evangelizing work, the coming of the communists, her husband Don's arrest, the long, long wait, baby Julia's arrival—it is indeed a gripping story. Through it all flows a deep love for China and her people.

Send today for your copy of *We Tried to Stay.* 34 illustrations. $2.75.

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

PRIMARY TEACHING TECHNIQUES

(Continued from page 125)

and when you have finished with that picture, put a little paste on the back and give it to one of the children to paste onto the newsprint. After all the pictures are pasted on, point to one at a time and let the children retell the story.

Another suggestion is to take large sheets of newsprint (it can be purchased very inexpensively at any school supply store), one for each scene of the story you wish to tell. Trace very faintly the outlines of the pictures you wish to use. Tack the pages onto the blackboard and draw over your faint lines with bright colors as you tell the story, folding each finished picture over the back of the blackboard in order to begin a new one.

The last method requires a roll of plain shelf paper and two broomsticks, about a foot longer than the paper is wide. Again decide on the number of scenes in the story. Then draw or paste pictures to illustrate these scenes on the paper, leaving a small space between each scene. Now fasten the two ends of the paper to the pieces of broomstick with scotch tape so that as you roll the first scene onto one end, the second scene will unroll from the other end. Children will watch fascinatedly to see what comes next.

A picture collection is very useful in this work, and old sets of worksheets are invaluable as sources for outline pictures. Why not start collecting now?

Effective primary teaching is not done without effort. Why not resolve to give the Lord and the children your best in 1953?

Phoenix, Ariz.

AN EASTER MESSAGE

We may not be here next Easter, but we shall be in another city called "Beautiful," because we have stood by the empty tomb of Jesus and know that He came out of it and is the first fruit of them that sleep in Him. And when it is time for us to go, when in God's providence our task below is finished, whether it be when the cheeks are still touched with the glow of childhood, or in the noonday of life, or when the shadow has lengthened to the east, death will come, not as a hideous monster, but as a bright messenger from the other shore—come only to close our eyes and kiss away our breath, and hand in hand with Him we shall go down into the waters with unfaltering feet and in trusting heart and hope-encircled brow to rise again on the other side with purified soul and glorified body. Then there shall be no more funeral bells, but we shall live forever; and we shall sing the Easter music on the field celestial, listen to the great eternal voice, and behold the face of Him whose face to see makes Easter leap into eternal rapture, aye, into eternal peace. —William E. Biederwolf.

"WHAT IS RIGHT WITH THE CHURCH?"

Often we have heard men's opinions on the theme "What is wrong with the Church?" so I wish at this time to call our attention to the matters that are right with it.

The spots and blemishes are evident in most churches, but it still is a fact that the Church is WELL BORN. It has Jesus Christ as its Founder, Head, and Husband. He has never given it over to anyone nor has He ever conceded its defeat.

The Church is right in its PURPOSE. It is the herald of "GOOD NEWS"—the Gospel of the grace of God. It is the citadel of TRUTH. Although it does not save, its message points to Him who is the world's only Saviour.

The Church is right in its ministry. It is God's institution that opens spiritual eyes, reveals God to men, uproots false principles, and demands a sincere worship of Jehovah.

The Church is right in its teaching. It magnifies the Bible in its revelation of God —His holiness, power, love, eternality. Also it teaches how men ought to live with one another; defines sin—its cause, guilt, and remedy. Men's duties to God and one another are taught in His Church.

The Church is right in its standards for SOCIAL PURITY. Clean living, honest dealing, loyalty to divine principles, fidelity, sobriety, and piety, and all such attributes, are propagated by the Church of our Lord Jesus Christ.—E. K. Anderson.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

JOHN L. HORST, Editor

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

May 1953

CHRISTIAN MONITOR

Motherhood Is One of the Greatest of All Occupations
(See Poem on Page 143)

In This Issue

The Sealed Letter	130
But Now I Dream of You, by Ursula Miller	131
Wrong Key, But Right, by Edwin Raymond Anderson	132
Behold the Fowls of the Air, by Elam R. Hernley	133
Personality Plus, by W. Everett Henry	134
Have You Received the Holy Spirit? by John E. Gingrich	135
How to Study the Bible, by B. Charles Hostetter	137
Evidences of the Spirit's Filling, by Ruby P. Zook	138
The Ascension of Jesus, by Ida M. Yoder	139
To Mothers on Mother's Day, by Anna May Garber	140
Everyday Chronicles, by Cora M. Stutzman	141
To Mothers of Unfeigned Faith, by Margery Coffman	142
Let's Read All the Bible, by Jessie Allnatt Hadley	143
Five Years with God, Japan, and the Mennonite Church, by Carl Beck	144
New Light on Ethiopia, by Edwin L. Weaver	145
Anointing with Oil, by S. F. Coffman	148
With Birds in Florida, by Mrs. D. D. Stoltzfus	150
The High Price of Alcohol, by David E. Plank	151
Sunday School Lessons, by J. C. Fretz	152
Young People's Bible Meetings	154
Queen Mary; Joseph V. Stalin, by C. F. Derstine	158

The Sealed Letter

Tom discovered at last what a blessing it is to have a praying mother.

TOM NORRIS was a member of a large family, and he had a Christian mother who prayed very earnestly for each of her children, and tried to lead them to Jesus. To her delight, several of them yielded themselves to Him; but Tom, her youngest, and if possible, the most dearly loved of all, was very careless and indifferent to the claims of God upon his life. He fell into the habit of swearing, and came to hate the very name of religion. I suppose he thought, as many young people do, that he could have a better time if he left God out.

When his mother spoke to him about his soul, it made him very angry; and he hated to have her pray with him or for him. Little did he realize how highly valued a praying mother should be.

One day Tom told his mother that he intended to go to sea. She was very much grieved to hear this, and told him it would break her heart if he did so. But he just laughed, and told her that hearts were not so easily broken.

She cried and begged him not to go. "Yes, Mother, I am going," was all he would say.

Before Tom left home, his mother gave him a Bible; also a sealed letter, which she asked him not to read until December twenty-first—her birthday.

Now I shall give you Tom's story in his own words as he told it some time later:

"Mother gave me her blessing, and I went off. I was glad to be away from home and prayers, texts and Bibles. But soon I found I could not get away from God.

"We had not gone very far on our voyage when a storm arose. It was very violent, and the ship and all of us were in great danger.

"The storm subsided; but sickness came upon me, and it proved to be a dangerous fever. I lay in my bunk, tossing about, as wretched as a man could be. The ship's doctor told me I was at the point of death, adding, 'If you have any preparation to make for eternity, you had better make it, for you have not long to live.'

"This he repeated in the saloon among the passengers; and one of them, an aged Christian man, came to see me.

"As he entered my cabin, with a Bible in his hand, he said kindly, 'Young man, you are very close to eternity; I thought you would like to have me read the Word of God with you and pray. I feel sure it would be a comfort to you.'

"Instead of being touched, ill as I was, I cried out in a rage, 'Hand me that book!' Seizing it, I threw it across the cabin, vowing that I would have nothing to do with it, or with God, and bade the man leave the cabin.

"As I lay alone in my bunk, after he had gone, I felt more miserable than I had ever felt before. It was evening, and pitch dark, for I had no light with me. Suddenly, I remembered it was the twenty-first, my mother's birthday; and I thought of the letter she had asked me to read. I could not get up and look for it, I was so weak. I thought of calling a messmate to fetch it for me; but the letter was in the Bible, and I was ashamed to let anyone know that I wanted that book.

"At last, one of the messmates came, and I asked him to get a lantern and go to my sea chest and get the Bible with a letter in it.

"'Oh!' said he, 'now you're sick, you've turned coward!'

"'I don't want the book,' I said, 'but the letter that is in it.'

"He found the Bible and handed it to me. Then he hitched the lantern to a rail, and went off.

"I sat up in my bunk and opened the sealed letter. The first words, 'My dear Tom,' in my mother's handwriting, brought tears to my eyes. I read carefully from beginning to end. It was my mother's prayerful pleading for the conversion of her son.

"For the first time in my life I felt sorry for my sins; and a great dread of judgment crept into my heart. I was afraid to die. I had laughed at prayer before; but now I earnestly prayed to God to let me get well again, and I made a solemn promise to Him, that if He would only raise me up, I would lead a new life.

"Then I opened my Bible. My mother had marked a text here and there, and when I read Isaiah 1:18, 'Though your sins be as scarlet, they shall be as white as snow,' I felt that there was mercy for even me.

"After some hours, light seemed to dawn upon me, and I found peace in believing that Jesus Christ came 'to save sinners.'

"At last, I sent for that old Christian man; and he came, never upbraiding me for my behavior of the evening before. Through him, Christ's mercy became better known to me. Oh, how thankful I was, that I did not die! I believe my new peace of mind helped me to recover, to the great surprise of the ship's doctor and my mates.

"'Tom's turned pious,' they said; but I didn't care. My heart was so happy! I seemed to live in the sunshine, and was well wrapped around with a sweet peace. I used to hate my home; but I longed for it now! I did so yearn for my mother. Oh! I wanted to see her and put my arms round her neck, and say, 'Mother, forgive me.'

"Aye, and when I got back to her, lads, weeks after, I can tell you that was a meeting! I believe the angels were present; anyway, I felt them there. She was very feeble, and seemed near her grave; but she took a new lease of life that day, I guess, and lived to see me standing true to Jesus on shipboard for years after."—Young People's Delight.

MOTHER'S PRAYER

Eternal God and Father,
I humbly bow in prayer,
And thank Thee for these jewels
Intrusted to my care.

Thank Thee that each has given
Their heart to Christ the Lord;
Oh, may they follow onward
And never doubt Thy Word.

May it be a lamp to guide them,
A light to show the way;
May it be the bread from heaven,
To feed them day by day.

May they never turn to folly,
Never seek the path of sin,
But as noble Christian workers
Strive a wandering soul to win.

May they feel the protecting shelter
Of Thy wings above them spread,
When the storms of life assail them,
Clouds are dark above their heads.

Father God, into Thy keeping
I would trust these jewels rare,
Knowing evil cannot harm them
Under Thy protecting care.

In the name of Jesus, asking
Thou wilt hear this humble prayer,
Blessing, guiding, and protecting,
By Thy love, these jewels rare.

—Annie Stephenson Chapman.

HIS GREATER YEAR

It had been a dull year in the little country church. The deacons finally said to the pastor: "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year."

"Yes," he replied, "it has been a dull year. Yet I mind me that one did come—wee Bobby Moffat. But he is so wee a bairn that I suppose it is not right to count him."

Years later, when Robert Moffat came back from his years of missionary work in Africa, the King of England rose and uncovered in his presence.

The humble old preacher, who had but one convert, and who was so discouraged, is dead and forgotten, and yet that was the greatest year's work he ever did.—Young People's Weekly.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., MAY, 1953 No. 5

But Now I Dream of You

By Ursula Miller

Jerry's dream of a mother became real through the kindness of John and Lydia, who provided a Christian home for him and his little sister.

JERRY was afraid! In a stealthy manner, Nat and Addie, the only adults whom Jerry knew, sneaked out into the night, closing the door with finality. Terrified, little Jerry felt a tight knot of fear seize him as they left. He cried quietly for a while because of many things: the very empty feeling where a child should feel fullness and satisfaction, but which he did not recognize as hunger; the feeling of being entirely alone; the sense of insecurity and fear. He was desperately afraid of Nat and Addie, but he was afraid to be alone. Hearing little Lucy moan he picked her up, holding her tenderly and soothing her the best he could. He bent over and kissed her hot little face. And he had to balance himself carefully in the old broken rocker.

The room was the acme of desolation. There was so much dirt that one could see but little else. Truth to tell, there was but little else. There was the broken rocker on which the child sat with his sick sister on his lap. In a corner was a cot of sorts, with grimy bedding. There was also a stove for a bit of cooking and an old table on which stood a few dishes and a book.

Suddenly a knock startled the frightened child still more. He was so terrified that he was unable to speak. However, the door opened gently and three people entered.

"A cop," the child whispered in terror.

Although Jerry was unaware of their identity the others were a superintendent and matron of a very fine children's home.

"Got a call that these two youngins were deserted," the officer of the law remarked.

"We received a similar call," the man from the children's home remarked, looking around at everything.

"Call you, did they?" he was asked.

"Yes, they said to come get the children," the superintendent answered. "Said there was no one to look after them; said they were ours."

"You said it, man, they are yours," was the officer's reply.

"This little girl is quite sick," the lady spoke for the first time. "We should get her to a doctor at once."

"Very well, lady, I'll look around a bit while you gather up the youngins."

"Are there any clothes?" she asked hopefully.

"Evidently not," he replied. "Here's a book—a Bible, of all things, in a dump like this. It says it belongs to—it is all blurred, but here is a name—Two names—Jerome Nolt, born September 20, 1947, and Lucy Nolt, born December 10, 1950." Turning suddenly to the little boy he said,

"Do you know anything about your mother?"

"I sometimes dream of a mother," the child said sadly.

"Here's the Book; take it along; it belongs to them."

There was, at that moment, another interruption.

"Wat's goin' on?" a gruff voice said.

"Who are you?" the officer asked.

"I'm the landlord. They wouldn't pay me no rent; so I told 'em to git."

"Who were they?" he was asked.

"Nobody knows. Here today, gone tomorrow. And owin' me rent," he mourned.

"These children theirs?" the lady inquired.

"They said not, and didn't intend to bother with them any longer."

Wrapping the little girl in one of the blankets from the bed, the lady carried the baby. The man picked up the little boy, and soon they were driving rather fast toward the children's home.

The poor, discarded little ones responded in a proper manner, as flowers turn their faces to the sun, to the love and care and wholesome food of the home. The meals were regular, the food plentiful and good, and the atmosphere was conducive to security.

"If I drink all this milk now, will I get more tomorrow?" Jerry asked.

"You may have more right now if you want it," he was told.

* * *

"'Dopt?'" Jerry said. "What does 'dopt' mean?"

"'Adopt,' silly, not 'dopt,'" one of his playmates told him. "It means you get to go home with them."

"And get a mother?" Jerry said, his eyes big and wistful.

"Of course; you're sure dumb."

And sure enough, now they were here wanting to see the children. The word had got around that they wanted a boy, not too big.

"Oh, he's a little older than we'd care for," a strange lady remarked to something the superintendent had said.

"A little sister? We wanted only one; I'm afraid he wouldn't do at all."

Little Lucy had slipped around and taken the lady's hand in both of hers.

"Oh, what an adorable child!" the lady exclaimed as she looked down at Lucy. "Look, John, see this little girl! Wouldn't you just as soon have a little girl?"

But Jerry had moved over to Lucy's side protectively.

"There they are," the superintendent said. "A boy and a girl; as lovely children as you can find anywhere, since they are well, and cleaned up, and fed."

"I've got to have both of them, John. Do you mind?" the lady said.

"I feel the same way, Lydia," the stranger added. "I just have to have both."

* * *

Jerry and Lucy adjusted to their new home surprisingly well. Lucy fitted in so well that it seemed as if she had never had any other home, as indeed she hadn't.

When Jerry was asked before he left the home by some of his playmates whether he had a mother he remarked, "I sometimes dream of one."

He seemed to have haunting memories of his brief past, although he was happy.

"What makes you so sad evenings, little son?" his adopted daddy asked him one evening as he was leaving for the barn to look after a sick animal.

"I don't know," he answered in confusion but truthfully. "Evenings always were awful. Made us afraid."

"Well, you have no reason to be afraid now, Jerry-boy."

"They—they couldn't get us now—again, could they?"

"Get you? Who?"

"Nat and Addie. They couldn't take Lucy and me away from our dear adopted mother and daddy, could they?"

"Well, I should say not!" he was told. "Nobody but God could. If He wanted one of us in heaven we would go. But the great law of this country says you and Lucy are our children to keep, and here you stay."

"Well, and am I glad?" Jerry responded with some gaiety.

* * *

The children loved church. It seemed to add a security to their life that they had lacked up to now. One day as they were returning from church Jerry said, "Are those pretty ladies all mothers? It looks as if there would be enough mothers in the world so that we could all have one, every single boy and girl." Then he added laughingly, "I used to dream of a mother, but now I dream of you, Mommy dear."

"Well, bless you, my little Jerry," the mother replied. And Lucy began chanting, "Bless your little soul and gizzard, bless you, bless you, bless you."

One day in late spring John entered the house saying, "I have to run into Freedom, Mother. Do you and the children care to come along?"

"Oh, what fun, fun, fun!" Lucy shouted as she began to prepare her doll for the ride.

"Do we have to go?" Jerry wondered. "Must we, Mother?"

"You don't like town, do you? I wonder why?" his mother asked him.

Jerry hesitated for quite a while; then he said as he was washing his face, "When we drive along the road, I like it; or, when we drive by the nice houses, but there where those little shacks are I'm afraid."

"Well, Daddy is ready, Sonny, and we won't get out of the automobile, scarcely."

"Yes, we have to have some candy, or something good to eat," Lucy was singing.

"Sure, we'll get some candy or bananas," Daddy promised.

"They are our children," the parents said happily, as they drove along.

In town they shopped a little as they waited for Daddy and finally returned to the restful automobile. After Lucy had eaten and was full she began, "Let's go home, Muvver, let's go home. It's nice at home; I like it there."

"Soon, baby, we will. When Daddy comes."

"You know," Jerry began, cuddling over to his mother till he was on her lap, "you know, I used to dream of a mother, but now I dream of you!"

And he hugged Lydia as she kissed him, and he added rapturously, "My truly mother."

"And," he added, "I am not any more afraid. Not much anyway—of nights—and—cities."

"Bless your life," the mother said. "May God bless every day of your life."

"There comes our Daddy," the children shouted.

"Let's go home, Mother," they said.

Protection, Kans.

Wrong Key, but Right

By Edwin Raymond Anderson

As the Lord can overrule to make the striking of a wrong typewriter key the means of a man's salvation, so He can make many other seeming mistakes to become blessings in disguise.

Here is a question for those of you who use a typewriter. Did you ever hit the wrong key while typing? Of course, you smile, for who hasn't?

Well, my good friend Charlie Watson did, some months ago, while beginning a letter. And it was that striking of a wrong key that led to his soul's salvation! "I hit the wrong key, Ed," he would say to me, "but it sure turned out to be the right one, after all, and in the leading of the Lord."

The whole thing took place on a Thursday evening this past March, in the city of Philadelphia. Charlie had to work overtime a bit that evening at his place of work, and he was in a "bit of a grumble," when he finally left, and started on the homeward trek. The night was cold, with a touch of snow in the air. "Of course, I would leave my rubbers at home," he condemned himself, while wrapping the overcoat in tighter mould.

"Oh, excuse me. I didn't see you standing there," he hastily excused himself for almost colliding with the man standing on the Walnut Street corner. But the man only smiled and thrust out his hand. Charlie noticed something white, and took it.

Directly beneath the street light, he chanced to see what it was, and the sight caused the fingers to curl in disgust. "Another of those Gospel tracts. Everywhere I go, they get stuck into my face!" He glanced at the title before curling the paper into a ball to throw away. "Where will you spend eternity?" it said, and for a moment Charlie stood frozen to the spot with the force of the question. But only for a moment. The traffic light had changed, and he was hurrying across the street, with the paper left behind in the gutter.

But somehow he could not forget that question. Somehow it seemed to stick. He found himself repeating it, "Where will you spend eternity?" with a chill of fear coursing through him. Then he shook his head. He ought to be ashamed for those thoughts to trouble him! Let's just forget all about it. Maybe I'm just overtired and on edge, hard day at the shop, night air is pretty raw, sure looks like snow—yes, that's it. I'm just upset. And then that fellow on the corner with those tracts—why, he just adds to it, that's all.

Within the quarter-hour he had reached his room, with hat and coat put away in the closet. He had all but forgotten about the incident. He turned, and then spied the typewriter on the desk. Of course! There was that letter to his friend out in Cleveland; how could he have forgotten? It had to get out tonight, and he had better just sit down and take care of it.

And so Charlie Watson sat down, put a sheet into the machine, and started to type. First, the date in the upper-right-hand corner. "March 11, 1963."

He caught himself and stared at the black line. "March 11, 1963." That's the way to do it, start right in with a mistake! Hit the "6" instead of the "5"! He found himself muttering while reaching for the eraser, "Must be in an awful hurry. Looks like I'm ten years ahead of time."

But somehow he found his hand traveling very slowly for the eraser. Somehow that "6" instead of the "5" seemed to stand out from the page, and beam its black imprint right through him. Ten years ahead of time, lots of things can happen in ten years. Why, Charlie Watson, you might be dead by then. Dead! And then what? Then what? What was that question on the paper I threw away? And why should it come back to me now with such force? "Where will you spend eternity?"

And for the first true time in his life, Charlie Watson became frightened about that word "eternity." He felt himself cold and shaking, deep inside. Ten years! How much could happen in that time? And just where would he really be, then? And for the first true time in his life, Charlie Watson really cared, and cared enough, to slip to his knees and cry unto the Lord to come in and set everything right. "Lord!" he cried, "You hit the right key for my heart, and knocked all the 'wrong ones' clear out!"

Waterbury, Conn.

THE FAMILY

By Ursula Miller

Staunch as a rock is father,
True as steel every day;
From morning to dark he is loyal,
And often he thinks to pray.

Tenderness garnished with moonbeams—
Gentle winds and the cooing dove—
Dawn and the fragrance of flowers—
Are symbols of mother's love.

The trees and a cluster of sunlight,
And a bit of rain or dew;
A field, a stream, the heaven above,
Makes me think of a boy like you.

The fringe of a cloud and a raindrop—
The perfume of roses—a kiss—
A garden—a home—a kitchen:
A girl reminds me of this.

Protection, Kans.

"Behold the Fowls of the Air"

II

By Elam R. Hernley

"This is the time of the year to behold the fowls of the air, so let's go on a bird hike" with the author, a linotype operator at the Mennonite Publishing House who makes bird study his hobby.

Birds, like people, have habits peculiar to themselves. They may be identified not only by their color or their songs, but also by the way they build their nests, the location of their nests, the way they fly, what they do when disturbed, etc. It is interesting to note these various characteristics. Let me call attention to a few which I have observed.

The Wood Thrush in His Native Habitat

One day I noticed a phoebe near our garage. It had a piece of straw in its bill as it disappeared around a corner of the garage. Every morning we could hear it sing, and for several days it could be seen making regular trips with bits of straw or grass. Believing it was building a nest near by, I investigated and found the nest in a storage room under the garage. It was located close to the ceiling, or rather, just beneath the garage floor. Phoebes usually build under a bridge or porch, or against a rock ledge. Like robins, they use mud in building their nests.

The red-eyed towhee usually perches in a treetop when it sings, but when disturbed it drops to the ground and calls "che-wink, che-wink," from which it gets its nickname. It is the only bird I have observed scratching like a chicken when looking for food.

Have you ever noticed a small bird, often accompanied by several others of its kind, flying overhead, never in a straight course but with a dipping motion, and emitting a sort of twittering sound every time it made a dip? This is characteristic of the goldfinch, or "wild canary," as some call it. Walking along the edge of a woods one day I noticed a tree that appeared to be covered with yellow blossoms. As I neared the tree, these balls of yellow began to take wing. They proved to be a flock of goldfinches perched there.

Some birds have a peculiar method of obtaining food. They crawl up and down tree trunks looking for insects and insect eggs in the bark. Among these are the brown creeper, the black and white warbler, and the nuthatch. The nuthatch is the only tree-climbing bird that runs down a trunk head downward.

Should you hear a wood thrush as you walk through the woods, you would need to look close to the ground in order to see it. Ordinarily wood thrushes are found on the ground or on the lower branches of trees. Occasionally, however, you may find one in the top of a tree. While walking with a friend one day we saw a thrush with brown-spotted breast perched in a treetop, singing lustily. My friend remarked that he had never noticed one so far above the ground. We stood there a while admiring him and listening to his welcome song.

An interesting creature with its yellow breast and olive-green back is the yellow-breasted chat, often more readily heard than seen. In a certain orchard one seemed to be playing hide and seek with me. I could hear his noisy call first in one direction, then in another. For some time he managed to keep out of sight, but finally I spotted him.

Another smaller bird with yellow breast is the Maryland yellow-throat. It is quite distinguishable by a broad black band across its forehead. This bird is rather inquisitive and will investigate unusual noises. On several occasions I have been successful in attracting its attention and bringing it into view by making a squeaking sound with my lips against my finger. This method is also used to attract a tufted titmouse, another one endowed with a curiosity complex.

The vireos are a group of feathered creatures more or less difficult to detect because of their greenish plumage, and because they do not flit about like many birds do. They have been known to sit and sing for hours at a time in one place. There are several different species, the most commonly known being the red-eyed. The blue-headed vireo, not quite as numerous as the red-eyed, is rather tame, sometimes even allowing itself to be stroked on the nest. Others are the yellow-throated, white-eyed, and warbling vireos.

We come to know the fowls of the air as friends of mankind when we learn to appreciate their value. Many of them in a single day eat much more than their weight of things that are harmful to vegetation. Seed-eaters destroy many weed seeds that would otherwise take root. Insect-eaters are beneficial to farms and gardens by helping to preserve trees and plants from pests.

One way to aid these feathered friends is to protect them from their enemies. Among these enemies are cats, and boys with slingshots or air rifles. Another way is to provide nesting places for them. Building bird houses could be a worth-while project for boys' classes or boys' clubs, or individuals,

The Cardinal Takes Good Care of Its Young

for that matter. A third way is to provide food, especially in winter. This may be done by erecting feeding stations, or by planting shrubs that produce berries which are relished by them. During the winter months birds which do not migrate to the south often have difficulty in obtaining food. Cardinals are among this group. When snow covers the ground these redbirds are often attracted to window sills by sunflower seeds, or even bread crumbs that are placed there. If you have not tried it, remember to do so next winter and you will be rewarded by the beautiful appearance of their bright color against a background of snow. They also like to pick at pieces of suet tied to the limb of a tree.

The accompanying illustration shows a cardinal with a nest full of hungry young ones. Their nests are often located in thick bushes or vines and are made of rootlets, grass, and strips of bark.

In addition to the cardinal some of the bright-colored songsters that inhabit the woods are the scarlet tanager, with red body and black wings, the redstart, and a variety of warblers. These present a beautiful sight against a background of green leaves. In the open fields are found such familiar singers as the meadow lark, redwing, bobolink, killdeer, and others. This is the best time of the year to behold the fowls of the air, so let's go on a bird hike.

Scottdale, Pa.

Personality Plus

By W. Everett Henry

"The influence of a Christian personality is something to be coveted . . . . But in his work for Christ and men the Christian is not limited to that influence, great as it may be. He works with personality plus." He has the Scriptures to supply truth and light and the Holy Spirit to move with power upon the hearts of men.

Personality is the sum total of what a man is at any moment. It varies from day to day, constantly undergoing change for better or for worse.

Every human personality is a force to be reckoned with. The sum of the force of human personalities is the moving core of history. How significant the fact, then, that each man builds his own personality, and, in so doing, shapes history!

Building a personality is one of the inescapables of life. Men may build thoughtfully or carelessly, but build they must. We may wish that we could avoid the responsibility involved in building a personality, but we cannot. Surely, then, the only sane thing to do is to set ourselves to build wisely.

And let it be said as emphatically as possible that no one is helpless. Many are the ways by which personality can be made better day after day. The psychologists dot their pages with suggestions, but many of us will not be able to search for them. Must we, then, go without assistance? Far from it. The book most helpful in building human personality, and doubtless also the greatest book of psychology ever written, is at our elbows—the Bible. If we shall give heed to its teachings, if we shall walk in its light, then we shall continually approach "unto a perfect man, unto the measure of the stature of the fulness of Christ."

The influence of a Christian personality is something to be coveted. It hurts no one, but helps all. The Christian has the satisfaction of knowing that he can exert that kind of influence. But in his work for Christ and men he is not limited to that influence, great as it may be. He works with personality, plus.

Beyond his personality the Christian has the Scriptures. These he can use in almost innumerable ways, and they carry inherent power.

"The entrance of thy words giveth light," declares the psalmist. In Central Africa, Kalamba, a witch doctor, had accepted Christ and publicly burned the implements of his craft. His neighbors began to predict his speedy death. "Our medicine," they said, "will eat you." In dreams he kept hearing his wife say to him, "I have dug your grave." Fear overwhelmed him, and the missionaries were unable to talk him out of it. But when they turned to Revelation 1:17, 18 in the Baluba Testament and read to him, "Fear not; I . . . have the keys of . . . death," had him put his finger on the words, and memorize them, his fear vanished. The entrance of God's words into his mind gave him light.

The Word of God is also "quick and powerful" in its action on the human soul. It is a means used by the Holy Spirit in the work of regeneration. It supplies the truth that sets men free and builds them into Christlikeness. Whenever the Bible enters into the thought and life of individuals or groups, it transforms them. Not only outward life, but inward attitudes, are changed.

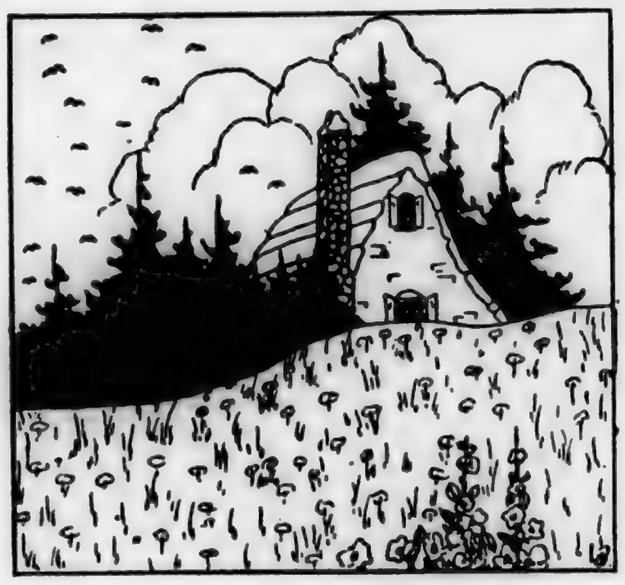
A further plus to personality available to every Christian in kingdom service is the Holy Spirit. The chief work of the Spirit is within and for the Christian, but a part of His work is to "reprove the world of sin, and of righteousness, and of judgment" (Jno. 16:8). In seeking to win men to Christ, the Christian does not work alone. Nor are his resources limited to his personality plus the Scriptures. The Holy Spirit is his helper, working within himself and also upon the hearts of those he seeks to win.

To be sure, mystery clings about the work of the Spirit. Jesus told us it would be so. We cannot command Him. We cannot discern His movements. He works silently and beyond our observation, but He works effectively. John Wesley's heart was strangely "warmed," and he shook all England. Charles G. Finney, shortly after his conversion, while alone in his law office, "received a mighty baptism of the Holy Ghost" and was transformed from an attorney into a great evangelist. G. V. Wigram was kneeling beside his bed, absent-mindedly saying his prayers, when suddenly there came on his soul "a something" "he had never known before," and was thenceforth a changed man.

How heartening it is to every Christian to know that in his kingdom service he has, beyond his own personality, the majestic, if mysterious, power of the Scriptures and of the Holy Spirit to work with him! If we had to depend on the influence of our personalities alone, even though these personalities were developed to the utmost, we should often be filled with despair. But with the Scriptures available, and the Holy Spirit certainly moving upon the hearts of men, who can despair even for a moment?

When King Jehoshaphat and all Judah were in great distress because of their enemies, then the prophet said unto them, "Thus saith the Lord unto you, . . . the battle is not your's, but God's" (II Chron. 20:15). Isn't that the message for every Christian worker today? The forces against us may seem insurmountable. And they certainly are too great for us to meet alone. But the mighty battle in which we are engaged is not ours alone. It is God's, and because of that there can be no defeat and should be no despair.

McMinnsville, Oreg.



THE DAISY

Not worlds on worlds in phalanx deep,
Need we to prove a God is here:
The daisy, fresh from winter's sleep,
Tells of His hand in lines as clear.

For who but He that arched the skies,
And pours the dayspring's living flood,
Wondrous alike in all He tries,
Could rear the daisy's purple bud—

Mold its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem,
That set in silver gleams within—

Then fling it, unrestrained and free,
O'er hill and dale and desert sod,
That man, where'er he walks, may see
In every step the stamp of God?

—John Mason Good.

If we can reduce the labor turnover from 50 per cent to 25 per cent (an accomplishment quite possible by means of group insurance) we shall have a consequent reduction of overhead from $25 to $12.50 per capita.

CHRISTIAN MONITOR PULPIT

Have You Received the Holy Spirit?

By John E. Gingrich

TEXT: And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.—John 20:22.

From time to time there has been considerable speculation concerning the Holy Spirit, both as to who He is and also how He operates in the life of a Christian.

All through His ministry Jesus referred to the Holy Spirit as a living personality. He told Nicodemus that one must be born of the Spirit. To the woman of Samaria He spoke of the water He would give as the Spirit one must possess in order to worship God. To the Jews He said that it is the Spirit that makes alive; there is no profit in the flesh. John 6:63. Also, in the closing period of His ministry, in the intimate teaching He gave to His disciples, He made a number of references to the coming of the Holy Spirit upon them, such as: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), and "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26), and again, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

Following the resurrection of Jesus He gave instructions to His followers to tarry at Jerusalem until they received the outpouring of the Holy Spirit—"not many days hence." Luke 24:49; Acts 1:4, 5. The certainty of this promise was further underscored by the Lord in Acts 1:8 when Jesus said, **"But ye shall receive power,** after that the Holy Ghost is come upon you." This promise of Jesus was undeniably fulfilled just ten days later, when the small company of about one hundred and twenty believers, who were faithfully waiting in prayer according to the instructions of the Lord, were the original recipients of this Holy Spirit baptism. However, these original recipients of the Holy Ghost were not to be the only ones to receive this gift of God, for it was shortly thereafter that the Lord likewise manifested His acceptance of the Samaritans (Acts 8) and the Gentiles (Acts 10). The Apostle Paul wrote later to the church at Corinth, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13).

Receiving the Holy Spirit is essential to Christianity. Jesus foretold it, and Paul insisted upon it. Many people today, however, though they are called Christians, do not seem to experience the reality of the indwelling of the Holy Spirit. When this is the case it is quite evident that to them God is not real, that Jesus Christ is not real, that Christianity is not real; that is, real, in the sense that we comprehend God's presence and power in our lives. The reality of Christianity is not because of the fact that we belong to a visible church or that we are a physical part of a human church fellowship. The reality of Christ is not because of His having been a historical person. The reality of God is not because He is a fact. An unbeliever will believe all this, and it will bring him no closer to heaven.

Reality grows out of two primary considerations. The first is faith. Do you really believe in God? Do you trust Him? The second consideration is experience. Has God accomplished in you that which He has promised? Having confessed Jesus Christ as your Saviour and Lord, and having put yourself in the way of His salvation and forgiveness, one must accept as fact and reality the experience of divine reality. When Jesus spoke to Nicodemus of being born again, He spoke of the reality of the person of the Holy Spirit actually moving into one's life and taking up His abode there. This holy Presence is what makes salvation real. It is the intent of God that every person who accepts Jesus Christ as his Saviour should be immediately aware that God has accepted him as a son and has imparted to him His own nature, His own person.

What we call the "Pentecost experience," or the "Pentecost crisis" in a Christian's life is frequently an awareness of a new vision of responsibility, a new empowering, or a deeper consecration. Too frequently people have accepted Christ as Saviour and have not committed themselves to Him for service. That is, in coming to Christ we have accepted the goodness of God for forgiveness, but have failed to see that we are His vessels to be used by Him the way He may choose. Then, when this fact dawns upon us and we commit ourselves to Christ for Christian service, accepting His full Lordship over us, we come to realize the crisis of an empowering of the Holy Spirit, hitherto not realized. This has always been the Lord's original intent in our lives, and we thank Him for continuing His work of convicting us and awakening us until we come into this realization of His claim upon us and His empowering in us.

In addition to the baptism of the Holy Spirit, which is described variously as anointing, as an empowering, as well as uniting us into one body (I Cor. 12:13), other phases of His work are also to be noted and appreciated. Paul tells the Ephesian Church that we are sealed with that Holy Spirit of promise. Eph. 1:13. Paul describes this sealing in II Cor. 3:3 something like this: You are manifestly declared to belong to Christ who has put the seal of His Spirit upon your hearts. From our heart, from which our whole life issues forth, the label of God is always evident.

Jesus says that the Holy Spirit also teaches us. Spiritual truth, eternal verities, things pertaining to our relationship with God and the blessings of God, both for this life and for beyond this life, are revealed to the Christian by the Holy Spirit. The wisdom of the world one may receive apart from the Holy Spirit, but that which will satisfy the soul comes alone through the indwelling Spirit who makes Christ real to the believer. He is also described to be the One who will guide us into all truth. He warns us of danger as well as instructing us of good. "The steps of a good man are ordered by the Lord." One who will sincerely submit himself to the guidance of the Holy Spirit will find his way prosperous. God will not let us down if we follow where He attempts to lead us. Our danger lies only in taking our own way. God can be absolutely trusted. The Holy Spirit indwells us that He might be able to guide us.

Paul also says that the Holy Spirit will fill us. It is a mistaken idea that one should be half filled, or three-fourths filled, or clear full to the brim with the Holy Spirit. It seems rather that God means for us to permit the Holy Spirit to fill our lives full. It is clear that apart from the Holy Spirit our lives are empty and void, and that God means for our lives to be full and meaningful.

They will be filled with blessings, of course, but more than this, filled with worthwhile activity; filled with Christian service; filled with love for our fellow men; filled with the joy of seeing souls saved; filled with the peace of God which will touch mankind and point them to the God of peace; filled with long-suffering which will recover the erring from the snare of the devil; filled with gentleness toward the frustrated, the tempted, and the fallen; filled with faith which will cause mankind to lay hold of the salvation of God; filled with meekness which by contrast with human arrogance will cause

(Continued on page 153)

Editorials

Home Sunday

When John Howard Payne wrote the lines of "Home, Sweet Home," in about 1823 he did not realize that he and his poem would become famous in the annals of American literature. Evidently the reason his song has become so dear to the hearts of English-speaking people everywhere is that it touches a subject that is very dear to the hearts of all of us. His statement that there is no place like home, no matter how humble, strikes a responsive chord in the human heart.

When Anna Jarvis in 1907 conceived the idea of a special observance in honor of her own mother and other mothers she had no way of knowing that her idea would grow to the extent than an annual Mother's Day would be authorized by the Congress of the United States in 1914. Again, no doubt the reason that the day has become so popular and is so generally observed is that the mention of mother stirs our fondest memories and deepest emotions.

While our church has over the years come to recognize Mother's Day to a large degree, it has often been felt that the day's observance should include more than the recognition of mother's place in the home and society, important as that is. In line with this idea the Mennonite Commission for Christian Education and Young People's Work adopted the recommendation that we designate Mother's Day as Home Sunday. This has met with a good response in our Sunday schools and churches and we find many services during the day geared to this more general idea. In our Sunday-school literature the lessons for May 10, in addition to the specific subject, carry the parenthetical title of "Home Sunday." The same is true of the young people's Bible meeting topics for both young people and juniors. It is also significant that the main title for the young people's Bible meeting for May 10 is "Making Our Homes Bible Centered."

In the April "Herald Teacher" Bro. Roy S. Koch, Secretary of Home Interests of the Commission for Christian Education and Young People's Work, makes some excellent suggestions for Home Sunday observances. In the program for the day he suggests talks on the following subjects: The Church Helping the Home; The Home Helping the Church; Suitable Literature for the Home; Bible Ideals for Christian Homes; Safeguarding Homes Against the Inroads of Evil. He also suggests having a parents' meeting in which parents come together to discuss mutual problems and aspirations.

Bro. Koch suggests also that special programs and activities relating to home building be held over the period from Mother's Day (May 10) to Father's Day (June 21). He suggests the following emphases for certain Sundays in this period:

"May 17, Family Worship Sunday. In recent years there has been an increased emphasis on family worship, but more must be done. According to the most recent statistics only 31 per cent of our homes have family worship. Today make a concerted bid for more altars to be established. . . .

"May 24, Memorial Sunday. On this Sunday pay tribute to the pillars of faith in your congregation, not only those who have made their contribution and have passed on, but those who are still living as well. You can mention their piety in the community, their faithful church attendance, their willing service in the Sunday school and church, etc. It is especially suitable to pay these tributes to any aged ministers or deacons who may be present. Do not wait to say all the nice things that can be said until these pillars are gone. . . .

"May 31, Shut-in Sunday. In advance prepare a list of all the shut-ins in your community and put their names in the bulletin or on the bulletin board. . . . Set aside this day to do something for shut-ins. Prepare them for it the week before. Encourage them to pay shut-ins a brief visit of fifteen minutes or so, chat cheerfully, speak encouragingly, have a word of prayer if advisable, and leave a gift and blessing behind. . . . Encourage every member to do something for a shut-in today. It may be a visit, a card or letter, a bouquet of flowers, or a prayer."

The dates for Children's Day and Father's Day in the "Herald Teacher" are given one week too early, and this leaves June 7 in which another emphasis could be supplied. We give the following quotations from the above publication, with the corrected dates:

"June 14, Children's Day. Today, highlight the children. They are the future church, the perpetuation of our own lives, the opportunities at our very doors. Plan today around their interest and welfare.

"June 21, Father's Day. Suggested talks for this day are: Father's Place in the Home; Father's Place in the Church; Father's Place in the Community; Father's Right to Respect, Honor, and Obedience; Christian Homes a Stabilizing Influence in the Community."

Mother's Day and Home Sunday can be very helpful if the observances are constructive and along Scriptural lines. It is not a time for indulging in maudlin sentimentality, but for remembering the values of home, for giving due respect to others in the home, for giving expressions of love and kindness, both in word and in deed. Above all, it is a time to worship the God who provided for us all the blessings of mother and home.

Ascension Day and Whitsuntide

These two movable church festival days occur on May 14 and 24, respectively, this year. Ascension Day is set apart as commemorating the ascension of our Saviour from earth to heaven in the plain view of the disciples who had accompanied Him to the Mount of Olives. This has also been called Holy Thursday and has been held in much reverence in times past. A few generations ago Mennonite people observed it as a holiday in which services were held and secular work avoided. We are glad to know that in many Mennonite communities special services of some kind are still held. The ascension marked the culmination of Jesus' ministry on earth. The Scriptures describe a most blessed scene as they tell how Jesus lifted up His hands and blessed the disciples as "he was parted from them, and carried up into heaven" (Luke 24:51). It was indeed a great event in the life of Jesus and of His disciples. "The ascension shed new light on the mission of the Messiah. The old carnal dreams began to disappear. God has stooped to man that He might lift man up to God."

The next great commemorative day in the calendar of the Christian Church is Whitsunday, ten days after the ascension and the seventh Sunday after Easter. This was the time of the Jewish feast of Pentecost, but for the Christian it commemorates the descent of the Holy Spirit. The disciples had been commanded to wait in Jerusalem until they would be "endued with power from on high." They waited "in prayer and supplication," and in God's appointed time the Spirit came upon them in a great demonstration of power for witnessing. Quite appropriately the event has been called the birthday of the Christian Church. Here was the first evangelistic sermon, here were the first converts, here was the first administration of baptism by the apostles in fulfillment of the Great Commission.

The ascension of Jesus and the descent of the Holy Spirit are two great events which we commemorate this year in the Month of May. It should mean much to us to think back and remember all that these events meant in the history of the church then and what they still mean to us as believers. But these must be more to us than historical facts; they must be distinctively personal to each of us. The risen and ascended Christ must be our personal living Lord, our Intercessor at the right hand of God. The Holy Spirit must be our personal possession, guiding us into all truth and empowering us for service in God's kingdom. Only as all this is real to us will Ascension Day and Whitsunday be meaningful and significant to us personally. We need to remember too that this same Jesus who was received into heaven in a cloud, "shall so come in like manner" as He ascended to glory.

CHRISTIAN LIFE

How to Live a Holy Life

V. How to Study the Bible

By B. Charles Hostetter

The pastor of the "Mennonite Hour" broadcast gives some excellent hints on how to make Bible study effective and interesting. This program is broadcast over many stations from coast to coast, as well as Alaska and Quito, Ecuador.

Today's message will continue our study on the importance of Bible study in living a holy life. May I say again and may I say it in the light of years of experience, the daily study of the Word of God is a "must" for holy living. It is a cardinal, basic, and fundamental factor for one to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We need, as Peter suggests, to "desire the sincere milk of the word, that ye may grow thereby." The Word of God is nourishment; yea, it is bread for the spiritual man. Without it your soul will shrivel and die.

In the front of my Bible I have penned these words, "This Book will keep you from sin, and sin will keep you from this Book." This is very true. The Word of God has in it a hidden power to protect and keep one from the subtle temptations of our enemy. When we hide God's Word in our heart we are kept from sinning; this has been proved over and over again. On the other hand, those who have sin in their lives don't find the Bible precious; they don't read it because it condemns them in their sin. Remember always, friend, a faithful study of the Bible will keep you from sin, but sin will keep you away from the Bible.

George Muller, a mighty man of God of one hundred years ago, in his autobiography tells us his secret for getting spiritual power and dynamic. He says, "Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with God.

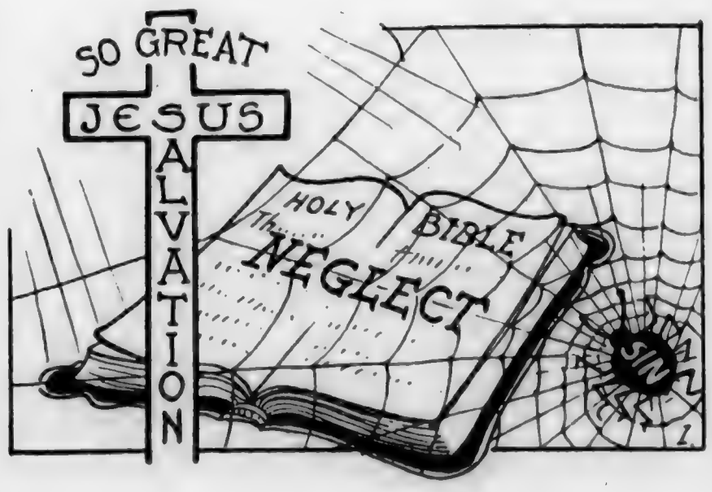
"I began therefore to meditate on the New Testament from the beginning early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of public ministry to the world, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul."

George Muller goes on and says, "Since God has taught me this point, it is plain to me as anything, that the first thing the child of God has to do morning by morning, is to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for the inner man also. Now, what is the food for that man? Not prayer, but the Word of God; and here again, not the simple reading of the Word of God, so that it only passes through our mind, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts."

He says further, "By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials in various ways, than I had ever had before and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it."

We do well to follow the example of this spiritual giant. His effective and useful life certainly challenges us to a careful study of the Word of God to gain for us similar results.

Now may I outline for you some simple steps which are essential to make one's Bible study effective and interesting. I am convinced that if you follow these directions for study, the Word of God will become a living and precious Book.



1. Have a regular time set aside for Bible study and keep it diligently. You will discover and likely have already that many things come up in daily living to choke out our time for Bible study. We dare not let it happen; we must keep its importance constantly before us and be as diligent in keeping our time for Bible study as we do to eat our food. Only the rarest exception should crowd out our daily study of the Word of God.

2. Have this regular time for Bible study when your mind is fresh and clear. Many people wait until the end of a hard, long day to have their devotional period, and then they wonder why the Bible is uninteresting and why they fall asleep reading and praying. Give of your best to the Master. Set aside a time in the morning, if possible, so that you can be your best to get God's best.

Don't expect that your schedule will open up naturally to study the Bible; you must make it fit into your schedule. The devil will arrange things so that we will be too busy and thus we let the good become the enemy of the best.

3. Seek a quiet place where you will not likely be disturbed during your Bible study. This is very important. Many times when we are drawing very close to God, then the telephone rings, the children seek our attention, someone is knocking at the door, or many other similar interruptions come. Let us study our schedule carefully and fit in our Bible study at a time and place when we will escape all or most interruptions.

4. Pray for spiritual illumination before reading the Word. When we approach the Bible we must always remember that it is a spiritual Book and that one must have the Spirit of God to understand its message. To many the Bible is a dead book, that is, it is dry and uninteresting. This is true because they are not depending on the living Spirit to make it a living Book to them.

I usually pray a short prayer before I start reading or studying the Bible. A prayer I often pray at that time is, "Lord, open mine eyes that I may behold wondrous things out of thy law." Yes, we need God's help to understand the precious Word of God.

5. Go to the Bible in search of a personal blessing and in expectancy. Many people never get anything out of their Bible study and reading because they don't particularly want anything nor expect anything. They read the Bible out of habit or because they feel they should, not because they have a hungry heart for sweet fellowship with the Lord. I am convinced, dear friends, that you will find the Bible food for your soul if you go to it seeking fellowship and blessing. Go to it expecting to get something to help in Christian living for that day. God will fill the hungry heart with good things, so expect Him to.

Read by time and not by distance. Many people drive themselves to read the Bible. They make New Year's resolutions, grit their teeth and say, "This year I am going to read the Bible through one time or bust. I have started so often and have never finish-

ed, but this year I am just going to make myself do it." Have you ever heard people make such promises? I am sure many of you have. Others force themselves to carry out a promise to read one chapter in the Bible a day, and so forth.

Tell me, friends, is that the way to get blessed in Bible study? I think not. We should read the Bible because we enjoy it; it should be sweeter than honey to us. One doesn't have to drive one's self to do that which he enjoys, does he? No, never! I never have to force myself to eat ice cream. I eagerly look for the next opportunity to get some. It should be the same with the Word of God.

Now let me tell you what I mean by reading by time and not by distance. Forget about reading a certain distance in the Bible. Allot yourself so much time, and then dig into the Word for blessing and forget how far you go. It is unimportant how much you read, but it is important that you get blessed and get the Word into your heart. That is what counts for time and eternity. Ten years from now it won't make much difference how much you have read, but what you have experienced will still remain and count.

7. Read thoughtfully, try to imagine the scenes, and try to get the spiritual truths. Many people take snapshots in the Bible when they should be taking time exposures. We must develop a desire for fellowship and must constantly guard against becoming mechanical. How often we rush into and out of our Bible! Many times we simply go through a mechanical routine. We get nothing, we just go through the motions.

D. L. Moody once said, "Many people study the Bible like I used to hoe weeds. I would always stick a stick in the ground where I would stop hoeing the weeds so that I would remember where to begin the next day." Yes, many people must put a little mark in their Bible where they stop reading, because tomorrow they won't have the least idea what they read the day before. Our Bible reading is simply habit with no meaning. We must go to the Bible with a hungering and thirsting in our soul; then we will have no trouble to study thoughtfully and to be blessed.

8. Memorize, underscore, and mark your Bible. Also make outlines and take notes. Many people never get anything out of their Bible reading because they never put anything into it. You will get from your Bible exactly what you put into it. If many people would put into their farming and business the same interest and time they put into their Bible study, they would go bankrupt the first year. I want to tell you there are no short cuts to Bible study.

So often people pick up their Bibles and sit in a deep chair or recline to study the Bible. You will never get greatly blessed that way. No, no, take a straight chair by the desk or table and have your pencil and notebook and search the Scriptures. Remember there is only one way to make the Bible a thrilling Book and that is by diligent effort. Don't be afraid to mark and underscore your Bible. Do anything that will help you learn its precepts.

9. Repeat. It will live by repetition. One of the processes to teach a child is repetition. Even we older folks still learn that way. The same approach is necessary in Bible study. Read it and reread it. Study it and then study it again. It is line upon line and precept upon precept that really counts.

After you have carefully studied a book in the Bible, go back and begin again and you will soon find the book will pour out new and thrilling truths and it will finally become a part of you.

I once read that the late G. Campbell Morgan, the great English Bible scholar, would never teach a book in the Bible until he had first read it fifty times. He certainly believed in the power of repetition as a learning process.

10. Be systematic in your Bible study and do a thorough job. I have known many people to open their Bibles just anywhere and start to read. This was their method of Bible reading. Certainly you will get blessed in such an approach, but you get the greatest rewards, for time spent, when you have a systematic approach. Take a book in the Bible and study it carefully as a whole and part by part. Try to discover its objectives, to whom it was written, who the human author was, etc. Try to enter into the very setting of the book. The most successful person in life is the one who does his work thoroughly and systematically. This is also true in our study of the Word of God.

11. Translate into life all you learn. To be rewarded for our Bible study we must go to the Bible with a life that is open and yielded to its message. We must be ready and willing to adjust to the new truths we learn. In fact we should go to the Bible desirous for new truths so that we can grow in holy living.

I found this in reading several years ago, "Study it through. Write it down. Pray it in. Pass it on. Live it out." This is a simple formula, but it will produce holy living if we will take the time to work it out.

May the Lord abundantly bless you as with new consecration you begin a life of faithful Bible study. Never expect to live a holy life if you neglect the Word of God which is the Book of books. It is a living Book with a living message for our living souls.

HOW PRECIOUS IS THE BOOK

"How precious is the Book divine,
By inspiration giv'n;
Bright as a lamp its doctrines shine,
To guide our souls to heav'n.

"Its light, descending from above,
Our gloomy world to cheer,
Displays a Saviour's boundless love,
And brings His glories near.

"It shows to man his wand'ring ways,
And where his feet have trod;
And brings to view the matchless grace
Of a forgiving God."

Harrisonburg, Va.

Evidences of the Spirit's Filling

By Ruby P. Zook

With Whitsunday, the anniversary of the descent of the Holy Spirit on the Day of Pentecost, occurring on May 24, this article is especially appropriate at this time.

God is the source of life and light and joy to the universe. Blessings flow out from Him to all His creatures. Wherever the life of God, or the Holy Spirit, is in the hearts of men, it will flow out to others in love and blessing.

Jesus found His greatest joy in the uplifting and redemption of fallen men. For this He counted not His life dear unto Himself, but endured the cross, despising the shame. This spirit of Christ's self-sacrificing love is the spirit that Christ's followers must possess. When the love of Christ is in the heart, like sweet fragrance, it cannot be hidden. Its holy influence will be felt by all whom His followers contact.

An infilling of the Spirit will manifest itself in a desire to work as Christ worked—for the blessing and uplifting of humanity. Those who are filled with the Spirit will be ready to make any sacrifice that others for whom He died may share the gift of salvation. They will do all they can to make this old world a better place in which to live. It should be true that as soon as one comes to Christ and is filled with the Spirit that there is born in the heart a desire to make known to others what a precious friend Jesus is. If one is clothed with the righteousness of Christ and is filled with the joy of His indwelling Spirit he shall not be able to hold his peace. If one has tasted and seen that the Lord is good, he must tell about it. Others will be invited into the Lord's presence. There will be an intense desire to follow in the path that Jesus trod and to use Him as an example.

The Bible tells how Philip was led to the one individual whom he was to help in finding the way of salvation. It is the constant task of the Spirit to guide the Christian in the little details of his living and serving. If given the opportunity to do so, the Spirit will cultivate and nurture the soil of the heart so that only good fruit will grow, and the works of the flesh, the weeds of evil character, will all be choked out. The Christian doesn't only live in the Spirit, but he is also to walk by the Spirit and to conduct himself in the way the Spirit directs.

The Apostle Paul teaches that the Holy Spirit, as He lives within, helps one's infirmities. That is, He makes up for the weaknesses and shortcomings of the Christian when he prays. The Spirit knows the true and deep heart yearnings, often inexpressible, and He interprets them to the Father and makes intercession wherein the believer

asks amiss. Paul also teaches that victory over sin is an evidence of the Spirit's infilling. The Spirit will control the Christian's thoughts, direct his interests and activities, and keep him continually conscious of the will of God.

Every act of self-sacrifice for the good of others strengthens the Spirit within the believer. It brings one more closely to the Saviour, who "was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This spirit of love, of unselfish labor for others, which comes from an infilling of the Holy Spirit, gives depth, stability and Christlike loveliness to character and brings real peace and true happiness. The many Christian graces are cultivated and exercised. Strength comes by exercise; activity is the very condition of life. A person who would refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers loses the strength that he already has and also fails to grow up into Christ. With a loving spirit the believer performs life's humblest duties "as unto the Lord." If the love of God is in the heart, it will manifest itself in the life. Love, Paul declared, is better than any other gift. Without love, in fact, all other gifts together are worthless.

Followers of Christ, filled with the Spirit, are awake to duty. They are today proclaiming the Gospel throughout the world in various ways. Some go. Some sustain the work by their means, their sympathy, and their prayers by staying at home. Wherever his duty lies, there the Spirit-filled Christian works for Christ.

Look at the Saviour. The greater part of His life on earth was spent in patient toil in the carpenter's shop at Nazareth. He was often unrecognized and unhonored. Yet He faithfully fulfilled His mission. So, in the humblest duties and the lowliest positions of life, the believer may walk and work with Jesus.

"The apostle says, 'Let every man, wherein he is called, therein abide with God.' The businessman may conduct his business in a way that will glorify his Master because of his fidelity. If he is a true follower of Christ, he will carry his religion into everything that is done, and reveal to men the spirit of Christ. The mechanic may be a diligent and faithful representative of Him who toiled in the lowly walks of life among the hills of Galilee. Every one who names the name of Christ should so work that others, by seeing his good works, may be led to glorify their Creator and Redeemer" ("Steps to Christ" by Ellen G. White).

In closing I should like to quote from Charles R. Erdman, in Princeton Review: "Men talk about being filled with the Holy Spirit as though it were a very peculiar and extraordinary experience to which few men attain, while the natural thing is this: to rise in the morning, to offer yourself to your Lord for the services of that day, and then believe that by His Spirit He will empower you for the duties of that day—and that is all there is to it. The duty of the day may be to preach to ten thousand people or to dress and care for the little child. The natural thing is to yield yourself to Christ, and therefore the Spirit of Christ dwelling in you will give you all the power you need for your special and specific work.

"I really believe that the men truly filled with the Spirit are the men least conscious of that fact. When everything is normal physically you are not conscious of the physical organs, and when the respiration and circulation and the nervous functions are all natural you are not conscious of them. When everything is normal spiritually, you walk together with your Lord, you get into sweet fellowship with Him, He is guiding you all the time by His Spirit while you probably are not conscious of the Spirit."

La Tour, Mo.

The Ascension of Jesus

By Ida M. Yoder

With Ascension Day occurring on May 14, this article reminding us of one of the great events of the life of Jesus, is also very appropriate at this time.

After the resurrection of Christ, He continued to appear on the earth for forty days. During this time He made thirteen different appearances to the apostles and others.

They found it hard to believe this was indeed Jesus. Had they not laid Him in the tomb, after His ignominious death on the cross? They had seen the tomb carefully sealed and guarded. And now the women came talking of seeing Him walking by the way.

He also made sudden appearances to the men. He walked and talked with the two men on the Emmaus road, and they realized afterwards that there had been something different about Him. Their hearts burned within them while He talked and opened opened the Scriptures to them. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Then as they reached the village and He blessed the evening meal, He suddenly vanished.

Another time, as they were all together in Jerusalem and talking about Him, suddenly Jesus stood in their midst, saying, "Peace be unto you." Naturally they were terrified, for only spirits had this power. But He showed them His hands and feet. As further proof, He asked for food and ate a piece of broiled fish and of a honeycomb.

At His last appearance, the eleven were in Galilee and had gone up into a mountain. He told them of His absolute power in heaven and on earth. Then He gave His final command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

He commanded them to wait in Jerusalem to receive the power of the Holy Ghost, so that they could be fitting witnesses. Then after He had finished giving them instructions, and as they were still watching Him, He was suddenly taken up from their midst, and a cloud received Him out of their sight. This, after He had just promised to be with them always.

We talk glibly of the Ascension, but what a tremendous experience it must have been for the apostles! Their beloved Master vanished in the clouds, and as they watched, two white-robed men stood beside them. Could it have been the same ones who talked to the women who came to the Garden only to find an empty tomb? Again, as at that time, they comforted His followers, saying that Jesus would come again in the same manner as He had left them.

The Ascension was necessary to complete the redemptive work of Christ. Before He ascended, He was with some of the people some of the time. Now, by the Holy Spirit, He can be with all the people all the time. It was a fulfillment of prophecy, both in the Old Testament and by the Lord Himself in the New. Stephen later had the precious privilege of seeing Him at God's right hand. Jesus is able to save to the uttermost, by intercession, those who come to God by Him. Heb. 7:25. By exalting Jesus, God has "given him a name which is above every name," and every knee shall bow and every tongue shall "confess that Jesus Christ is Lord."

Walton, Kans.

AT GOD'S RIGHT HAND

By Ida M. Yoder

Our risen Lord ascended
To realms beyond the sky,
Where God, the Father, waited
To welcome Him on high.
At His right hand, God placed Him,
To share the Father's throne;
There evermore, He watches
And welcomes pilgrims home.
And as the cloud obscured Him
From watchers, gazing there,
Out of the clouds He will return,
To meet us in the air.

Walton, Kans.

All mothers are rich when they love their children.
There are no poor mothers, no ugly ones, no old ones.
Their love is always the most beautiful of the Joys.
And when they seem most sad, it needs but a kiss
Which they receive or give to turn all their tears
Into stars in the depths of their eyes.

—Maurice Maeterlinck.

OUR HOME CIRCLE

To Mothers on Mother's Day

By Anna May Garber

A wife of a Mennonite bishop, a busy mother herself, takes time out to write a challenging Mother's Day message to other mothers. Fathers and children will find it a helpful message too.

I became a mother on Mother's Day, May 10, twenty-two years ago. For months Husband and I had been looking forward to this wonderful day as the grand culmination of our waiting period. But when that day came, I realized with a bang that this end of waiting was very insignificant compared with the tremendous beginning—a beginning of a new life for which we were responsible spiritually, mentally, and physically.

Then nearly two years later when the second baby came, I thought I was "tied down for life," but a dear maiden lady who was a semi-invalid put me right on that point. She said, "It will be just a few years until they are grown and are able to care for themselves, and soon care for you, too."

This truth has helped me to try to be faithful to my charge, by God's grace, the short while I have the children with me. Then I do think of maybe being old and feeble and weak in a number of ways and needing to lean on my children for support—spiritually, mentally, and physically.

But it was not until the eighth blessed baby came to live with us that I was especially impressed with the fact that a soul which would never die had come into being to dwell in the body of this little babe. After his life on earth was over, his spirit would return to God who gave it. I like to think God sent me that meditation because He knew that it would be but three days until his little body would be left with us for burial, and his spirit, which was so fresh from the hand of God, would go back to his home. That truth comforted me. God helped, too, to fill the craving for the little one who left us, by sending another little blessing a few years later. We need not understand all the ways of the Lord, but we can always trust His wisdom, and in it all we see many manifestations of His love.

But why does the world sing a tribute to mothers and have Mother's Day for special celebration? I remember when we first heard of "Mother's Day." Some folks said they thought it an innovation of the devil because it might cause folks to think if they gave their mothers a bouquet of flowers and a box of candy each Mother's Day, they could forget any duties to her the rest of the year. That may be true among some who do not know the Lord, but among the faithful Christians it is different. I believe it reminds us to show our love to our mothers while we have them.

Yesterday as I sat at my desk, I was meditating and praying about this article. Suddenly my attention was arrested as I became conscious of my line of vision being focused on a picture. It was the picture of my precious gray-haired mother. She was standing by a forest holding a string of southern pine cones in each hand and looking up and toward the light. To me it is a symbol of what all mothers should do—keep looking up to God and toward the Light of the world.

Then I thought of some of the beautiful poems about mothers. You know them too—hundreds of this and that, but only one Mother the wide world over and,

"Because I have a mother who is dear
I think of other mothers, far and near,
And say to God a little thankful prayer
For all the precious mothers everywhere."

I was even waxing poetical and thinking what a wealth of memories the sweetest and dearest name, of any person on earth, brings to mind and how little lips begin to lisp it first in every language and clime, when the kitchen door burst open and, "Mother, Mother," rang through the house in no uncertain tones.

"Yes, here!" I answered from the study. (I had to answer briefly so as to make him hear between the calls.)

"Hand me the egg basket," ten-year-old son called. "My boots are muddy." (It is extremely muddy here in the spring.)

My poetical reverie ended as I was brought back to the stern realities of life. Others may quote the beautiful poems of motherhood, but it is my lot and privilege to be a mother.

How good God is to mothers! Fathers care for the animals on the farm or are occupied with things ("moving things" would briefly describe most jobs), while mothers are occupied with caring for the babies and providing much of their teaching and training. Then, too, when a mother (or father) is old and wrinkled her children love her just the same as always. Her voice may be cracked, but still the music is sweet, because it is Mother's voice. Her fingers may be stiff and the penmanship poor, but it is Mother's, and it is dear and precious.

Why all the affection for mothers? Perhaps it is because God has blessed mothers with a great love for their children. Many mothers would rather hear themselves criticized or do without things, or even suffer privation, instead of having these things happen to their children. I believe God has blessed them with this great love for the protection and care of young and helpless children. Of course, that love continues through all the years of life and shows itself in other ways.

There are so many different kinds of mothers:

—Happy, contented mothers, forgetful of self, living for the good of their husbands and children, their great joy in "doing for them." When decisions are to be made she does not consider her own wishes but wants what is for the good of her family.

—Selfish, fretful mothers, seldom satisfied with anything, always complaining and finding fault, always wanting to have their way, not caring what others' wishes and wants are.

—Sad, sorrowful mothers who are bearing unkindness and neglect, or are suffering grief because of wayward children.

—Lazy mothers who do not even try to keep homes clean and attractive, or care properly for their families.

—Energetic mothers who put too much emphasis on their housekeeping and are much concerned with earthly things. They have too little time for the spiritual.

—Faithful mothers who are bearing great trials and seem to have a steep hill to climb, but whose hearts are continually joyful, trusting that God knows all, and happy to leave it all to Him.

—Unselfish mothers who give all their interest, effort, and attention to the home circle.

—Strange mothers who have most of their

A LETTER FROM YOU

She always asks in her quiet way,
"Was there any mail for me today?"
Do you know what she means, dear boy?
A letter from you, who are still her joy.
Once you were cradled in her arms, all smiles;
Now between you and her are many miles.
You are no longer a baby, with baby ways,
But a grown-up man, who in busy days,
Forgetting her too often, with her quiet way,
So her querulous question, "Any mail today?"
Not much in return for those years she spent
With hands ever busy and a back often bent,
Over a tub brimful of your clothes or mine,
It seems too bad that for a letter she should pine.
Just a few lines, asking, "Are you well?"
Bring her more happiness than I can tell.
For she's always asking in a quiet way,
"Was there any mail for me today?"
Being a mother myself, I can understand
How a token so small can seem so grand.
And this seems sad, but it is all too true:
Some morning she'll not ask for a letter from you.

M. B. Rumley.

interest outside the homes and neglect their families.

—Well-balanced mothers who have most of their interest in their homes, but reserve for themselves a little personal interest or a hobby. Then when the "birds have all flown" such a mother will not be entirely at a loss to know what to do with herself.

—Consecrated mothers who are doing the menial tasks as unto the Lord, faithfully teaching and training in the fear of God and seeking to help others to know Him too. And so on we could go.

"I told my children not to think they must spend any money for me for a Mother's Day gift," a faithful Christian mother said to another mother during depression days.

"Well, I let mine know I was expecting something. I think it is their duty to show some special appreciation," the other mother answered. (I do not know if she was a Christian.)

What Christian mothers want more than tribute (we do not need special praise sung; we just want to do the work the Lord has for us, just as fathers, sons, and daughters do) and gifts is to see their sons and daughters faithfully serving the God they love and serve. This faithfulness is the greatest of all gifts husbands and children can give to mothers.

Alma, Ont.

Everyday Chronicles

By Cora M. Stutzman

Many a heart will be warmed when reading these "Chronicles," so typical of the experiences of all mothers.

Monday

I feel like a complete failure tonight. This business of being a mother is a big thing!

I know that today I merely winked at saucy impudence that should have been swiftly dealt with. And then again I was too quick to judge and punish some misdemeanors that should have been thought through and talked over first. I forgot momentarily that children are not adults and thus do not reason, understand, and see as big people do. I did not take the time I should have to ponder over reasons for certain kinds of misbehavior. There were times I seemed too busy to show my love for these little ones. They need it too for wholesome emotional development, just as they need vitamins for physical growth.

Tonight I look first on the face of the little sleeping boy. His long black lashes sweep down to his flushed cheeks. A shabby teddy bear is snuggled to his breast. His face, ah, his face, is still one of innocence and purity. But, oh, the task that daily lies before me to see that his heart life will be Godward! Yet I know that today in many ways I failed this child!

I step to the crib of the wee woman. Here surely lies an angel that must have just dropped from heaven. A doll's face is pressed to her own to insure safe keeping. Pray, tell me, is there anything in this world more beautiful than the face of a sleeping child? A certain pain creeps into my heart. For again I realize I have failed this little one in various ways today. There is only one place to go with my pained heart and many failures which are, after all, sins. I spread it all before Him, the Creator of mothers. He understands, and He gives grace to begin tomorrow anew. He will grant me patience and kindness, if I but ask Him, in dealing with His little ones, even if my head nearly splits, or I have a horrible toothache. He will give perception and wisdom to me to see that little stubborn wills are broken, but that in addition the spirit too is not broken.

And peace again fills my soul!

Wednesday

The school bus arrives and in a matter of minutes a young tornado bursts into the house.

"Ah, I'm so hot!" he exclaims as he begins to tear off his wraps and toss them to the four winds.

No wonder the heat as he ran all the way in the lane to tell me that they rode on a perfectly wonderful new school bus this evening! (But then something wonderful happens almost every day, and in he rushes with breathless excitement to relate the latest.)

After I have learned all there is to know about the "elaborate" bus I am informed that my child is starving, positively starving. And who am I to make a starving victim wait a little while longer for supper? What shall he eat? Will it be an orange, apple, a fat yellow carrot, or cookies? (My heart bleeds for mothers who have not the food to give their children when they plead for it with solemn, begging eyes.)

Of course, small son's hands are germ-laden, especially when just arriving home from school. Amid much protesting he puts his little grimy fists under the cold-water spigot. Warm water is not tolerated! And soap—it's a luxury to be used very sparingly and only on rare occasions. His hands may have touched the towel. They are about as wet as they were before.

I tell him, as I must every evening, "Please change your clothes before going out to play." That pronouncement always brings the wail, "Why do I have to change my clothes all the time?"

If boys were allowed, I do believe they would wear their clothing until it fell apart.

At last out the door he goes, swallowing his food almost intact.

In another instant my spine stiffens as I spy him on the chicken house roof with bird book in hand. He is trying to "dentify" the feathered friends he thanks God for in nearly every bedtime prayer. So absorbed and rapt is he that he nearly steps off the roof.

I distinctly remember telling that young man to hang up his clothes before going out. But here they lie about me in utter disarray. Just this once I will hang them up for him. A colorless world this would be indeed without these dear, contrary, little mortals who spend their days banging doors, climbing trees, and hammering nails.

Thursday

Today a cold spring rain pelts the windowpane. It appears as if the leaden skies will never stop their weeping and the melancholy wind its sighing.

My heart too feels like weeping, but not because of some great disaster. Things that might appear trivial to another often pain us for a brief time. Only hard hearts never feel pain. (I am not speaking of sulking—for that has no place in the life of a Christian.)

New adjustments often hurt us until time heals the wound.

Parents must get used to seeing empty rooms for schools, marriage, professions, and missions call the young people here and there.

Couples going down the slope of life may be leaving the old farm homestead. They go through the door for the last time, and a thousand memories choke the heart. They do not forget the lilacs' sweetness by the kitchen door—the annual white gown of the pear tree high on the hill—sunsets from the west window—gentle whispering of the tall pine by the bedroom window—walks in the meadow at eventide. And within the walls of that old home the miracle of tears and laughter, life and death, have taken place.

Yes, there are days when these or similar **big** little things stab us so!

But in spite of the cold spring rain and wind I hear a robin singing, perhaps out there in the willow tree. It sounds as if his heart would burst with joy! And my spirits lift, for I too can sing, even if there are tears in my soul, for God has decreed it so!

Drumore, Pa.

NEW LIGHT ON ETHIOPIA

(Continued from page 147)

perienced, but as is common with writings about Ethiopia the affairs of Christian missions are passed over.

1 *Travels in Ethiopia* by David Buxton; Lindsay Drummond, London; 1949; 200 pages.

2 *A History of Abyssinia* by A. H. M. Jones and Elizabeth Monroe; Oxford University Press, London; 1935. 189 pages.

3 *The Government of Ethiopia* by Margery Perham; Faber and Faber. Ltd., London; 1948; 481 pages.

4 *Islam in Ethiopia* by J. Spencer Trimingham; Oxford University Press, London; 1952; 299 pages.

5 *Äthiopiens Engel Sind Schwarz* by Belo Skarnicel; Ullstein Verlag, Wien; 1951; 283 pages.

(Buxton's *Travels in Ethiopia* in an American edition is for sale at the Weaver Book Store, Lancaster, Pa.; Oxford books are also published in American editions.)

To Mothers of Unfeigned Faith

By Margery Coffman

A Mother's Day challenge to mothers to follow in the footsteps the mother and grandmother of Timothy in their life of "unfeigned faith."

When the editor requested a tribute for Mother's Day he very considerately suggested that if my own mother's recent death made it too difficult a subject, he would understand. And I am sure he would! But unwittingly his consideration gave me a starting point. This shall be a tribute, not to motherhood in a general sense, but a special tribute of appreciation to all Christian mothers of "unfeigned faith," whether past or present, who sincerely try to bring up their children in the fear of the Lord. There are mothers, we must admit, who bear that title in a biological sense only, who are not worthy to be placed in the same category as these Christian women, these mothers of the "unfeigned faith" of Eunice and of Lois, mother and grandmother of Timothy.

My mother never talked much about her faith. She was too busy living it. Yet to know her was to feel a quality of love and faith that could be derived only from a deep-rooted trust in God, such as grows into the Christian mother's personality with each new experience in childbearing, and each new experience in child training. For there is no other career in the lengthening list of professions now open to women that is so closely allied to the purposes of God. Working with the perishable flesh that is, after all, the container for the imperishable soul, dealing in a product of such sensitive material that your every act and word makes its imprint, presents a challenge to the faith of all God-fearing mothers.

But I started to tell you about Mother. In the little black notebook that is at once my confessional and confidant, I wrote a few words that I should like to share with you, as friend to understanding friend. "'Now she is dead,' we say. How wrong we are! She is just beginning to live! This long prelude to life has been full and active for her. She has seen sights and heard sounds that most of us only dream of. She has worked hard and loved earnestly. She has shown her kindness of heart in sweet and loving ways.

"To me her passing means, not only that Mother is no longer with us in the body, but that a link is broken with a life that can never be again. Gone now is that physical link with my motherland, that tangible reminder of days when I played among the buttercups and daisies on the moor. Gone now the living reminder of a gracious, gentle life that was never in too much of a hurry to be polite and kind. In her death it seems to us as if an era has passed that will be again no more forever. That link is broken, but another is forged even more precious. Now that she is there, there is a strong and beautiful connection for us between earth and heaven."

When Mother was nearly as old as I am now, she left a dear and established home to make a new life in a strange, cold land. As I think back, I know it must have been only her "unfeigned faith" that kept her going, for they were days of unaccustomed toil, anxiety, privation, and loneliness for her, unrelieved by association with friends, in familiar places. So, perhaps, did the mothers in Israel feel when they were ordered to get ready for the long trek out of Egypt, but they were sustained by the presence of friends as well as their "unfeigned faith" in Jehovah who went with them in the cloud and fire. We hear nothing of the mothers of Joshua and Caleb, but it takes little exercise of the imagination to picture them as women of strength of character and faith in the wisdom of God! And their own indomitable leader owed his very life to his courageous mother, whose "unfeigned faith" had dared the punishment of Egypt in an apparently hopeless attempt to save her baby boy! There was need for a Moses. His mother's faith, coupled with the power of God, saved him for the nation. History provides innumerable instances of mothers whose faith was reproduced in the lives of men and women separated by God to fill a definite place in the building of church and state—Lincoln, Livingstone, Coffman, to mention a noteworthy trio.

These are days when faith is tried to the utmost. But when the test of faith is greatest, the evidence of God's power becomes greatest, too. Atomic energy is terrifying, but God is behind and beyond it, and His energy is much more terrible! Our children are subjected to temptation and difficulties we never knew existed, but our God is still the same. The keeping power of Christ for our dear ones in 1953 is as great as that of Jehovah who kept guard over the little cradle of baby Moses. Our need of succor has never been as great as the need of Christ in His agony in Gethsemane, and angels ministered to Him there! Mary suffered pangs of sword thrusts through her broken heart when she saw her beloved eldest Son die in shame and ignominy on the accursed Roman cross! Shall ever one of us suffer so much? Yet even Mary's sorrow was alleviated by God's mercy and in the glory of the subsequent resurrection of her dear Son and Saviour.

We must not minimize the difficulties that confront our children. We warn them. We fortify them by training them to follow godly precepts. May we, perhaps, guard them by our own "unfeigned faith" in the keeping power of Christ, acting as a cloud of fire in protection over them in the wilderness of the temptations of the world? Not faith in our children themselves. They are far too human! Once one of our tall sons asked petulantly, "Don't you trust us, Mom?" To which I replied, honestly, "Not much! But I do trust Christ, in you!"

"Unfeigned faith!" Or, as the new translation has it, "sincere faith"—faith that works in a practical way every day of your life, to be demonstrated in a life full of love for everybody's child; a faith that binds a child ever closer, even while letting him go out to serve humanity in the name of Christ, as the good product of a Christian home. This faith of mothers, confident and strong, never hinders the progress of a child outward and upward, in what is only a selfish desire to keep that child and all his potentialities only to herself. Mother could have kept us at home, to work on the farms in the neighborhood, to help feed the ever-hungry coffers at home. But she let us go, and in the sending of us out to teach and to preach, she herself found a wider influence in the world. In us, part of herself went forth to serve as she never could. In just such a fashion the "unfeigned faith" of Christian mothers has made itself felt in every age, and will continue to be felt through every age, "until the day break, and the shadows flee away."

With these words, on this Mother's Day, 1953, to Christian mothers everywhere, whose faith has brought so much blessing to the world, we extend greetings, and may God bless you all!

Beamsville, Ont.

HIGH CHAIR

By Margery Coffman

We brought the high chair down again
To seat a little guest,
How all the mem'ries crowded back
Of days that now seem best!

This six-foot-two of brain and bone
So sweet and cunning then!
Now strides about to take his place
Among the ranks of men.

The little daughter, winsome fair,
With toothless, jolly, grin
And banging spoon, demanding food,
Now struggles to keep thin!

Exams and bicycles and jobs—
Then rattles were the thing,
And peek-a-boo and pat-a-cake—
And now, just hear them sing!

So little baby Jesus grew,
And Mary watched Him grow,
And like all mothers ever since,
She had to let Him go!

Beamsville, Ont.

Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought.—Henry W. Longfellow.

All that I am, or hope to be, I owe to my angel mother.—Abraham Lincoln.

Let's Read All the Bible

By Jessie Allnatt Hadley

A delightfully frank and forthright testimony to the blessing that has come to one American family who have faithfully maintained the family altar in their home.

What's the matter with reading the Bible for family devotions? I mean just plain chapter-by-chapter reading followed by prayer. "Nothing is the matter with that," you say; then why not put more emphasis on such a system?

I do not mean to belittle all the family devotion books in the world today, nor the selected Bible readings suggested in many Sunday-school quarterlies. God has certainly blessed their use. However, I would like to speak a word in favor of consecutively reading the Bible from Genesis to Revelation, over and over again.

Our experience began over sixteen years ago. Our pastor spoke one Sunday on the blessings of having a family altar in the home. "Set aside some time in every day," he counseled, "when the whole family can get together. Read a chapter from the Bible and have prayer." I remember he suggested that we begin with the Gospel of John. The idea sounded fine to my fiance and me, and we determined that there should be a family altar in our home. We talked about it together and then the thought came—"Why wait until we are married?" We were together every day, since he worked on my father's farm. So we began, and the blessings began too. We read the Book of John and the Acts, and for a time we took turns choosing books of the Bible. One day we chose Genesis, and then we went right on through proper names and wars and troubles and psalms and prophets, on into the New Testament; and when we read the last page of Revelation we experienced a great thrill. We had read the Bible from cover to cover and we wanted to do it again.

When we established our own home we set apart a time just before breakfast. When the milking is done and the children are up, we gather in the living room. Sister gives each one his Bible. Little brother sits by Mommie. Baby plays in his pen. The Bibles are opened, and Mommie reads the first verse. Little brother repeats it solemnly and settles back. He has "read a verse." Daddy reads the second verse. Sister repeats it and then thumbs through her Bible as the reading continues, pointing a pudgy finger at words which she can read. Now it is Mommie's turn again, and then Daddy's; and so it goes to the end of the chapter. If company or hired help are present they are asked to read in turn with us. The reading finished, we all kneel, Mommie prays and then Daddy does. Sister is beginning to form prayers of her own, and we look forward to hearing her pray with us soon. Now the Bibles are put away on the table. Baby demands immediate release from the play pen, general pandemonium breaks loose, everyone dashes out to breakfast; but the day is off to a good start, anyway. On Sundays we read the Uniform Sunday-school lesson in the same way and, just for variety, we follow the special chapter readings suggested by the American Bible Society between Thanksgiving and Christmas.

The first point in favor of our system, at least to me, is that we read **all** the Bible: genealogies, prophecies, and as Peter says, "some things hard to be understood." Certainly God put it all there for a purpose, and I believe many people are missing a real blessing by skipping parts of the Bible in their reading.

Secondly, this gives a long-range, over-all picture of the Bible. Oh, not in the first reading—I didn't mean that, and not the second time through either—but it's like putting together an old puzzle. Every time you do it the pieces become more familiar and you come to remember where each one belongs.

Thirdly (this sounds like a sermon), it offers an easy way for timid souls like us to ask "company" to take part in, or at least listen to, our family worship. The children distribute the Bibles as Mommie or Daddy asks," Will you join us in our Bible reading?" The bookmarks tell us the chapter, and we are less self-conscious than we would be if each day did not follow the same pattern. I read once that family worship programs should vary from day to day, or the children would lose interest. I don't believe it. Children like routine. How many times have you said, "This little pig went to market," or read about Peter Rabbit in Mr. MacGregor's garden? And are your children tired of it? Not a bit. When our children oversleep and miss devotions, the first question invariably is, "Have you read?" And while Mommie makes their breakfast we say a memory verse or two and that "fixes it."

And for the fourth reason, this system bears a silent testimony that we really have family worship every day and not just on special occasions. For example, a milk tester comes to our home once each month and stays overnight. He can figure out, if he wants to, just what chapter we shall be reading the next time he comes. One tester who used to bring his Bible with him did just that thing, but not many are interested.

For the fifth point, I believe it is a definite help in teaching children to worship in church. This would be true of any consistent program of family worship. If children are taught from infancy to be quiet at home "while we read the Bible" or "while Daddy prays" it means more at church when you remind your child that "Brother Smith is praying."

I would like to bear testimony to what our Bible reading means to me personally. When the children were born, I always took my Bible to the hospital with me. I enjoyed reading the same chapter that was being read at home, especially on days when I had no company.

The next morning after our first little daughter had gone to be with the Saviour, we read the fifth chapter of First Thessalonians. There were those verses, "Rejoice evermore," and, "In every thing give thanks; for this is the will of God in Christ Jesus concerning you." We knelt for prayer and I was surprised to hear myself pray, "Father, we thank Thee that Roselin is with Thee." I have never found in the Bible a chapter that could have done as much for me on such an occasion as that one. Romans 8:28 was true again, that "all things work together for good to them that love God, to them who are the called according to his purpose."

When our last baby was born, the older two children stayed with friends of ours for two weeks. One morning Sister asked them if they had a Bible. They assured her they did have one and showed it to her on the table. Remembering family worship at home, and with none of that elusive quality which adults call "tact," she asked, "Why don't you read it?"

May I ask you these two questions just as frankly now: "Do you have a Bible? Why don't you read it?—Bible Society Record.

MOTHER HAS NO OCCUPATION

She rises up at break of day,
And through her task she races;
She cooks the meal as best she may,
And scrubs the children's faces,
While schoolbooks, lunches, ribbons, too,
All need consideration,
And yet the census man insists
She has "no occupation."

When breakfast dishes all are done,
She bakes a pudding, maybe;
She cleans the rooms up one by one,
With one eye watching baby;
The mending pile she then attacks,
By way of variation,
And yet the census man insists
She has "no occupation."

She irons for a little while,
Then presses pants for daddy;
She welcomes with a cheery smile
Returning lass and laddie.
A hearty dinner next she cooks
(No time for relaxation),
And yet the census man insists
She has "no occupation."

For lessons that the children learn
The evening scarce is ample,
To "Mother dear" they always turn
For help with each example;
In grammar and geography
She finds her relaxation,
And yet the census man insists
She has "no occupation."

—Selected.

Sit thou patient looker-on;
Judge not the play before the play be done;
Her plot has many changes; every day
Speaks a new scene. The last act crowns the play.

MISSIONS

Five Years with God, Japan, and the Mennonite Church 1947—1952

By Carl Beck

An interesting and informational review of the Mennonite Church's first five years of work in Japan.

Many times in the past two years we have heard ourselves say, "Why was the Mennonite Church so late in coming to this country?" Why don't we now have a church with roots, ready to take advantage of this (perhaps short-lived) interest in things of the Spirit? Why aren't there young men trained

Syozo Tanaka and Wife. He Was One of the First to Be Baptized and Received into the Mennonite Church

to be missionaries among their own people in the thousands of unreached rural villages? The answer seems to be that the Mennonite Church had no word from the Spirit concerning Japan, either because she was not sensitive on this point, or because she was not prepared for this work and so an all-wise Spirit did not speak.

In 1946 and 1947 literature from Japan and from missionary societies began to come to our homes. The Church became ready and the Holy Spirit began to speak. It is only natural that this pressure of the Spirit should funnel especially into Mission Board headquarters and into the missions classes of our schools.

In the fall of 1947, President Ernest Miller of Goshen College carried to his mission class some of his conviction that the Spirit would have us consider Japan as an immediate evangelistic field. Students shared this concern. Two students vied for permission to write a term paper on Japan. Mervin Yoder produced an excellent report. Two students and their wives became deeply concerned for this freshly opened door. They carried their concerns to a sympathetic Mission Board. The Spirit had spoken there also.

In the ensuing fourteen months these two families and Bro. J. D. Graber, Mission Board Secretary, occasionally shared new information and their hopes for the future. Dr. Matsumoto, a victim of the Hiroshima bomb, spoke at the 1948 Fall Missionary Conference at Goshen College. His messages left their mark on his hearers. It seemed that the Church was ready to launch this new work in faith.

Then in early spring of 1949 disappointment came. Because of health reasons, the one family, John David Zehrs, of Manson, Iowa, would not be able to go. After fourteen months of planning together, this was a severe blow. But the Zehr family accepted it with true Christian grace. Their interest in Japanese evangelism has not diminished. Their letters of encouragement have been a blessing to the workers on the field. In their position as leaders of the Los Angeles, Calif.. Church, they have acted as a gateway to the Orient and have given unstintingly of their time and energy to various phases of the work in Japan. The work in Japan owes much to their efforts and prayers.

Now there would be only one family to go. Much earnest prayer rose to the throne. Circumstances changed. Ralph and Genevieve Buckwalter were looking forward to a fruitful ministry in Belgium. Gradually they began to question their call to that country. The Holy Spirit was changing their convictions. By early summer they were certain that their call was to Japan. The two families were set aside for that work at the Annual Board Meeting at Hesston, Kans., in the summer of 1949.

On Dec. 17, 1949, the two families were greeted at Yokohama pier by J. D. Graber, who had arrived just previously by plane, and by Ruth and Rhoda Ressler of the Osaka Mennonite Central Committee Center. The "Bucks" (Ralph and Genevieve) found living quarters at Tokyo YMCA, but the "Becks" (Esther, Carl, and Carol) had to look further and accepted the gracious invitation of MCC to stay temporarily at the Osaka Center. This proved to be a most valuable experience, though language study opportunities were inferior to those afforded by the Tokyo language school.

During his stay in Japan, the Spirit turned Bro. Graber's eyes northward. He made a hurried trip to the northern island. It seemed to him that the Lord had a field readied in the Tokachi and Kushiro subfectures (states), and he so reported. In the summer of 1950 the two men of the mission group corroborated his findings by a second trip north and by several investigatory trips into other areas.

In the spring of 1951 Bro. Graber again stopped in Japan on his return from India. On this trip north Bro. Ernest Miller, on sabbatical leave from Goshen College, and just then in Japan as Far East Commissioner for MCC, was able to give expression to his personal interest in the mission program of Japan by accompanying the other three men on a third trip north. On this trip, final decisions were made as to locations.

On June 11, 1951, the Beck family arrived in Obihiro and took up residence in the small office room of the chairman of the city council. That Saturday evening this office served as a little meeting room and on Sunday morning a grassy spot in a near-by pumpkin patch afforded a meeting place.

On June 20, 1951, the Buckwalters arrived in Kushiro. They had temporary living quarters in a suite of rooms in a little hospital in the city. Building of meeting-dwelling houses started immediately and as soon as the

Esther Beck and Iuchi Noriki Wearing the Prayer Veiling Adopted by the Mennonite Church in Japan

Kushiro house was completed, large numbers of eager children were crowding into the too small Sunday-school rooms there, too.

Lee and Adella Kanagy and Daniel Lee were welcomed to Japan on Sept. 13, 1951. They immediately got busy on the language and are looking forward to the actual work on the field in July, 1953.

Don and Barbara Reber with their two children, Karen Sue and Beth Ann, arrived in Yokohama on Aug. 15, 1952. On Nov. 6 Mary Ann Hostetler and Ruth Bean swelled the numbers still further to ten adults. The close of 1952 found Don and Dorothy McCammon and Julia on the high seas, also bound for Japan. These folks are looking toward a mastery of language as quickly as possible and to the day when they, too, can participate in the work of the kingdom of God in northern Japan.

This is a brief physical history of five years of preparations and beginnings. This is not important. There is an eternal perspective to history. That is important. The history of God's kingdom is names, days, places (see Acts) but it is more; it is the leading, the guiding, the encouraging, the humbling, the convicting, the punishing of the Holy Spirit. It is His opening and closing of doors. It is men and women being convicted of sin. It is a giving of hearts and lives to a complete discipleship to the Master. It is opposition. It is folks interested until the real demands of full commitment are presented. It is baptismal services. It is the selection of a suitable symbol in compliance with I Corinthians 11. It is first communions and feet-washing services. It is a solemn meeting of members to deal with an erring brother. It is intense joy at his reinstatment.

The history of God's kingdom is missionary fellowships. It is growing pains of infant churches. It is being confronted with strange words and ways. It is sixteen young brothers and sisters sitting in a circle on the floor and using all of an afternoon meeting to testify to the working of God in their lives until a second members' meeting must be called to transact the scheduled business of reorganization and to sharpen the goals of the year's forward vision. It is Christmas parties and carolings. It is prison meetings, street meetings, hospital meetings, old people's home meetings, Bible classes in high schools, farmers' institute meetings, and weekday children's meetings.

The history of God's kingdom is giving blankets to relieve the suffering of patients from a burnt-out hospital. It is giving a rice quota to a widow with eight children. It is weddings, births, sickness, and praising God for recovery. It is receiving undeserved presents. It is mistakes, sorrows, and repentance. It is corporate and private worship, and prayings with groaning that cannot be uttered. It is an occasional Demas. It is spiritual travail. It is rejoicing that has no bounds. And this is no man's history. This is the story of the Holy Spirit.

Obihiro, Japan.

The secret of effective speech is a hidden assurance.—Sel.

New Light on Ethiopia

By Edwin L. Weaver

A Mennonite worker who spent three years in Ethiopia under the Mennonite Relief Committee reviews for us some of the standard books giving information on this interesting country.

Modern students of the empire of Ethiopia and recent travelers therein have recorded their impressions and findings in a number of very readable books. Our purpose here is to mention some of these books and to summarize briefly their contents so that readers may know what are some available sources of information. The light of the sun and the light of the Gospel are shining upon Ethiopia, but we want here to point out what the light of knowledge is revealing so that the needs of this land may more realistically enter our consciousness.

One of the most attractive of the recent publications and perhaps the best introduction to the country for the beginner is David Buxton's **Travels in Ethiopia.** For one year Buxton had charge of a school about eighty miles northeast of Addis Ababa, and during that time he observed and took some part in the life of rural Ethiopia. He noted the social customs as he walked about the countryside and met the local farmers and villagers, and as he saw their native dwellings and little churches; he became interested in their festivals and enjoyed the appearance of the landscape in the different seasons. At another time, perhaps while he was an instructor in the teacher training institution in Addis Ababa, he lived on the edge of the city "above the town and at the foot of the last steep ascent to Entoto." But his greatest familiarity with Ethiopia came during the three years he traveled through most of the country to collect information about the migration and breeding of locusts.

Grain Market in Nazareth, Ethiopia

The book contains 141 illustrations, each one numbered with explanatory material, and spread over seventy-two pages. The author took his own pictures and considers the volume a picture book presenting such scenes as are "both pleasing to the eye and characteristic of the country." The text he regards as a commentary on the pictures.

The very condensed but excellent summary of the geography and history of Ethiopia at once acquaints the reader with the fascinating aspects of the country. The brief survey of the centrally located province of Shoa and its expansive capital city puts the reader into a sympathetic mood and creates the desire to know more. Vividly shown are the natural attractions and characteristic features; even the birds and the flowers along with the mountains and the people receive attention. Archaeology was one of the author's chief concerns and he tells about the innumerable churches—their walls, roofs, painted pictures, locations, and the priests, monks, and hermits.

Then begin the accounts of journeys to the various parts of the empire. On the southern journeys the author traveled across the Awash River into the Rift Valley and to the lakes, into the subtropical climate and the luxuriant vegetation, through the coffee-growing districts and the regions of mountains, plains, rivers, forests, and lakes with islands and island villages. On the northern journeys he traversed the great north road, considered one of the most scenic roads in Africa, where are tremendous mountains and wide valleys and such towns as Debra Berhan, Debra Sina, Karakori, Dessie, Waldia, Quorum, Kobbo, Alomata, Mai Chaw, Makalle, Adigrat, Adowa, and the historic cities of Aksum and Gondar. Briefly he describes the antiquities of ancient Ethiopia. The eastern journeys were through Nazareth and the thorn-bush country and the camel country, and finally to Dire Dawa and the old walled town of Harar; thence eastward to the Somali country and through the hot, bare desert plains of the savage Danakil nomads. At one time too a trip off the beaten track made possible a special study of the old rock-hewn churches.

The reader is now ready to enter more deeply into the history of Ethiopia, and one can scarcely recommend a better work than **A History of Abyssinia** by Jones and Monroe. The authors aim to present an accurate and comprehensive history within a moderate compass. After giving preliminary facts about the country and the people, they deal with

the origins of the country and attempt to separate the legendary elements from the historical. The first written references to the country and its kings are assembled, and then the story of the evangelization and conversion is related. We have a picture of the splendor of the early kings and are told that the first king of whom we know had a Greek education and that his successors used Greek as the official language of their public documents. But soon the knowledge of Greek declined and Ge'ez became the official language. A young man named Frumentius began to promote Christianity and became the first bishop, having been consecrated to the office by an official of the Egyptian church. The ritual and customs of the latter church have been followed, but the Ethiopian church has also developed features peculiar to itself.

In the seventh century Ethiopia was cut off from the rest of Christianity by the rise of Islam; then not until the sixteenth century do we obtain a comprehensive view of the development of civilization. The intervening centuries of obscurity are called the dark age. In the sixteenth century Moslem invaders overran the country, but finally a Portuguese expedition came to the aid of the Ethiopians. This military force was followed by the Jesuits who came for missionary efforts, but suspicion of the Jesuits developed and they were expelled. After a period of isolation there was in the nineteenth century a restoration of relations with European powers. The history continues with accounts of recent kings and concludes with the dispute with Italy up to the year 1935. Longer histories of Ethiopia have been written, but perhaps none have surpassed this publication of the Oxford University Press in successfully separating mythical elements from historical facts and thus achieving reliability.

The central book in this study of the five which the present writer considers among the best of the recent works on Ethiopia in some ways towers above the previous two for a clear understanding of the country. In contrast to the numerous writing travelers into Ethiopia in past times, whose recordings of information were impressionistic, episodic, and highly subjective, Margery Perham in **The Government of Ethiopia** seeks a more reliable and comprehensive knowledge treated as objectively as possible. She is rated as an expert on Africa and colonial affairs and is a Reader in Colonial Administration in the University of Oxford. Hers is a book of serious information intended to offset emotional and one-sided propaganda produced by journalists and others during the time of Italian operations.

Convinced that a full study of the Ethiopian government was much needed, the author especially investigated Ethiopian institutions and began with their historical backgrounds; she emphasized the old Ethiopia before the Italian conquest, but added information for the period since. Simply stated in her own words the author purposed to produce "a comprehensive and objective picture of the government of Ethiopia." And she does so in the light of her own wide experience in studying European colonial administration of similar regions and peoples in Africa. She builds up her picture from the evidence of historical records, contemporary documents, and living witnesses.

Sometimes the idea occurred to the writer while in Ethiopia that many points of similarity exist between that country and the American Mennonites. The current rise out of isolation and the consequent contacts with modern society are two of numerous ones, and a third is the importance of history for an understanding of the present situation and problems. Just as again and again Mennonite books on significant matters begin with a survey of history, so introductory materials in studies of Ethiopia deal with the history and geography of the country. In common with other books on Ethiopia the one by Perham opens with the main phases of history in order to show how the peoples and territories of the modern empire were brought together under one government, the chief influences acting upon these peoples, and the age and strength of tradition that sanction present institutions.

Typical Ethiopian Children

Inspection of history has revealed monarchy as the contributing force to unity through two thousand years of history. More deeply than most countries has Ethiopia been impressed by the personalities of her kings, and the present ruler Haile Selassie I through his dominating personality and ideas is the chief internal modernizing force and international leader. The Solomonian legend of the present dynasty and its importance are examined, and likewise the official ruling class that surround the monarch such as ministers, foreign advisers, and members of Parliament. There is an examination of the history, reforms, and clergy of the church in their close relations to government and of such other aspects of the Ethiopian state as law and justice, the army, finance and trade, slavery, health, and education. The medieval character of the country is noted. First the administration of the Ethiopian empire from the capital was surveyed, and then the administration of each of the provinces. The southern provinces are recent additions to the empire. An understanding is attempted of the place of the largest tribes—Amharas, Gallas, Tigreans, Somalis, Danakil, Negro tribes, and others. Incidental but interesting references are to be found regarding the Moslem population, Christian missions, the ex-Italian colonies, native literature, and arts and crafts.

In the concluding general view of Ethiopia the author looks at the present task of centralization and modernization and the economic capacity for their achievement. One of the appendices contains the Constitution of 1931, and Christians can find much satisfaction in the recognition of God contained in this document as well as in the speech made on the occasion of its signature. In the latter speech the emperor said: "Man has the power of commencing his undertakings; it is for God alone to bring them to a successful conclusion. We hope to obtain the help of the Lord to apply this Constitution and enable Us to complete the task We have undertaken." The emperor believes he was divinely chosen for his work. There is included a chart containing a genealogy of the royal house of Ethiopia, a map showing the provinces in 1935 and the languages of the empire, a map of Ethiopia under Italian rule, and a final one of Ethiopia in 1945.

In a study of the history, geography, peoples, religions, and institutions of the empire of Ethiopia one becomes impressed with the variations and also with the conflicts involved. J. Spencer Trimingham in his recently published **Islam in Ethiopia** has made a study of the history and institutions of Islam and has shown the interaction of Christianity, paganism, and Islam. The study is really a history of religion in northeast Africa and throws light also on the history of the Christian Church and its centuries of conflict. In the region considered in Trimingham's survey—the Ethiopian empire with

Eritrea and the Somalilands—there are nearly as many Muslims as Christians, and when one realizes that the Muslims have been involved in Ethiopian history since the seventh century after Christ one can see the importance of knowing the facts concerning Islam.

The author maintains that Ethiopia by its resistance to Islam has helped to change the course of African history; if Ethiopia had become Muslim nothing could have stopped the spread of this religion throughout the whole of the continent and the consequent religious unification of Africa under Islam. The highlands of Ethiopia have been a rock against which the waves of Islam have dashed themselves in vain.

The essence of religion in Ethiopia is less belief than practice, and the author aims to give a picture of the actual religious life and thought of the Muslims. He distinguishes between two great spheres of peoples—those of the plateau religions and the nomadic pastoralists of the lowlands; and he tells of the impact of Islam upon both these nomadic and settled peoples and the reaction of the indigenous cultures to that impact. There are short descriptions of paganism and Judaism, and a fuller account of the Christian Church of Ethiopia, Christianity with its pagan and Jewish elements being the religion of the dominant people.

Two thirds of the book is concerned with the conflict of Christianity and Islam in Ethiopia and preceded by a brief historical sketch of the region before the rise of Islam. With the Semitic influx around the seventh century before Christ came the developed civilization of the Sabaeans and from these immigrants fused with other tribes came the kingdom of Axum into which Christianity was introduced through its commercial and maritime relations with the Byzantine Empire. But the actual founders of the Christian Church in the kingdom of Axum were the two Syrians, Frumentius and Aedesius, and the author remarks that "the conversion to Christianity was the most revolutionary event in the history of Abyssinia."

The seventh century after Christ saw the birth and expansion of Islam, and Ethiopia had its first contacts with Islam in that century. In those centuries Christianity was making progress in Ethiopia, and at first the element of conflict was not strong. But eventually the Muslims secured coastal bases on the east side, and then organized against Christianity the nomad tribes between the sea and the plateau and afterwards began to penetrate Shoa and other kingdoms of Ethiopia. This first period of systematic expansion of Islam into northeast Africa took place between the tenth and twelfth centuries, and was promoted particularly by colonizers and traders from across the Red Sea who established coastal trading centers. As Ethiopia began to expand southward the chief cause of the struggle between Christians and Muslims was not zeal for religion but territorial expansion.

The great Muslim conquest of Ethiopia in the sixteenth century which brought three fourths of Ethiopia into Muslim control was under the leadership of Ahmad, whose conquest was "a succession of victories, spoliations, burnings, and massacres," and "was devastating in its destruction, irresistible in its ferocity, and appalling in its cruelties." Almost all of the Christian population of the highlands embraced Islam out of expediency, but some preferred death to denying their faith. But through the help of the Portuguese the Muslim invasion collapsed with the death of the leader and the flight of his army. Neither the monarchy nor the church had submitted to the invaders and so Christianity emerged fairly rapidly.

Islam, however, was entrenched in Ethiopia, and Islamic propaganda continued by peaceful means particularly among the pagan peoples within the empire. The gains of Islam were chiefly from the pagans except in Eritrea where a number of Christian tribes were Islamized during the nineteenth century. The author further considers how it came about that the church in Ethiopia was able to survive, and he attributes it to two factors: (1) the national spirit with the sense of racial superiority and the feeling that Islam was inimical and dangerous to their own traditions and culture, and (2) the physical impregnability of the Ethiopian highlands.

There follows a general sketch of the mode of life and social structure of the Muslim tribes with an account of what is known of their conversion to Islam. Of particular interest is the information about the Danakil, Galla, and Somali, and smaller groups. The author observes three stages in the assimilation of Islamic culture in pagan societies: (1) the pagan merely adopts superficially certain elements of the material culture; (2) he assimilates actual religious elements of Islamic culture but still holds to his own pagan rites; (3) a genuine belief in the efficacy of Islamic sanctions and an actual change in conduct.

Another of the very recent books is **Äthiopiens Engel sind Schwarz** by the European journalist Belo Skarnicel. For valuable research this author is surpassed by both Perham and Trimingham and, furthermore, his book was written and published in the German language. But he has produced a very lively piece of work and with literary skill; a chief merit is its excellent descriptive passages. For example, upon the author's first arrival in Addis Ababa and as he viewed the city upon leaving the railroad station he was impressed thus: "Before us lay a wide eucalyptus forest out of which appeared like mushrooms the roofs and buildings and native huts. The rugged volcanic summits of Entoto Mountain formed the borders to this picture full of virgin beauty and overpowering magnificence of color. Only here and there in the Alps have I seen a region of similar charm" (p. 67). We refer to one more of the various descriptive passages, this one deriving from the author's observations in the vicinity of Lake Tana: "One can not imagine a more beautiful region than the shore of this sea. In the distance rugged peaks tower to the sky and their summits mark strange lines in the blue horizon. Toward the abundantly-jointed seashore bends a gentle slope which is completely covered with strange, glorious flowers. At the edge of the water the papyrus, which grows very luxuriantly along Lake Tana, forms with its large leaves small shady canopies" (p. 151).

The author derived his title from an observation he made while on a visit to the imperial palace. He had had an interview with the emperor and before leaving the grounds inspected the chapel and an interesting trifle attracted his attention: all the exhibited pictures of saints were angels with black complexions and all the devils were white.

Through the Mediterranean Sea from Marseille to Port Said the author traveled by boat and at the latter place met an American with whom he journeyed extensively later. Then they made the hot and monotonous voyage through the Red Sea and reached Djibouti; after an exciting trip to Aden they went by rail from Djibouti to Addis Ababa. In order to present vividly his general first impressions he accentuates details and uses somewhat hyperbolical language. He stresses the heat and quietness of the desert and tells about the sudden flood in Dire Dawa which washed away houses and people but ceased suddenly.

"The strangest capital in the world" he calls Addis Ababa and says the climate is not at all African. He remarks about the crowd at the railroad station at the time of his arrival—the porters, soldiers, barefooted servants, beggars, and Europeans of various nationalities, and the taxis, garrys, mules, and other means of transportation. Then he gives a general picture of the city, remarking about the unusual streets, the different altitudes, the coldness of the air after dark, and the extent to which at night the center of the city is flooded with light. He is impressed with the remarkableness of Ethiopian life, and thinks that again and again one meets up with things, particularly customs, that would to a European be astonishing. Traffic includes both animals and modern automobiles, and there are radio broadcasts and newspapers in various languages. Old customs are followed and yet there is a striving forward. Information is given about the schools, hospitals, government, the use of foreign personnel, and the Italians are given credit for destroying isolation. There are short sketches of art and religion in Ethiopia.

The present emperor is designated as the great reformer, and the author describes his visit to the palace and interview with the emperor and his later invitation to an evening dinner at the palace. The emperor provided introductions for the author's use in traveling through the provinces, and so the author assumed he was traveling as a guest of the emperor. A caravan was arranged and consisted of several foreigners, some native servants, and all the needed equipment for transportation and living. They went southeast to Lake Zwai, through Jimma and Kaffa, and then north to Lake Tana and the Blue Nile. The latter part of the book records the author's travels through the Sudan and Egypt. This travel report is full of variety and suspense, the reader is enabled to see with the remarkableness of Ethiopian life, and experience what the author saw and ex-

(Continued on page 157)

BIBLE STUDY

Christian Ordinances
XXIV. Anointing with Oil—Concluded

By the Bible Study Editor

Christian Privileges (Continued)

"Is any afflicted? let him pray. Is any merry? let him sing psalms" (Jas. 5:13). There is no obligation placed on the believer by these exhortations of James. He did not limit the Christian sufferer to prayer as the one resource of help; nor did he oblige anyone who was merry to do nothing else but sing psalms. Paul suggested three kinds of spiritual expression by the use of music—singing psalms, and hymns, and spiritual songs. There are two alternatives for the afflicted, persecuted Christian—yielding to despair, or prayer to God and all that is implied in prayer. There is a reasonable manner in which Christian joy and happiness may be expressed. It may be that singing is the most natural way to express joy. It was also the privilege of the godly people to express joy in offering thank offerings to God and calling others to thus rejoice with them.

Likewise, there is a proper way in which one who is sick may find relief and help. "Let him call for the elders" (v. 14). This is another of the privileges of the Christian.

What is the nature, or the degree, of sickness indicated in this passage? The apostle used a term which was often used to indicate sickness, weakness, or infirmity—even sickness which was unto death. It would not be a true interpretation to suggest that only severe or dangerous sickness should be the subject of the help of the elders. Nor would it be true to the significance of this Scripture to say that only minor sicknesses should be prayed for. Kind and degree are not implied in this passage. It was the purpose of James to offer to the Christian a means of help from physical suffering, even as he had suggested relief for other experiences. It was then, and is now, the privilege of all believers to seek by prayer, and a united fellowship and mutual confidence, the help of God in time of sickness.

Anointing the Sick

The effect of sickness is depressing; it creates a consciousness of dependence on a power outside of one's own self, or resources. The Christian at once realizes that God is one of his resources. When sickness comes he at once addresses himself to God and His Word. The admonition of James is a natural means by which he may invoke the blessing of God to give relief from sickness. The resources of God are within His own domain of heaven and earth. Through prayer and intercession the unseen blessing of a gracious heavenly Father may be invoked. To this fact James appeals in his counsel to the sick.

The sick may call for the elders of the church, that is, invoke the aid of the whole body for one of the sick members. "If one member suffer, all the members suffer with it" (I Cor. 12:26). This call is but the natural expression of Christian faith, and a natural outlet for the distressed spirit. It is consistent with the Christian's faith in God, that he should seek the help of the body of Christ.

The Administration of the Elders

When the elders are called by the sick to comfort him with their fellowship and service, they are not called as doctors, or men of grave counsel and instruction, nor have they been called to expound the great doctrines of salvation and faith toward God, neither are they psychologists to search into the life and conduct of the sick to find reasons for the sickness. They are not to be comforters such as Job had, to determine what sins have caused the suffering. If sins of thought or word or deed were thus judged by sickness, none would be in health.

The administration of the elders should be limited to that phase of service designated by James. "Let them pray over him, anointing him with oil in the name of the Lord" (v. 14). It may be that too often the anointing service is turned into a catechismal service, searching for faith, and for causes of sickness, and endeavoring to uncover sins, and thus it may result in undermining faith, rather than establishing it.

The elders are called to anoint the sick with oil and pray over him. The Greek renders the passage, "Having anointed him with oil," suggesting that the anointing precedes the praying. To perform the anointing first, without the questioning, would be followed by a prayer of faith which would have no uncertain basis for its expression. The anointing and the praying are each a part of the one ministration. Should the anointing be performed first, as some suggest, it could have no special benefit without the praying. The elders are not commissioned to go about with a vial of oil to anoint any that are sick, as if the anointing were the all-important part of the ministry. The "call" for the elders should precede the "going" of the elders to anoint the sick. The offer to anoint the sick does not precede the call for the elders and the anointing. Should there be any virtue in following specifically all the details of the service, then the instruction by James should be followed closely. But the spirit of the service is more vital than the form.

James does not require that certain men of great faith should be called to administer the anointing, and that such should be given precedence over those who may be weaker in faith. Remember the mustard seed. This ministry to the sick brother is one which any elder of the church may perform when he is called. Because James says, "The prayer of faith shall save the sick," men are inclined to seek and to follow men who pose as healers and as men of great faith. Why should men trust in the faith of men, when the power of the healing lies in the Lord in whose name the sick are anointed with oil?

How has the order of James been reversed! The evangelist healer says, "Bring your sick to be healed." James says, "Let the sick call for the elders." There is such a thing as healing by prayer, healing through anointing with oil and prayer. Countless witnesses testify to this truth. Many have been healed by prayer without the anointing with oil. See verse 16. The healing of the body of those who are sick and call for the elders is not accomplished by anointing alone, nor by men with special gifts of healing, nor by men with special faith. It is accomplished by a threefold co-operation—the call of the sick who follows the instruction of the Word; the anointing with oil in the name of the Lord by those elders who are called; and the prayer of those elders over the sick for his healing. The performance of this service in the name of the Lord is in itself an evidence of faith in the Lord. It is as much an evidence of faith as is baptism or the observance of the communion service. "The Lord shall raise him up."

Conditions for Anointing

This formula for anointing with oil is not a work of magic, a mystery, a fetish, which in itself can accomplish the healing. The Lord never limited Himself to any one method or service for healing. One need not ask, "How is it to be performed?" "What kind of oil, and how much should be used?" "Should the head only, or both the head and body be anointed, or only that portion of the body in which the sickness seems to be located?" Such questions lay too much stress on forms. "Which of the elders should do the anointing?" "Should any person be present who does not have faith?" Such circumstances place too much confidence in man.

The anointing is done "in the name of the Lord." The Lord is to be honored in this act, and His will and power are invoked. He is greater than the oil, and greater than the method used. The prayers are offered to the Lord, for His will and power are sought and trusted, rather than the faith or power of men, or the faith of those who are present at the time of the anointing. "The Lord shall raise him up." What part then, have the sick, the oil, and the elders in the service? They all point to and express faith in the Lord, who has the power to heal. This is the purpose of the service. It sets forth the privilege of the saints to seek the benefits of God's abundance of grace and blessing through Jesus Christ the Lord.

As previously stated, the oil is not of a special kind, such as the holy oil of the sanctuary. It need not be very costly oil, such as was used by Jesus' adoring friends to anoint His head and His feet. It need not be oil in an alabaster box. The oil used by James and others for anointing the sick was undoubtedly the plain olive oil of which there was an abundance. David had said, "Thou anointest my head with oil." And David thought of the shepherd and the sheep. To be anointed in the name of the Lord, honors even the humblest form of oil. To David, the oil was a symbol of the goodness of the Lord. And the mercy of the Lord was the overflowing cup.

In this anointing with oil is seen the abundant goodness of the Lord bestowed as a gift to one who asked for health of body. How else could such a benefit be obtained? Like the rain and the sunshine and fruitfulness of the earth, the gifts of God are bestowed unmerited upon the good and the evil. The goodness of God is granted in special favors upon His children when they call upon Him. The mercy of the Lord is shown in the forgiveness of sins. And the sins of the sick are not forgiven because of the anointing. The gift of healing is the benefit of anointing.

The oil is not the symbol of the Holy Spirit, for He dwells within. It is the Holy Spirit in the heart of the believer which inspires the call for the elders and their services of anointing. He prompts the faith of the sick and the faith of the elders. The oil, then, is but the token of the blessing bestowed upon the sick by the goodness of God, When "the Lord shall raise him up," the **Bounty of Faith** is fully set forth.

Anointing and Forgiveness

Forgiveness of sins is accomplished only by the medium of the death of Jesus Christ, by His blood, and by no other blood, nor by any other means. Sins are not cleansed by water baptism, nor by the taking of the communion emblems, and certainly sins are not stored up until the time of one's sickness, and forgiven when one is anointed with oil.

The fact that sins and offenses are mentioned in this Scripture section, in connection with anointing and healing (vv. 15, 16), does not signify that the sins were the cause of the sickness. The blind man nor his parents had sinned that the son was born blind. "If he have committed sins," may be assumed as true. It would have been a cause of encouragement to the sick man, to know that his sins would not prevent his calling for the elders and would not prevent the anointing for his healing. James suggested that for the man being healed by anointing and prayer, any and all sins committed would be forgiven by the Lord, and would not, and could not, stand in the way of his being healed. Sins were forgiven before the body became sick. Sins are being continually forgiven, before sickness and after sickness. Sins are forgiven by grace through faith in the Lord's atonement. They are not forgiven by the exercise of Christian graces, nor by obedience to any ordinances. Christian graces are the fruit of the Spirit, and the keeping of ordinances is the testimony of the faith which one lives in fellowship with God. They are not the means by which one receives forgiveness and peace with God.

The sick one who asks to be anointed, is often asked to acknowledge or confess any known sin, and those present are asked to confess their faults. These demands by the elders are more inclusive than James seems to require or imply. The injunction to confess faults and pray for one another, to be healed, does not seem to apply to the one who called for the elders. The prayers for one another was that **"ye"** may be healed. In the case of the sick only one was healed. "The Lord shall raise **him** up." There is also a distinction in the terms, "sins," in verse 15, and "faults," in verse 16. When men seek the blessing of health, they should not overlook the fact that the blessing of forgiveness is of infinitely greater value than health. It is better to seek peace with God and one's fellow believers than to seek only the physical benefits which flow graciously from the hand of our bountiful Lord.

Healing and Prayer

There is healing for the body without the anointing with oil. Verse 16. In the case of the anointing, "the prayer of faith shall save the sick." In the case of those who confess their faults and pray for healing, "The effectual fervent prayer of a righteous man availeth much." In the first instance it was the prayer of faith offered by a number of elders. In the latter case it is the prayers of brethren for each other. In both cases the prayers are offered to God in faith. The righteous man may be a common individual among believers. Elias was a man of common nature. But he had faith in the providences and power of God, to whom, and for whom, he offered up his prayers.

In these injunctions and counsels of James are to be found three expressions of faith. The first is seen in the act of the sick man who calls for the elders to anoint him and pray. The second is seen in the act of the elders who anoint the sick with oil and pray over him. This is an act of faith, in following the injunction of coming to the Lord for the healing. The third expression of faith is seen in the act of those who, for the sake of reconciliation and healing, confess their faults to one another and pray for healing. These pray to God like Elias, the prayer of the righteous man, but also the prayer of the ordinary man.

In each case there is a fervent looking to the Lord for a blessing which comes from God through prayer. But the faith is careful to follow the Word of the Lord—not the mystical act of a ceremony of healing, but the simple obedience of the soul to show a yieldedness to His will in all things. All men may have faith, but not all men exercise faith. Faith manifests itself by works, but faith cannot effect anything in its own power. God alone is the power by which prayer brings blessing. Elias, or Elijah prayed according to the will of God, both on the occasion of the ceasing of rain and that of the return of the rain. God asks no more of the believer than to trust in Him and His will.

Healing in the Scriptures

David prayed for the life of his young son, but God's will was David's consolation. A king resorted to the use of a poultice of figs for the healing of his affliction, and that, upon the advice of a prophet. II Kings 20:7. Paul prayed for relief from the thorn in the flesh, a messenger of Satan to buffet him, but the Lord's grace was sufficient for him. II Cor. 12:7-9. Trophimus was left sick at Miletus by Paul. II Tim. 4:20. Epaphroditus remained sick for some time, but recovered, to the joy of Paul and other believers. Phil. 2:25-27. Timothy was advised to use wine for his "often infirmities" (I Tim. 5:23). Paul sent handkerchiefs from his body to be laid upon the sick for their recovery, and such were healed. Acts 19:11, 12.

Sickness is a common affliction for all humanity, for the saints as well as those who are not believers. And saints become afflicted, even though they may have great faith in the Lord. The Lord's will is not thwarted because of the failure of men to accept some one special act or method of healing. The last enemy cannot always be defeated by an abounding expression of faith. Yet the faith in Christ will triumph over death. Faith commits the body, soul, and spirit into the keeping of God.

No Christian should be discouraged in the exercise of his faith in following the counsel of James for the healing of the body. The anointing with oil and the prayers of the elders expresses a true and simple faith in the Lord. The prayer of faith demands nothing that God is not willing to give or that His power is not able to provide. The anointing expresses the desire to partake of the bounties of His goodness which He bestows outside of the grace of salvation.

God has honored with healing many who have been anointed in the name of the Lord. Many have been blessed with repeated anointings. Also many have sought healing through anointing who have not been recovered. And there is no ground to afford a conclusion that such have lacked faith. Faith in the Lord remains unshaken when material blessings are withheld. The blessing of the soul abides, with the peace and comfort of the Spirit upon those who follow

(Continued on page 157)

EDUCATIONAL

With Birds in Florida

By Mrs. D. D. Stoltzfus

The study of birds is both educational and inspirational as this article shows.

Birds are beautiful and graceful examples of God's handiwork. They inspire one to noble thoughts and pleasant meditation. I think of God as a master of design when I see the varied forms in which He created them. Birds differ from continent to continent, from east to west, and even in a small area, like a country, the many kinds of birds that may be seen are a fine challenge to one's interest.

Ruby-throated Hummingbird

I think of God as up, heaven as up, for Christ ascended. The easy flight of a bird, up and up, is the nearest likeness to the ascension that we have in our material world. There are many "up" passages in the Bible. There is a joyous thought in I Thess. 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." It is an easy step to this thought when I see a covey of quail whir up from a patch of brown cover and disappear among the pines. It's something, even if the similarity isn't too exact, with which to make comparisons. Our Lord used birds as illustrations for some of His teaching while He was here on earth.

We have wrens in Florida. How quickly they move! Such swift controlled motion! See that pert tilted up tail! Does it seem like a little child to think it points straight up to God, and that little jenny wren was made just for that? The small, swift movements still hold me spellbound with admiration as fresh as when, just a little girl, I first became aware of their charm.

Mockingbirds were comparatively unknown to me until I came to Florida. They surely are the comedians and entertainers of the bird world. They mimic anything. One day I went into the garden to plant another row of radishes and a mockingbird flew into a tree just a few feet from me and sang all the time I was there. Beautiful singing! When I left the song stopped. As I walked through the garden gate I turned to see why. Mr. Mockingbird had spread his wings and was leaving too. He sang just for me. I was quite thrilled to think that he sang just for me. So often I am much like a little child in my little joys, but I am not ashamed of that. "Except ye become as a little child," I say to myself.

Another day a stray mother hog and her ten or twelve babies were strolling among the pines on the other side of the fence. The pretty, silky white babies intrigued me to try for a closer view. But Mother Hog didn't trust me. She kept leading them away as fast as I followed. Suddenly she turned into some denser undergrowth where consideration for my nylon hose forbade me to follow. She soon emerged on the far side with her family trotting merrily along behind her. I still heard a tiny piggie grunting in the bushes. The mother paid no heed. She was going at a pace that would soon take her out of sight, and what would happen to the pig left behind? I went nearer and a mockingbird flew out. No more grunting now.

A friend told me of an experience which happened to her husband. He was rounding up his turkey poults into their night quarters. There seemed to be a stray over across a fence and he went to investigate. A mockingbird flew up from where he had heard the young turkey cheeping. The mockingbird is an accomplished imitator, and that is how he got his name. He can sing every known bird song. Almost any time I set foot outside my door I can see a mockingbird or two. They are distinguished in flight by the flash of white feathers in tail and wings. They are a lovely soft gray when not in flight. They are smooth, graceful birds. They build their nests in our shrubbery. There is a blackberry thicket where the boys found some of their between-meal snacks. A mockingbird had a nest near by. She would "bomb" them as they picked the berries, and added some entertainment to the snack. I had the same experience in the garden. When I got too near the bush where a nest was hidden the mother would swoop down and thump me on my back. It did not hurt, but sometimes I was painfully startled.

I can't imitate bird songs or even the grunt of a pig. I do not even try! I try to be like Christ. How nearly can I succeed? That is my challenge.

One day I looked out my kitchen window and saw a most spectacular bird. It was not large, but its coloration was something to make a person look twice. My bird-enthusiast son is the only instructor I ever had in birdlore. "Look at all the head, tail, and wing markings first," then if you have time there are other clues by which to identify a bird stranger. After looking carefully (so I thought), I got our "Field Guide to Birds." I realized at once that the various colors were not properly impressed on my mind, but at least there is no other bird with a patch of one color here, and a patch of another color there, except the painted bunting. When my son came home from school I consulted him too. He was so chagrined that he wasn't the one who saw the bird that I was most regretful too and very sor-

Little Jenny Wren

ry for him. Joseph's coat could not have had more colors than the painted bunting wears.

The best place to see birds is out in the woods, you'd think. I was out one day for a walk in a near-by pine forest and thought to look for any birds that might be around. "Look for birds; the woods is full of them," I said to myself. But the woods wasn't full of them. There just didn't seem to be any at all. On closer looking I saw many small birds high in the tops of the trees. I could hear their short tuneless "chip," but it took careful looking to see them. Up in the tree-tops, so drab and so little, they were almost invisible. By their busy flitting I'd think they were surely giving careful attention to their chippie duties. They get up high and surely seem contented and happy. What a boon to the human race contentment is, if you have it!

Circling around to the pasture fence on my way back, I heard a peculiar questioning chirp as if some feathered denizen of the forest were asking "What?" in a kind of croak. I turned my steps toward the sound and saw a flock of ibis. They are called white ibis but the immature birds are mostly a nondescript dark color with a lighter color breast. The adults are mostly white. Most of this flock were young. I sneaked up as close as I could. As I came near two or three would fly up and into a dead pine that had many branches. Soon another trio or quartet would fly up and join those already in the dead pine tree. There were other trees around, oaks in full leaf and pines with their long green needles, but here high in the dead pine at the edge of the pasture nothing obscured their view. There they sat asking their questions and looking questions too. Something in the conformation of their long, crooked bills certainly bears a striking resemblance to a question mark. My designation for them could be the "question-mark" birds. I also like to think I am ever seeking to know more of the truth with no obstruction of worldly things to hinder my understanding of things that matter. And may I be humble enough to learn ever more and more.

I want to tell you about the watchmen—birds of course. Twenty-four quail—yes, I counted them to be sure—twenty-four quail used to come up to the pecan tree at our front door to eat corn. A wagon track used to pass under it and an ear of corn was crushed there. I kept adding a little more corn so that they would keep coming, for I loved to observe their procedures as I sat inside the window. Just one came at the very first and hopped up on a stone—watchman number one. Then the others came cautiously, by twos and threes, until the whole covey were busy feeding there. I was always too absorbed in their cautious gathering to see when watchmen, numbers two and three, were posted, but always there were three—one toward the lane, one on the house side, and the other toward the back. They "changed guards" too, and so all had a chance to eat. As I watched I recalled passages like, "I have set watchmen upon thy walls, O Jerusalem," and, "Not one of them [sparrows] will fall to the ground without your Father's will."

I spent some days in bed last September. Outside my window bloomed purple spikes of digitalis. A little farther away a border of marigolds and zinnias bloomed in profusion. On most days some hummingbirds came soon after my breakfast tray was taken away. They love sunlight and flowers. I never saw them when the sun was not shining. Florida's hummingbirds are not gayly colored as those are back in Pennsylvania; they are a subdued brown, almost a gray, with just a hint of green and purple sheen on the fore part of their bodies. The fact that God designed these tiny creatures to move their wings so swiftly that they appear just a blur, proves Him a Master of design, if proof is needed. As they hover before a flower, sipping its nectar, they look like a suspended body. They are such dainty little things that it seems fitting that they subsist on the sweetness of flowers. We live spiritually on the living Word, which David described as "sweeter than honey in the honeycomb," and in Deut. 32:13 it is stated that God desires to feed His people with "honey out of the rock."

I like the thought William Cullen Bryant gives in the closing stanza of his, "To a Waterfowl":

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

Always for those who love the Lord and find meditations of Him sweet, there are things that God can use to turn our thoughts to Him.

Atmore, Ala.

The High Price of Alcohol

By David E. Plank

The author, a resident in one of our large industrial cities, has some firsthand knowledge as he points out the destructiveness of the 4-A club—Americans, Automobiles, Alcohol, and Accidents.

There are some things which cannot be evaluated in terms of dollars, gallons, or pounds. Even many material values go farther than that, and eternal values go infinitely farther. Most of us become disturbed if incomes and out-goes seem out of balance, and that to our disadvantage. It is needful that we do give consideration to these necessary things in life, but how much more important that we give due heed to the values of eternal things! However, our evaluation of material things does very often reflect our estimation of spiritual values, and the emphasis we place on material things does indeed affect us, even to the extent of affecting our eternal destiny!

Alcohol is one of these material things the influence of which is felt in every home in the land. From the cradle to the grave and on into eternity the harmful and often fatal effects of this poisonous drug are felt. You and I may not taste a drop of liquor and we should not, yet our lives are affected every day by the strong drink evil in the land. Oh, that all men would realize that while alcohol may have its uses, it was not intended by our Creator that this stuff should be poured down the throats of human beings! The damage done by this drug has reached terrific proportions in our land, and is ever on the increase. We are not concerned in this article as to the price per gallon of alcohol, but as to the terrific price the American people are paying for the privilege of indulging in the various beverages of alcoholic content. Let us here consider one phase of American practice which has developed in the last fifty years and which we recognize as of much value to all of us. It is that of the almost universal use of automobiles in our land. Yet the damaging effect of alcohol has impaired the usefulness of our cars to the extent that one wonders how much longer both may exist in the lives and activities of the American people. It would seem that one or the other must go. A stomach full of alcohol and a tank full of gas make a highly dangerous combination. Yet the practice goes on.

Someone has suggested that the most powerful organization in America today is the "4-A Club" (Americans, Automobiles, Alcohol, Accidents). Certainly it is one of the most destructive combinations. We are worrying about the atomic bomb when the alcoholic bomb is exploding in our faces every day! Traffic accidents by the tens of thousands, but we Americans seem to take it all in our stride. Children, young people, older people, guilty and innocent—none are spared, and a very, very large per cent of these needless accidents are caused by alcohol.

In 1952 some 38,000 persons were killed in traffic accidents in America and several hundred thousand were injured. This appalling record makes the Korean casualties look tame in comparison. Here in Detroit the accident fatalities are 46 per cent higher to this date than for the corresponding period last year. The police department warns, newspapers warn, but they dare not tell the whole truth. The profitable liquor business must be spared! It is estimated there are 8,000 women alcoholics in our city and five times as many men. This would be enough to populate a fair-sized city of all people who have simply lost control of themselves. Alcohol has taken over. These people are not all on Skid Row by any means. They are

(Continued on page 157)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

PAUL UNDER GUARD IN ROME (HOME SUNDAY)

(Read Acts 25 to 28)

Acts 28:14b-24; 28:30, 31

Lesson for May 10, 1953

Paul's visit to Jerusalem after the third missionary journey served to bring a report to the Christians there concerning God's dealing through Paul among the Gentiles. He delivered alms from the new churches for the poor saints in Jerusalem. He endeavored to clear up with the Christians certain misrepresentations by opposing Judaizers. He did not object to Jewish Christians practicing regulations of the old order.

The insistence of the opposition led to Paul's trials and imprisonment. Festus admitted Paul's innocence but declined to confirm his rights as a Christian citizen. He arranged an appearance before Agrippa and Bernice as entertainment, and Paul used the occasion for a powerful appeal for true righteousness. As his liberty was long deferred, Paul appealed on the rights of his citizenship to appear before Caesar. This opened the way to Rome. The drawn-out voyage to Rome over many months is described in detail and helps us to see the zeal of Paul for Christianity. En route, in season and out of season, he manifested the one prime motive to make men know, and to persuade them to accept, the Saviour.

Acts 28:14-16. We see that the Christian Church in Italy had already reached considerable proportions. Groups of believers welcomed Paul some distance outside the city of Rome. Since the days of Roman visitors to Jerusalem at Pentecost the seeds of salvation were taking effect. It was with great zeal that the new churches propagated their faith. In Rome Paul was allowed residence in his own rented house. The diversified population brought him in touch with Gentiles from subdued kingdoms in the uttermost parts. There were Jews in numbers, both those of limited means and also of the well-to-do with great influence upon society. The Christians had prospered under emperor Claudius so that when Paul wrote the Epistle to the Romans he was addressing those well established in the faith. He wrote to them some time before his coming to them.

Verses 17-22. Paul declares the cause of his coming, so different from what he earlier had anticipated. News of the charges laid against him had not arrived, and he could give them a fair explanation of his experiences and his purpose in teaching the new truth concerning the kingdom of God. The chief of Jewish leadership came to hear him. He persuaded from the law and the prophets of righteousness and liberty through faith in Christ.

Verses 23-31. Paul's courageous exposition of prophetic truth revealed in Jesus Christ was appreciated by some only. While he was a living witness to the power of God to convert the sinner, yet many of the Jews did not believe. He pointed out from the prophet Isaiah (6:9, 10) how his hearers resembled those of olden times who, hearing did not understand, and seeing did not perceive. The reason he shows is in the state of the heart. Cp. also Matt. 13:14, 15 and John 12:37-41. And for two years Paul was able to keep up this ministry in his own hired house as he was awaiting his trial. In many ways the Lord overruled Paul's imprisonment for the advancement of the cause of Christ.

LIVING AS CHRISTIANS

I Thessalonians 1:1; 5:1-11, 14-23

Lesson for May 17, 1953

The two chief sources of information concerning the founding of the church at Thessalonica are Acts 17 and the Epistles themselves. Paul spent a very limited time there. After three Sabbath days in the synagogue, reasoning out of the Scriptures and persuading numbers of devout Greeks and several leading Jewish women to accept Christianity, a mob was formed against him. Some of the members were arraigned and brought to trial, thus resulting in an intense feeling against Paul. He had to flee from the city for the safety of himself and of the brethren. Other laborers were encouraged to return and assist in the nurture of the new believers.

There is reason why the first and the second epistles should be studied together. They were written near each other in time, and they seem to be dealing with the same circumstances. Studying the first is an aid to understanding the second.

I Thess. 1:1 ff. The first epistle addressed to this church is from the three men who had much to do with its beginnings. The Thessalonian brethren are fully recognized in God and Jesus Christ as a body of Christians recipient of His grace and peace. Notice how Paul commends them for their encouragement. This was justifiable to a group proving so loyal after so recent a conversion from paganism. They are reputed throughout Macedonia for devotion to God and good will to men. Their affairs Paul finds in a very good state. His letter is to be read to all the saints, and he requests that all the Christians be saluted as brethren. Chapter 5:26, 27.

Chapter 5:1-11. Some misapprehensions needed correction. There were rumors as to why Paul was not visiting them again. Some were neglecting their daily labors and spending time excessively in religious meetings. They were confused regarding the resurrection glory for their deceased friends. Here he exhorts that by living as Christians they will ever be ready for the return of the Lord. Those who have died in the Lord will also be found ready for His coming. He illustrates graphically the suddenness of the second coming of Christ. This, he teaches, is not to be a source of alarm to those who are ready. He emphasizes watchfulness and sober living. Christ's appearance will be unexpected. Cp. Rev. 16:15. This indicates the uncertainty of His coming. Cp. Matt. 25:1-13. The children of light will not be off guard (vv. 5, 6) at the time of this certain event.

Verses 14-23. This summary of exhortations is most appropriate to guide us in our living as Christians. Paul shows the need for supporting the weak. Words or influence used at the right time can save some from error and from falling away. The line between those who belong to Christ and those who are outside of Christ shall remain distinct. To live as Christians ought to live, means they will be used of Him to draw men to Himself. It means they will be diligent in the Spirit always, in prayer, in true joy, in thankfulness, in the Word, in abstinence from evil. Brethren, let us pray for one another that all may be kept steadfast.

PROBLEMS OF THE CHRISTIAN CONSCIENCE (TEMPERANCE SUNDAY)

I Corinthians 8:7-13, 18-20

Lesson for May 24, 1953

Probably the best-written treatise of this kind is the book entitled, "Conscience," by O. Hallesby, theological professor in Oslo, Norway. Conscience is termed a human endowment capable of cultivation or of deterioration. It may express itself by approval of a deed in satisfaction or by protesting against a deed through producing inner unrest and anxiety. The joy of a good conscience in the saved person imparts a new

---

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

worthwhileness to the person's whole life. An evil conscience affects adversely the whole physical and mental life of a being, consciously as well as subconsciously. Conscience he names as the supreme court where judgment is absolute according to the information and facts at hand.

The Jesuits called it an ingrown prejudice that had to be obliterated. Thereafter the individual was denied the ability to know what was morally right or possible. To the Christian conscience and conviction become corrected to harmonize with the will and Word of God. This is effected by "The voice of God in the soul of man."

Verses 7-13. Paul would have the Corinthian brethren understand that for those who can receive the teaching the eating of meats which have been offered to idols is not defiling. But he was aware also that there were those whose consciences would be offended by such practice. He would have them know the limitations of Christian liberty. They will need to reckon with spiritual immaturity. Those spiritually mature are warned of their responsibility for per sonal influence. They shall be inoffensive in example and brotherly in love, forbearing one another. Conduct which we may believe will cause offenses to our brother is serious and often sinful.

Chapter 6:18-20. There was gross immorality in the church at Corinth. The practice of fornication was dragged into the so-called worship experience. Paul had to be bold in exposing and relentless in denouncing the problems of avarice, impurity, and eating meats. The purity of the church must be preserved and lofty principles maintained. Believers needed to know then, and definitely so now, the will of God for honorable marriage and the great evil of immorality. Young people need the undergirding of the Word of God in their character. Human standards do not suffice nor stabilize safely.

Paul's teaching to the Corinthians is strong on separation of the sinful from the presence of the believers and the avoidance of those who continue in evil practices. The doctrine and the practice of shunning with its beneficial aims can well be reviewed at this point. Temperance provides for the moderate use of things lawful and abstinence from things contrary to the will and Word of God.

THE WAY OF CHRISTIAN LOVE

I Corinthians Chapter 13

Lesson for May 31, 1953

Verses 1-3. In this first verse we learn that gifts of knowledge, instruction, or prophecy, exercised even to benefit others, are valueless to the doer when the heart of love is absent. Verse 2 teaches that a person exerting himself apart from love is nothing, even though exercising faith in seemingly significant accomplishments. In the third verse it is shown that there is no gain in sacrifice for the needy when love does not exist.

Verses 4-7. In this passage the characteristics of love are viewed positively in two verses and negatively in two verses. While there is a need for every human gift and a place for every person in the service of Christ, yet all charitable acts truly dispensed are with an eye to the glory of God. Where Christian love abounds there is no envy, no jealousy, no parade of superiority or pride, no spirit of bitterness, no malice, no taking account of evil, no joy in wrongdoing. Love and truth are happy companions. Love bestows benefits, is kind, patient, and forbearing. It supports what is placed upon it and seeks to cover the multitude of imperfections in others. Love delights to anticipate the best in spite of adverse conditions and is able to wait on perseveringly amidst disappointments. Love is the indispensable virtue. W. E. Vine on I Corinthians is excellent for inspirational reading.

Verses 8-12. Love is enduring and permanent. It is divine. In our present life the realities of the divine are partial. The knowledge of the future possibilities of divine love is for the faithful, for the redeemed whose lives now are a foreshadowing of the greater expression of love to be understood perfectly in the regions of the blessed. Our present views of divine things, though acceptable for this time, will be far surpassed in the hereafter. It is possible for a Christian to have his capacity for this love life enlarged. Paul exhorts elsewhere to "covet earnestly the best gifts" and more excellent things can appear.

Verse 13 sets out the pre-eminence of love. Building on the sands of unloving faith and hope can be utterly disappointing and misleading. The greatest love life and the most permanent is that of Christ. To spend and be spent, to lose one's life in order that it be found in Him, this is the true outpouring of love that does the greater works for mankind. To grow in Christian love and its deeds is to become like God. Human projects which are the expressions of God's love in the heart can and do endure. Love is the greatest and most abiding gift.

PRINCIPLES OF CHRISTIAN STEWARDSHIP

II Corinthians 9

Lesson for June 7, 1953

Verses 1-5. This chapter begins a lucid discussion on the matter of giving. The Corinthians and their neighbors had set a good example in their faithfulness in this Christian grace. Paul was referring to this as encouragement to others and now was checking with them that it might continue true as was reported of them. He wished that no reflection should arise on their faithfulness and no unfavorable reaction from observers. He points out that tardiness in liberality becomes serious to those in whom it takes place. He urges the importance of preparedness. New challenges and new needs are likely to arise unexpectedly. The church moves forward as she learns to be ready for every new hour. Reminders are needed that others are dependent upon her practical ministry. This form of outreach is both missionary and benevolent.

Verses 6-11. To understand the rich blessings that come into the life of the faithful Christian steward we should observe what principles are underlying. The cheerful giver pleases God. The spirit of the giver is attuned to the pleasure God has in the obedient act. Prayerful consideration of needs guides in the amount given and in all benefits accruing from the charity. Blessings are greatest where God has opportunity to keep watch. God is able to make this grace abound if He can make all grace abound. The abundance of having all sufficiency abounding to every good work surely sets the saint out into liberty. God's watchfulness follows the seed sown to the bread eaten with multiplication. The richness by His increase of the fruits of righteousness should move the believer to all liberality, so working in others many thanksgivings to God.

Verses 12-15. This ministration benefits the recipient who beholds the refining work of obedience; who glorifies God for such unselfishness and subjection to the will of God; who glorifies God for the obedience for the cross of Christ's sake; who glorifies God for the liberality of the contribution; in whom is gendered supplication to God for the contributor, and who longs after the exceeding grace of God in him. Supplication becomes reciprocal as he who gives intercedes for the one to whom help is given. How illimitable is this grace of giving! Liberate it and the potential is a marvel, augmented by time and outreach. Drop this pebble into the sea of life and see its ringlets grow, multiplying satisfaction, supplications, thanksgivings, and benevolence. The figure is perfect. God's unspeakable Gift of His Son for man's redemption carries power and when applied to the heart of the one in the bondage of sin becomes another creation in joy, peace, thanksgiving, prayer, and service. Abounding thanks be to God for the illimitable life.

THE HOLY SPIRIT

(Continued from page 135)

men to see the true nature of God; filled with temperance, the sincerity of life which will convince others of the power of God working within. All this, described in Gal. 5:22, 23, is called the "fruit" of the Spirit.

It is clear that what God purposed to do was much more than to bring about a demonstration of His power on that day of Pentecost which was to shake Jerusalem; but He released into the world through His church, from Pentecost to the end of the age, a light to guide men to God. He now leaves it to us to commit ourselves to the Holy Spirit as vessels of God—earthen vessels to be sure, but vessels He chooses to use to bring the world to Christ.

Elkhart, Ind.

The love of a mother is never exhausted, it never changes, it never tires. It endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother's love still lives on.—Washington Irving.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the YPBM Editor

During the month of May we continue the topics under UNIT IV—WHAT WE SHOULD KNOW ABOUT THE SCRIPTURES. We have already had four topics under this head in last month, including the first Sunday in May. For **May 10** we have the theme applied to a topic for Home Sunday, **Making Our Homes Bible Centered.** It is important that God's ideal for the home should be studied from the Word. It is important that every member of the home be given every opportunity to get interested in the message of the Bible for his life. There are things we can do to make it possible from childhood to old age to get each member of the home to make the teaching of the Word of God first in all the affairs of life.

On May 17 we have the topic, **Living Daily by the Word.** This topic is more than just following the teaching of the Word as a set of rules that we are bound to obey, for it conveys the thought that we can be so in the fellowship with the Author of the Word that its teaching and commands are like precious food to the soul of which we desire to partake, both by earnest reading and by earnest meditation.

On May 24 we have the topic, **How to Interpret the Scriptures.** We do well to learn what the words and language of the Scriptures are. We want to know who wrote the message and what was intended to be said. We like to know the circumstances under which certain writings were given, for whom they were first given, and how they apply to our day. There is also an open attitude of heart and mind essential to an understanding of the message of the Scripture. When Jesus said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all things are done in parables" (Mark 4:11), He meant to convey the idea that men and women who have a teachable spirit and are not resisting the truth can be led into the deeper meaning of what the Word of God speaks, while those who are fighting the truth cannot understand it.

On May 31 the topic is, **The Power of the Gospel.** Paul speaks of the Gospel of Christ as being the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). We can gain much of what his conception of that power is as we read the Book of Romans. We may also get the same vision by reading the Book of Acts. Many of the Epistles show forth the same great fact. **"Oh, the mighty gulf that God did span at Calvary!"** Do we believe in the power of the Gospel?

On June 7 we take up UNIT V—PRACTICING THE CHRISTIAN RELIGION (A Book Study—James). The first topic in this Unit is **Chapter 1 of James,** entitled, **The Tests of Pure Religion.** Let us carefully secure all the facts about the book and its writer, of the people whom he is addressing in particular, and of the time of its writing. Some of these are suggested in the "Program Builder." Suggested books are also listed. Follow the suggestion to read more than once the Book of James and seek to get an overall view of the message. Read it again each week before the study of each particular chapter for the day. Then study the chapter prayerfully and seek to get all you can from it. Use the helps and the outlines and come to the service prepared for a feast uplifting to the soul, as you prepare, not only to learn a lot of facts, but to practice all that you can understand is taught. Remember the secret of the May 24 topic as to how **it is given one to know** the mysteries of the kingdom of God. Apply it to your study of the Book of James.

MAKING OUR HOMES BIBLE CENTERED (HOME SUNDAY)

Ephesians 6:1-10

Topic for May 10

MOTTO

"I will make there an altar unto the Lord."

MEDITATIONS ON THE TOPIC

I. Making Our Homes Bible Centered.—A truly Bible-centered home is one in which the teaching of the Bible is the guide for the home from its establishment on through all its activities and practices. The Bible gives directions for each individual in the family. There is instruction with reference to the divine law of marriage. Those who recognize the law of one man and one woman to be joined in wedlock during the lifetime of both, also should recognize the obligation of a peaceful and loving and pure husband-wife relationship. They will recognize the obligation to bring up their children in "the nurture and admonition of the Lord." They will study the place the home should occupy in the Lord's service, in the church and in the community, and in its obligations to the country and to the whole world.

From the Bible-centered home come the boys and girls trained in the fear of God to integrity of character and purity of morals and reverence and obedience toward God, as well as love and respect and benevolence toward men. This is a glorious work! Shall there not be more homes run on this plan? Will we not study the Bible more diligently so that we may apply its precepts and its life principles to our home? It is a guide to child training. It brings the remedy for all the peculiar characteristics of each individual child problem. Business life, social life, stewardship of our possessions, as well as of our natural abilities, spiritual growth, and investment of life service—all find a wholesome outline and wise direction through what the Bible sets before the minds of those in the family circle.

It is well to make a study of how to promote the family life so as to make it Bible-centered in every way. The Christian graces by the help of the Spirit need to find expression in both parents and children. The **occupation in labor** for the welfare of the home and for the furtherance of the cause of Christ, needs consideration according to the Word of God. **Intellectual pursuits** through educational help need to be directed into heavenly purposes by **teachers and literature** that do not lead away from the Word of God. The poisonous influences and evils in the world that lead away from God need to be pointed out, and the higher standards of life set forth in harmony with Christian principles. All this can be accomplished only when the Bible is the center of our home.

II. The Text.—Eph. 6:1-10.—Having discussed the husband and wife relationship in the preceding chapter, the parent-children relationship is taken up here. It is the duty of the father as the head of the home to train his children in the ways of the Lord. It is the duty of children to honor their parents. Servants in the home should take a place of submission and serve as unto the Lord. Masters should remember their Master in heaven who is without respect of persons. All should be strong in the Lord.

OUTLINE STUDY

I. Being Christians at Home.

1. Love (Col. 3:18-21).
2. Patience (I Tim. 6:11).
3. Kindness (Col. 3:12, 13).
4. Courtesy (I Pet. 3:8).
5. Contentment (I Tim. 6:6-8).

II. Stewardship in the Home.

1. In our use of possessions (I Cor. 4:1).
2. In our books and magazines (II Tim. 4:13).
3. In our leisure-time activities (Col. 3:17).

III. Keeping the Family Altar Alight.

1. Realizing its importance (Deut. 6:7).
2. Making it meaningful (Matt. 18:20).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Worship.**
2. Bible Homes.
   a. Hannah and Elkanah.
   b. Joseph and Mary.
   c. Mary, Martha, and Lazarus.
3. Being Christians in Our Homes.
   a. Being kind and loving.
   b. Practicing courtesy.
   c. Worshiping God.

For Seniors.

1. Being Christians at Home.
2. Stewardship in the Home.
3. Keeping the Family Altar Alight.

PERSONAL THOUGHT

A Bible-centered home is one in which every member of the home fills a place to the glory of God and becomes an example of the true Christian life.

SEED THOUGHTS

When home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—C. H. Spurgeon.

A Christian home! What a power it is to the child when he is far away in the cold, tempting world, and voices of sin are filling his ears, and his feet stand on slippery places!—A. E. Kittredge.

Keep the home near heaven. Let it face toward the Father's house. Not only let the

day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason.—Jas. Hamilton.

Home and Jesus! The two should be inseparable. Husband and wife need the clasp of that infinite love to keep their hearts true to each other. Parents need the guidance of that infinite wisdom and the power of that infinite strength, to keep them patient and longsuffering and gentle and wise in the training of immortal souls.—A. E. Kittredge.

LIVING DAILY BY THE WORD

Psalm 119:97-112

Topic for May 17

MOTTO

"Thy word is a lamp unto my feet."

MEDITATIONS ON THE TOPIC

I. Living Daily by the Word.—The Lord Jesus said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). If the will of the Father was food to Jesus, how much do we need the same diet for the satisfying of our souls! Job has said, "I have esteemed the words of his mouth more than my necessary food" Job 23:12. To the Psalmist God's judgments are "more to be desired . . . than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Ps. 19:10). "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Ps. 119: 103)! "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Prov. 8:11). When Satan would take advantage of the Son of God in the flesh when He was hungry in His body, he sought to have Him transgress God's will by a miraculous turning of stones into bread; but Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4; Deut. 8:3). All this sums up to the one great truth—**Whatever else we may use to live upon as far as the physical life is concerned, the Word of God is far more essential and satisfying, and has first place in our concerns.**

We know that as a rule we take time to eat food and drink water. We have a regular routine of feeding time and resting time for our temporal bodies. How much more do we need a regular routine for the upbuilding of the inner spiritual life! Where shall we go for that refreshment? It is true that we can be in touch with God every moment and can pray and meditate concerning His fellowship in our life. But when God has provided a written revelation with instructions and laws concerning our life and our relationship with Him, it seems imperative that we are diligent to have extra and regular times to search His holy Book. "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:2, 3). This reveals a constant nourishment from the law of the Lord. This law provides for the needs of the soul in every situation of life—"Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73:24).

II. The Text.—Ps. 119:97-112.—Note the many benefits which a meditation upon the Word of God brings to the life of the one who loves it. There is wisdom and understanding and keeping power. There is light, and life, and happiness for the ones who make the Word of God their trust.

OUTLINE STUDY

I. Finding Daily Nourishment.

1. Bread alone not enough (Matt. 4:4).
2. Growing by the Word (I Pet. 2:2).
3. Searching daily (Acts 17:11).
4. Meditating on the Word (Ps. 1:2).
5. Memorizing God's Word (Ps. 119:11).
6. Rejoicing over the Word (Ps. 119:162; Jer. 15:16).

II. Guidance When We Need It.

1. The Word our counselor (Ps. 119:24).
2. Teaching God's ways (Ps. 119:33).
3. Warning against wrong course (Ps. 19:11).
4. Continuous guidance (Ex. 13:21).
5. Guidance on every side (II Chron. 32:22).
6. Guidance even unto death (Ps. 48:14).

III. Living Out the Gospel.

1. Walking to please God (I Thess. 4:1).
2. Avoiding every form of evil (I Thess. 5:22).
3. Living as becomes the Gospel (Phil. 1:27).
4. Showing forth the love of God (I John 4:20).
5. Doing good to all men (Gal. 6:10).
6. Glorifying God by our deeds (Matt. 5:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Walk.**
2. Why I Read My Bible Daily.
   a. For spiritual food.
   b. In order to grow.
   c. To find God's will for me.
3. Following the Bible in Daily Life.
   a. Avoiding all sin.
   b. Glorifying God in our actions.
   c. Practicing Christian love.

For Seniors.

1. Finding Daily Nourishment.
2. Guidance When We Need It.
3. Living Out the Gospel.

PERSONAL THOUGHT

Are we keeping up the personal relation with God that is essential for our spiritual progress and eternal well-being? Then the Holy Scriptures will be an instrument for daily help and guidance.

SEED THOUGHTS

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create a light in the darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, and despair, and death vanish at the touch of its holy inspiration.—Robert Hall.

The Bible, then, has a mission, grander than any mere creation of God; for in this volume are infinite wisdom, and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, his guidance, his spiritual nourishment. If now I neglect my Bible, I do my soul wrong; for the fact of this divine message is evidence that I need it.—A. E. Kittredge.

HOW TO INTERPRET THE SCRIPTURES

John 16:7-15; II Timothy 2:15

Topic for May 24

MOTTO

"Rightly dividing the word of truth."

MEDITATIONS ON THE TOPIC

I. How to Interpret the Scriptures.—The words of the Bible are written or printed upon paper, unless we plan to write them on some other surface. We want the meaning conveyed by what we read if we want the right interpretation. We want to know what the author of the words intended and not what the interpreter makes out of it. An unlettered native was sent by the missionary to a fellow missionary with a message written on a chip. It was information to the fellow missionary which enabled him to send some needed thing back by the hand of the native. The native caught the significance and marveled that these foreigners could make a chip talk.

God has used the language of men and the inspired mind of men to write His holy Word. We want to understand what God has meant to tell us. We need to know the language in which the Word is written and what the words are to convey of what God meant us to understand. Some things are elementary and can be easily understood. Some things are deeper and cannot be understood except by a background of experience giving special insight into the things spoken. Paul in Hebrews 5:12-14 tells the Hebrew Christians how their slowness of progress in spiritual things prevented them from being skillful in the word of righteousness. It was called the difference of understanding between babyhood and maturity. Since this difference is not confined to natural age and intelligence, we must understand that it refers to the difference in spiritual age and spiritual insight. Cf. I Cor. 2:9-16. To attain to the more mature spiritual experience there is an essential attitude of the mind and heart of people who are to be taught. Note this in the part of the Outline Study entitled: **The Interpreter's Personal Qualifications.**

After this personal qualification, efforts at an understanding of the meaning of the words and the language, diligent application to hear what is read or spoken, and honestly thinking through the circumstances of the speech and the rest of what the author is saying in other circumstances and places, will lead into an understanding of the Scripture under consideration.

II. The Text.—John 16:7-15.—Here we have the Spirit who is to come to the believer. He is to work through the believer in convicting the world of sin and of righteousness and judgment. He will guide the believers into all truth. This will enable them to understand the things of God.

II Tim. 2:15.—Here there is to be such an exercise of ourselves to be acquainted with the Word of truth that we may present it in its true meaning.

OUTLINE STUDY

I. Some False Trails.

1. Perverting the Gospel (Gal. 1:7).
2. Being guided by self-interest (Matt. 15:1-9).
3. Wresting the Scriptures (II Pet. 3:16).

II. The Interpreter's Personal Qualifications.

1. Willingness to learn and obey (John 7:17).
2. Humility (Ps. 25:9).
3. Love for truth (Ps. 119:97).
4. Illumination of the Spirit (John 16:13).

III. The Work of Interpretation.

1. Honest study (II Tim. 2:15).
2. Holding to the integrity of the Bible (Deut. 12:32; Rev. 22:18, 19).
3. Comparing Scripture with Scripture (I Cor. 2:13).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Understand.**
2. How We Come to the Bible.
   a. With humility.
   b. Willing to learn and obey.
   c. Looking for God's message to us.

3. Learning What the Scriptures Say.
   a. By careful study.
   b. By comparing Scripture with Scripture.

For Seniors.

1. Some False Trails.
2. The Interpreter's Personal Qualifications.
3. The Work of Interpretation.

PERSONAL THOUGHT

Do we have the humble attitude of waiting before God for the opening of His truth, while we diligently search and meditate to find the truth that is recorded?

SEED THOUGHTS

The Scriptures were evidently written as much for the heart as for the intellect. The interpreter, therefore, in order to accomplish the duties of his office, should possess sensibility. He should seek the aid of his heart and not bind himself slavishly to the requirements of logic.—Selected.

Meditation and constant study of the Holy Scriptures are absolutely necessary to refresh, nourish, and render clear, vivid, and fruitful, the knowledge and religious conviction of the theologian. Nor dare this study be ever interrupted.—Selected.

Scripture doth best interpret itself.—Lowth.

Theology is the whole meaning of Scripture, or its sense taught in the whole of Scripture, as that sense is modified, limited, and explained by Scripture itself. Scriptural theology is not one thing, and the meaning of Scripture another. It is a consistently interpreted representation of the statements of the Bible, on the various facts, doctrines, and precepts which the Book of God reveals.—Selected.

THE POWER OF THE GOSPEL
I Thessalonians 1

Topic for May 31

MOTTO

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

MEDITATIONS ON THE TOPIC

I. The Power of the Gospel.—The **glad tidings** of Christ is the power (dynamite) of God. This power works in behalf of lost mankind of every nation and station of life.

1. **The power accompanies the witnesses for Jesus.** "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). First, the coming of the Holy Ghost, and then the bearing of the message for Jesus and of Jesus. Then follows the effect of the message upon those who hear. The effect is profound conviction of sin (Acts 2:37); an experience of conversion to all who are ready to meet conditions; and a hardening and opposition, with greater condemnation, on those who refuse to accept the way of life. Acts 7:51-60.

2. **The power effects a transformation of life.** "But as many as received him, to them gave he power [authority or right] to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). The divine nature is given to those who have accepted the promises of God, and this effects a change from ungodliness to godliness. II Pet. 1:3, 4. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17). This nature **puts off** the old things of "the old man" and puts on the new things of "the new man." Eph. 4:22-24. It refuses the life of conformity to the world, and receives the transformation that enables one to know and do the good pleasure of God. Rom. 12:2.

3. **The power effects a victory over the world.**—"For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (John 5:4, 5)? The forces of Satanic power are strong and wage a fierce battle; but there is a warfare that brings victory even when the body is laid down in death. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:10, 11).

4. **The power has effect in the judgment.**—"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). It will not matter how obscure life has been in the sight of men; neither how great or how popular life is before the world; but it matters much what has been done concerning our **name.** If, through Christ, we have our **names in the book of life,** we shall escape the doom of the lost; but if not there can be no escape. I Thess. 5:3.

II. The Text.—I Thess. 1.—This letter reminds the Thessalonian brethren of the power of God manifested in their midst when the Gospel was proclaimed in spite of opposition. This power was manifested also in the strength of their faith when they received the Word in much affliction with joy of the Holy Ghost. Their lives **shone out** to spread the good tidings, as the great change from idolatry to the service of the living and true God, was seen. They kept in view the return of the Lord Jesus and cherished their deliverance from the wrath to come.

OUTLINE STUDY

I. Converting the Soul.
1. Giving knowledge of sin (Rom. 3:20; 7:7).
2. Presenting truth to the conscience (II Cor. 4:2).
3. Offering forgiveness through Christ (Acts 13:38).
4. The means of the new birth (Jas. 1:18; I Pet. 1:23).

II. Conquering Through the Word.
1. Cleansing through the Word (Ps. 119:9).
2. Avoiding sin (Ps. 119:11).
3. Walking at liberty (Ps. 119:45).
4. Finding deliverance in affliction (Ps. 119:92).

III. Releasing the Power of the Gospel.
1. Reading the Bible (Rev. 1:3).
2. Obeying the Scriptures (I Pet. 1:22).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Gospel.**
2. How the Gospel Saves Us.
   a. Showing us our need.
   b. Telling us of Jesus.
   c. Bringing us to the new birth.
3. The Power of the Gospel.
   a. Gives us victory.
   b. Open to those who read and study the Bible.
   c. Brings mighty changes.

For Seniors.
1. Converting the Soul.
2. Conquering Through the Word.
3. Releasing the Power of the Gospel.

PERSONAL THOUGHT

Why should anyone be ashamed of the good tidings of salvation through Christ when we contemplate all the power that is connected with it?

SEED THOUGHTS

O marvelous power of the divine seed, which overpowers the strong man armed, softens obdurate hearts, and changes into the divine men who were brutalized in sin and removed to an infinite distance from God!—John Wycliffe.

I thank God that the Gospel is to be preached to **every** creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him.—D. L. Moody.

Oh! the love that drew salvation's plan,
Oh! the grace that brought it down to man,
Oh! the mighty gulf that God did span
At Calvary.—Wm. R. Newell.

More about Jesus: in His Word,
Holding communion with my Lord;
Hearing His voice in ev'ry line,
Making each faithful saying mine.
—E. E. Hewitt.

THE TESTS OF PURE RELIGION
Book Study—James 1

Topic for June 7

MOTTO

"Be ye doers."

MEDITATIONS ON THE TOPIC

I. The Evidence of Genuine Religion.—Religion is not only an outward profession, but it is an inward reality that bears an outward fruit of works. James in his epistle sets this forth in practical ways. He starts out seemingly in an abrupt manner with the question of falling into different temptations. He shows the Christian life of consistency in what comes into the individual experience.

1. **Under the trial of faith** he says we are to "count it all joy when ye fall into divers temptations." Temptations cannot rob us of our faith. If our faith is genuine, it will only develop a deeper enduring power in us under the trials that we meet. Instead of giving up under our trials, we have the opportunity to let patience have a perfect development.

2. **Under a lack of wisdom** we have a right to secure what we lack by asking of God who is ready to give without stinting. And while many pray eloquently and with many words, true prayer exercises faith that God will help, and receives an answer. Many will fail under trial for lack of heavenly wisdom unless they commit their lack to the all-wise God.

3. **Under lowliness or with riches** true faith will find a way of rejoicing: the lowly because of spiritual exaltation; the rich in the blessing of seeing reality of unworthiness in God's sight.

4. **After passing through tests** and finding that our profession is genuine, a crown of life awaits us according to God's promise to those who love Him.

5. **Place the sources of temptation where they belong.** We need to recognize our own lust and the cause of being led into sin. All that God does is with the purpose of good. He helps us when we lack. He provides His Word to regenerate our souls.

6. **Take a place of teachableness if you would be blessed.**

a. In repenting of all evil propensities in your heart, receive with meekness the engrafted Word.

b. Put into practice what you have heard. Don't be like a man who looks in a glass but goes away and forgets what he saw. Look into the perfect law of liberty and con-

tinue by doing what you are desirous to remember.

c. Bridle your passions if your profession is genuine. The tongue reveals what is in the heart. If it speaks without control it reveals a vain profession.

d. Be sympathetic toward the needy. It is an evidence of love inside.

e. Keep unspotted from the world. It proves our love of righteousness.

Thus we do not deceive ourselves and we open the gates of light that God can teach us and make us what He would and our life is a light and a comfort to others.

OUTLINE STUDY

I. Victorious in Trials.

1. Trials a reason for joy (1:1-4).
2. Wisdom to understand purpose of trials (1:5-8).
3. Tests of wealth and poverty (1:9-11).
4. The reward of endurance (1:12).
5. The source of temptations (1:13-16).
6. The Giver of all good (1:17, 18).

II. The Test of Obedience.

1. Hearing the Word (1:19-21).
2. Doers, not hearers only (1:22-25).
3. Examples of doing (1:26, 27).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Temptation.**
2. The Good of Temptations.
   a. They test us.
   b. They strengthen us when we overcome.
3. The Test of Obedience.
   a. We must pay attention to the Word.
   b. We must do what the Word teaches.

For Seniors.

1. Victorious in Trials.
2. The Test of Obedience.

PERSONAL THOUGHT

The way is open. We can be victorious. We can be genuine. We may meet the conditions of blessing and progress. Lord, help us in every hour of need and give us wisdom and make us what we ought to be.

SEED THOUGHTS

Christian practice is that evidence which **confirms every other indication of true godliness.**—Jonathan Edwards.

Once more we come, God's Word to hear,
The word so pure and holy;
Now grant us, Lord, a listening ear,
A spirit meek and lowly;
For if we hear, and heed it not,
We hear for condemnation;
For "doers of the word," we're taught,
Are heirs of Christ's salvation.

The Word of God, by faith received,
Imparts regeneration;
And he who hath in Christ believed
Lives out a new creation;
But if we hear, believing not,
We hear for condemnation;
For doers of the Word we're taught,
Are heirs of Christ's salvation.—Sel.

WORLD NEWS

(Continued from page 159)

twenty-three persons. Every twenty seconds a crime is committed somewhere in America. One out of every four marriages ends in divorce. If the trend continues, in twenty-two years it will be one in two. In the first World War some thirteen million were slain; and in the second, an estimated forty-two million lost their lives. This and much more could be said. It's time for America to awake and clean house.

The Curtain Falls

The Russian god—J. V. Stalin—is dead. But the shadow lingers. In his life there was a drift to **DEIFICATION.** When Antichrist comes he will receive the universal worship of men. This means that there will be an intellectual, a philosophical, and a religious preparation in the hearts and minds of men for such perversion of worship. The exaltation of man made the French Revolution. Hitler's exaltation nearly led Germany to the pit. The exaltation of Stalin has nearly plunged the world into a third World War. The official newspaper, "Pravda," on Stalin's seventieth birthday, spoke of him as the "Inspirer of Creation, Gladness of Life." The article said that Stalin soared to superhuman heights "from which he can survey all humanity and the happenings on earth." The Alsops say that "Stalin is now officially given three of the four usual attributes of Godhead — omniscience, omnipotence, and omnipresence." Lest our readers might say that this is an exaggeration by his enemies, before me lies the magazine, U.S.S.R., December 21, 1949, Volume IX, Number 24. These and other ideas fill the pages from cover to cover. There are 24 pictures of Stalin in every pose, but the last.

Walter Bedell Smith, former United States Ambassador to Russia, in his remarkable article, "What Kind of Man Is Stalin?" the first of a series of most important and authentic articles in the **Saturday Evening Post,** gives supporting testimony to the deification of Stalin. He writes: "Stalin is omnipresent in every Soviet village or hamlet across one sixth of the world's land surface. He is literally deified. His picture hangs in every Soviet office, schoolroom, and Communist home. His statue is in every park, in railroad stations, and airports, and in nearly every public building. It is from such images that the Soviet people 'know' about their leader. Never seeing him, the people of Moscow, like those in the Soviet hinterland, have come to think of Stalin as ageless."

A temple is to be built in Moscow. It will contain the embalmed body of Stalin alongside the preserved body of Lenin, each visible in a transparent casket. This is to be the shrine of Marxist Communism. Other "immortals" of the movement are eventually to be placed there also.

What a difference between this and the Christian faith and hope! The grave of our "King of kings" has been empty. This is its pristine glory. The Russian system depends on successors like Malenkov, a totalitarian regime, a dictatorship, a closely knit, one-party system.

How different the program of evangelical Christianity! It is not dependent upon a particular organization. Succession is of small importance. Common people who love their Lord keep the movement alive, not only for decades, but for ages.

Someone has well said: "Bloody persecutions and purges cannot stop Christianity; wealth and power cannot completely divert it; ignorance and superstition cannot pervert it utterly; arrogance and smugness within cannot entirely blot out the true spirit. It has been a long and tedious progress, but Christianity is still the lone hope of the world."

Earthly bureaucracies and despotisms may create fears, but a reading of passages like the following will calm our fears: Dan. 2:44, 45; Luke 1:31-33; Rev. 19:11-16, and others equally assuring. Our risen Lord is still "All and in All."

HIGH PRICE OF ALCOHOL

(Continued from page 151)

also to be found in the homes of the very wealthy. This is to the writer's knowledge.

There are two kinds of drinking people. I am not talking now of quantity but of kind. First, those folks who do not like the taste of liquor but who drink for social reasons, and more, for the effect they derive from it. They like the feeling that drunkenness gives them. One such individual remarked to me, "You think I drink because I like it. I drink whiskey when I can scarcely pour it down my throat. It is the effect I am after." I feel that such an individual is more foolish and correspondingly more guilty than the alcoholic, which is the second class we want to consider. The first class are not alcoholics in the sense that we use the term. However, they do most of the driving while drinking or drunken, more so than the alcoholics. They are certainly more dangerous on the road and to society generally. Moderate drinkers may be included in this class. Also, they usually influence younger folks to a greater degree than do the alcoholics.

The alcoholics are to be pitied and helped whenever and wherever possible. They should ever be directed to God for help, and to His saving power through faith in His Son Jesus Christ. Even Alcoholics Anonymous is paying more attention to religion than formerly. However, a true concept of God and the Bible is the only real remedy for these unfortunates. For the alcoholic is quite helpless unless he receives help from a Power far greater than himself. The Mennonite Church has a big opportunity in dealing with alcoholics everywhere. To preach Christ's Gospel to them is of first importance. But also we need to lend a helping hand in their rehabilitation. My observation has been that when the advanced alcoholic comes to Christ in faith and repentance he needs help for a long time to come. His physical and mental faculties are so weakened from the effects of alcohol that he is not able to compete in the labor market with those in a normal condition. This is where the churches everywhere seem to have failed to provide adequate means for the restoration of such unfortunates to a useful place in society.

The price of alcohol? If we had space we might mention wrecked homes, widows, orphans, divorces, delinquents, wrecked bodies, wrecked minds, wrecked morals, wrecked cars—but worse than all of these—wrecked souls. Yes, the price is high.

Detroit, Mich.

CHRISTIAN ORDINANCES

(Continued from page 149)

the will of the Lord and seek to honor Him by every expression of faith. The bounties of His grace are added to His followers as He wills, and no child of God has any other basis than the will of God for his life and salvation. The grace of God in salvation is more abounding than the temporal benefits for the body. "Is any sick among you?" Let him seek from the Lord the "Bounty of Faith."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Queen Mary

The memory of the just is blessed . . . . Proverbs 10:7a.

"The Queen has died!" So read the bulletins from her bedside. Flags were lowered. Radio stations changed programs. Classic organ music, fitting for the occasion, and hymns were played over the Empire. Millions, if not in tears, felt a tug at their heartstrings. **"Queen Mary"**—the "memory of the just is blessed," that is, it creates a feeling of happiness over the fact that such humans lived. Yea, such do not really die. "Their works do follow them."

Queen Mary of the British Commonwealth of Nations, was born as midnight struck in Kensington Palace, May 26, 1867, the year of Canada's Confederation. She died in her eighty-sixth year.

Oldest Queen in British History

She was the oldest Queen in England's history. Her lifetime spanned six reigns, two world wars, and three **epochs,** each with a special quality—the Victorian, Edwardian, and Georgian periods. She saw vast social changes and the transformation of a monarchy from a small aristocracy with a direct influence on the nation's affairs to its present symbolic role, as an image of national character and family life.

She outlived her husband, George V., who died Jan. 20, 1936. At 82 she became the oldest queen in British history, and she was older than any British king. She had the good fortune to see the fourth generation; actually, to hold in her arms, D.V., the future king of the nation, Prince Charles. An insight into her strong sense of duty is evident, when she gave orders that nothing must interfere with the coronation of her granddaughter, Queen Elizabeth II, June 2. It is rumored that she put this wish into writing.

Symbol of the Best in Royal Tradition

Her dignity, graciousness, and self-discipline—even to refusing fashion's changing dictation—typified stability, high principle, and forthrightness, and contributed to an influence that extended far beyond court circles.

Another mark of distinction was her attitude toward her oldest son, Edward VIII, when he abdicated. This step of rejecting the throne for an American divorcee broke her heart. Her moral attitude toward the integrity of the marriage vow remained unchanged to the end. It was impossible to completely reject her wayward son. However, she never put the stamp of approval upon this union.

One of the abiding qualities which made their own impress upon the nation and the Commonwealth of Nations under the monarchy was the emphasis on home life. Some of the finest messages from the King were broadcast to the nation from the hearth and family circle of their home. To hear the King say, "The Queen and my family join me in wishing you Godspeed," was an inspiration to many of their subjects.

It is known to many that betimes she would meet with other ladies in the study of the Bible. It is said that in her purse she carried a tract which she distributed among her friends. The tract had been a great blessing to her own heart. It was, **"Safety, Certainty, and Enjoyment."** This tract emphasized three major facts concerning Christianity: first, **"safety** through the **blood"**; second, **"certainty through the Word"**; third, **"joy** through **obedience."**

The Monarchy

The Monarchy may be somewhat difficult for people in a republic to understand. It is a symbolical tie through which the nations find their unity. It is a concept of law and order which is difficult to define, but is more easily felt. To walk into a Canadian court, and hear the expression, "This crime was committed against the Crown," makes it more personal, not so impersonal.

A few glimpses into her private life bring out her high sense of duty, and that in difficult circumstances. During the illness of her husband, the king, she was constant in her care. When he died her personal grief took second place as she thought of the Commonwealth and Empire. She said in a public message:

Although he will no longer be at my side—and no words can tell how I shall miss him—I trust that with God's help I may still be able to continue some part at least of the service which for forty-two years of married life we tried together to give to this great land and Empire.

In another memorable message following Edward's abdication, she commended George VI to the Empire, at the same time hoping that his brother's service would ever be kept in grateful remembrance.

I need not speak of the distress which fills a mother's heart when I think that my dear son has deemed it to be his duty to lay down his charge and that the reign which had begun with so much hope and promise has so suddenly ended.

I know that you will realize what it has cost him to come to this decision and that, remembering the years in which he tried to serve and help his country and Empire you will ever keep a grateful remembrance of him in your hearts.

I commend to you his brother, summoned so unexpectedly and in circumstances so painful to take his place. I ask you to give him the same full measure of generous loyalty which you gave to my beloved husband and which you would willingly have continued to give to his brother.

When the hour struck for her departing, it was not necessary for the government leaders to compel the crowds to walk past her bier. The response was spontaneous. They passed with bowed faces; men doffed their hats. For thousands of Britons she was the end of an era. As Queen she passed, the Monarchy continues. Millions of her subjects say: **"Long Live the Queen,"** that is, her granddaughter Elizabeth, soon to be crowned.

The Dominion of Canada

To Canadians Queen Mary looked like a queen, acted like a queen. She was for a long time the only queen there was. Lately, there were three, something quite unusual, that is, the Queen, the Mother Queen, and the Grandmother Queen. She was a far-off Queen in Canada some thirty years ago. Today, the picture of the Queen is flashed around the world by wirephoto in a matter of minutes. She was a real beauty in her time. She always had the regal appearance. This she maintained to the end. Personally, she is said to have been shy. She had a knowledge of the royalty which was expected of her. She was not like a queen in Europe who was laughed at and written up in all the tabloid newspapers.

True, she was bowed down in great sorrows. She had a great deal of heartaches. These she bore with queenly grace. Like other humans, she had her weaknesses and infirmities of the flesh. Who can speak ill of her?

It is strangely fitting that she should pass in the days of J. V. Stalin. The observant reader will see that the text at the caption head of both articles is the same text. Hers the first half, his the second half. Her death leaves a void in the hearts of millions. It was written of her, "She fell asleep during a peaceful sleep." Truly, a gentlewoman has left us.

Joseph V. Stalin

The name of the wicked shall rot.—Proverbs 10:7b.

Joseph V. Stalin is dead at the age of 73. His real name was Joseph Vissarionvich Dzugashvili and he was named Stalin (steel man) by Lenin. He was born in 1879 in Gori, near Tiflis, Georgia, the son of a cobbler. The mourners in Russia, it is said, showed little grief. If it were possible to inter all his evil influence under the sod with his body, it would be a great boon to the nations of the world. He and his cohorts have loosed a flood of hate across the world. It has swirled across country after country. Time and time again some of these eddies have frothed back into Communist lands. Lately, this happened when the "bullyboys" went swaggering through the Jewish ghettos with pistols and clubs. For one reason or the other it was decided that once again Gentile should hate the Jew. No wonder the Bible says, **"The name of the wicked shall rot."** The stench of this hate is a sickening thing, but we cannot turn away and try to forget the horror of it, because it is still a part of our world. This brutality is a fruit of the system of brutality sprouted by this man during his lifetime against all humanity.

The life span of this noted man was unique in many ways. Chiefly, it is noted

for its brutalities. May we allow the Hon. George W. Maxey, Chief Justice of the Pennsylvania Supreme Court, to tell its gruesome story:

During the first 12 years of the Communistic dictatorship in Russia, there were executed 28 bishops, 1,219 priests, 6,000 teachers, 9,000 doctors, 54,000 officers, 200,000 soldiers, 70,000 policemen, 12,950 landowners, 355,250 intellectuals and professional men, 193,290 workers, and 815,000 peasants. A total of approximately two million people deliberately put to death! It is estimated that from six to fifteen million Russians are now living in slave labor camps in Siberia, and large numbers of these exiles die daily from overwork and malnutrition.

No wonder his death was described as a thunderclap without lightning—the roar filled the earth, but there was no illumination, even though he died in the palace of the czars.

What Is Communism?

Terms are often oversimplified. The following is evidence of this literary fault. Capitalism, as a "system, means the concentration of wealth in the hands of the few." Communism is the "Marxian doctrine of having property in common." If this were all that it were to it, it would be unfortunate. But there is much more to it. Allow us to be fair, by quoting their own writers. "The titanic figures of four brilliant thinkers tower in the history of human society: the great revolutionaries of all times, Marx, Engels, Lenin, and Stalin, who pointed out to hundreds of millions of working people the way to discard capitalistic slavery, the way to build the new socialist society of peace and plenty." Stalin joined the party some 55 years ago, August, 1898.

The chief reason why J. V. Stalin and Communism have flourished is because of dire poverty. It is impossible to have peace and world order with one half the world stuffed and the other half starved.

The **Survey Bulletin** states:

Only one in every ten of the inhabitants of the earth has an annual income exceeding $600, a recent UN survey reveals. Half the earth's population receives an income of less than $100 and two thirds live below the bare subsistence level.

The Epistle of James, chapter 5, prophetically forecasts world disaster of a terrible revolutionary type, on account of the cancer of extreme poverty. Here is the warning bell: "[Your wealth] shall eat your flesh as it were fire" (Jas. 5:3). Whether these conditions exist in Russia, China, India, or Africa, the result will be the same.

The **Saturday Review** published the following ten points which are well for us to remember in this connection:

Most People in Asia

To understand Asia better and the complex challenge confronting the U.S. in this area of the world where more than half of the human race lives, Americans would do well to bear these ten points in mind when studying news from the Far East:

1. Most people in Asia will go to bed hungry tonight.
2. Most people in Asia cannot read or write.
3. Most people in Asia live in grinding poverty.
4. Most people in Asia have never seen a doctor.
5. Most people in Asia have never heard of democracy.
6. Most people in Asia have never known civil liberties.
7. Most people in Asia believe anything different would be better than what they have, and they are determined to get it.
8. Most people in Asia believe that freedom or free enterprise means the freedom of Western colonial powers to exploit Asians.
9. Most people in Asia distrust people with white skins.
10. Most people in Asia are determined never again to be ruled by foreigners.

The commonest mistake made by millions is to think of Communism as an economic doctrine alone. It is true Communists have an economic system, but adversely they have a philosophy of life. Its origins are worth knowing.

Karl Marx, the founder of Communism, born 1818, Treves, Germany, studied Hegel, who cast a heavy shadow over German thought, at the University of Germany. Likewise, he read a book by Ludwig Feuerbach, who was a practical atheist. He combined the two systems of thought into what has been termed, "Dialectical Materialism," which is the philosophy of Communism. This system rules out God, soul, and spirit. All that matters is the immediate existence of man, and more so, the "System." Later, Marx visited Proudham's garret-home for a talk. When Marx left, Communism as a philosophy was born. For "Dialectical" he substituted the word "Revolutionary." Marx was an atheist before he became a Communist; the two things are forever bound together. He began with a philosophy, not an economic system. The welding of these two is as senseless as to put the head of a canary on the body of an ox.

System of Political Brutality

The writer does not have a venom-dipped pen. To be a truthful chronicler is our objective. It must be admitted that a system of political, economic, and religious oppression under the Czars preceded the Communist regime. Some of the brutality may have been a normal carry-over. Allow us to cite two instances. First, the exiling of thousands to Siberia. Second, the bloody slaying of 5,000 hungry, milling peasants in 1905. When their blood stained the Kremlin floor, it sounded the death knell of the "Old Regime." It came to its end largely by its own abuses, its own brutalities, its own cruelties, its own misrule, its own crushing of human liberty. Here Ivan the terrible killed his own son and heir. Stalin was the inheritor of this tradition.

The slavery under the Soviet regime is unbearable. The bait was, and still is alluring—free land, exemption from taxation, plenty of money—plus. Once saddled in power, confiscation began with the rich. The riches were taken and wasted by the Communists. This was followed by confiscation of the peasants' goods. Men who hired one laborer were called "kulak," wealthy, and were systematically robbed and killed. The process was by "shooting" the head of the family. Some they "exiled" to Siberia. Later, the highest system of taxation was put into vogue. Today, workers are tied to their jobs. No wonder that multitudes seek to escape from the nation, even risking their lives to do so!

The outstanding evil of the Communist system to every thinking person is its furious, hellish practices of torture in prisons. One sample must suffice. A noted prisoner had been kept standing for seventy-two hours. The Soviet psychiatrist said: "If Jesus can drive the devil out of man, why cannot I put the devil into a man?" This is precisely what they seek to do. The process involves four stages: First, they weaken the mental powers by **physical exhaustion,** such as forcing a prisoner to stand for days before a blazing light; secondly, they resort to what is called "brain-washing," which is indoctrination through repetition, suggestion, hypnosis. Former ideas are wiped away as if they had never been in the mind by fatigue and exhaustion. An American reporter said, "Had I been kept two hours longer, I would have confessed anything." The third stage is "brain-changing," through the use of physical violence, drugs, injection. Reason departs and freedom is gone. You have the shell of a deranged mind. Lastly, they "impregnate" the mind with their base philosophies. Actually, it is the reverse of the Day of Pentecost. They become "possessed" by a demonic spirit. They cease to be their former selves. This system is kept in power by the "Secret Police." These spies are everywhere. They attend churches, visit schools, infiltrate social organizations, work in factories; they work everywhere.

Christianity and Communism

J. V. Stalin is DEAD. The system is very much alive. The question confronting the world is, What about the future? Will it be for weal or woe? The peace moves of the new regime are encouraging, but we need to examine our own attitudes in the light of the total picture.

First, may we correct our abuses. We live in an island of plenty surrounded by an ocean of want. May we share our good things. May we distribute the surpluses in our overloaded warehouses and grain bins. May we assist other nations in making their lands more fertile. Starving and hungry millions grasp at a straw. The bait for Communism is alluring to the underprivileged. Economically we are the world's garden spot. The right use of our blessings will do much to stem the tide of Communism.

Second, may we indeed be Christian, real followers of the Nazarene, men who love their fellow men. Let us be like our Lord, of whom it was said, "The common people heard him gladly." He was the "friend of publicans and sinners." His compassion for the multitudes left its impact on the masses for good.

Third, may we bid farewell to our lukewarm espousal of Christianity. Too often Communists **outthink** us, many **outlive** us, and millions are ready to **outdie** us. They militantly accept the false olive branch of peace and plenty. The average Christian is too indifferent to what is going on in the world. He has a linen duster and a palm leaf fan and a comfortable hammock in a world where Christianity is fighting for its life. We are told that a conclave of leaders in the former Orthodox Church of Russia spent two whole days debating whether a white or yellow robe should be worn in a certain part of the service, while guns were barking down the street on which the revolution was getting under way. What a picture of Christianity fiddling while Rome was burning! "Woe to them that are at ease in Zion."

Fourth, we need not be pessimistic. The publishers of this magazine still believe that the **"Gospel is the power of God unto salvation."** Pentecost was a historical event, but the Holy Spirit is today universally present. He still unctionizes His servants. He is still the Administrator of the Church of God, which is built upon the deity of our Lord. "The gates of hell shall not prevail against" the church. The Church of God is a divine institution, and will outlast Communism.

Fifth, may we clean house nearer home. In America, we have one criminal in every

(Continued on page 157)

Laurelville Schedule

1953

American S.S. Union	June 22-26
Boys' Camp (ages 9-12)	June 27-July 3
Girls' Camp (ages 9-12)	July 4-10
Junior High Camp (Boys and Girls (ages 13*-15))	July 11-17
Junior High Camp (Boys and Girls (ages 13*-15))	July 18-24
First Family Week	July 25-31
Missionary Bible Conference	July 31-Aug. 2
Music Week	Aug. 3-7
First Young People's Institute	Aug. 8-14
Second Young People's Institute	Aug. 15-21
Second Family Week	Aug. 22-28

*Thirteen year-olds may choose either Junior High or Junior Camps.

* Register Early *

For reservation cards write

LAURELVILLE MENNONITE CAMP

(until June 1) Scottdale, Pa. (after June 1) R. 2, Mt. Pleasant, Pa.

"Come ye . . . apart . . .
and rest awhile."

Dorothy S. McCammon with one of her little Chinese friends in Hochwan

We Tried to Stay

By Dorothy S. McCammon

—God had other plans for Mrs. McCammon and her missionary co-workers. His divine leading is evident in the story Dorothy tells of her four years in China during the communist change-over.

Dramatic details of her final departure with infant Julia eight months after her husband Don's deportation climax the book. 34 illustrations. $2.75.

Mennonite Publishing House
Scottdale, Pennsylvania

Make your summer Bible school plans with the

Superintendent's Manual

By C. F. Yake

Look in the manual for details of organization—facilities and equipment you will need—methods for advertising your school—how to choose and prepare your teachers—actual day by day administration plans—ways of evaluating results—and a host of other valuable facts and ideas.

The entire Herald Summer Bible School Series is described. This provides a very necessary over-all picture of the teaching program. $1.50.

Mennonite Publishing House
Scottdale, Pennsylvania

The happiest part of my happy life has been my mother, and with God's help she will be more to me than ever.—Phillips Brooks.

Christian Monitor

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.

In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

June 1953

CHRISTIAN MONITOR

O LOVELY JUNE

**O June, you're so lovely! Bedecked in your hue,
With head pillowed softly in skies azure blue.
Your fields of sweet clover, your promise of grain,
Your sunshine and breezes, and warm drops of rain.**

**Your pools of clear water, your quiet, shady nooks,
Your honey bees droning beside meadow brooks.
Your flowers in profusion, your birds—how they sing!
Your sheep in green pastures, and cows by the spring.**

**Your deep wildwood treasures, your symphony band
Of infinitesimal choruses grand!
Your soft moon serenely looks down from the blue—
While God, your Designer, is looking at you!**

—E. Wesley Woodruff.

Nothing Ventured

By Marion Silk

Launching out into the deep, under God's direction, can be used of Him to bring great blessing both to others and to one's self.

It was the morning of "Take a friend to church with you this Sunday," and Mary Rose had no one to take. All the friends she had made, since her parents moved into the new neighborhood, were already enrolled in the Sunday school that she attended. People just weren't friendly, she decided, as she came downstairs early that morning to walk Kimmy, the family fox terrier. Two weeks she'd lived in the house already and yet her friendly overtures to the other tenants were still being ignored. It was exasperating all right, she decided, coming out onto the all but deserted sidewalk—especially exasperating because she suspected that many of the tenants in the house did not belong to any church.

Little Diana Owens, looking not very well groomed, was already playing on the street. She had a hopscotch design drawn on the sidewalk and was disconsolately hopping through the squares, seemingly not very much interested in what she was doing. Her eyes lighted up when she saw Kimmy.

"He's a very nice dog," she called to Mary Rose. "He's a fox terrier, isn't he? We used to own a fox terrier but my daddy gave him away."

"Yes," Mary Rose said. "He's a fox terrier. Aren't you out awfully early, Diana?"

"I got tired of sleeping," Diana explained. "My father and mother like to sleep awfully late on Sunday but I like to get up. So I got dressed and came out. I guess everybody around here sleeps late," she said sadly. "Nobody likes to get up early on Sunday, except you. And I suppose you have to, on account of the dog."

"I'd have to get up to go to church," Mary Rose reminded her, "even if I didn't have Kimmy. Don't you go to church, Diana?"

"Uh-uh," Diana said, eying Mary Rose in some surprise. "I used to when we lived with my grandmother, but my mother and father stay up late on Saturdays and so Sunday is their only day to sleep."

Although Kimmy was frisking about impatiently at the end of the leash, Mary Rose held him in check long enough to ask, "Did you like going to church, Diana? Would you like to go with me today—to my Sunday school?"

"I'd have to ask permission," Diana said doubtfully. "And I'd have to get washed up and a different dress on. What time would I have to be ready?"

"Not for an hour," Mary Rose reassured her. "I'll knock on your door when I get back from walking Kimmy and ask your parents if you may go—that is, if you think you'd like to."

"I guess I'd like to, all right." Diana still did not seem too enthusiastic about the idea. "I guess it would be as good as hanging around on the sidewalk with none of the kids to play with. I **wish** everybody didn't always sleep late on Sunday," she complained again.

"Everybody doesn't," Mary Rose corrected her. "There are plenty of children in Sunday school. You'll be surprised. They don't all sleep all day."

"Children my age?" Diana probed. Mary Rose nodded. "And do they sing?" she persisted. Again Mary Rose inclined her head. Diana seemed quite suddenly to make up her mind. "Yes," she announced abruptly, "I want to go. Be sure to knock on the door when you come back and ask my parents' permission if I may go with you."

In This Issue

Nothing Ventured, by Marion Silk 162
Commencement Preview, by Silas Halvorson 163
The Shout of a King, by W. Everett Henry 164
Who Will Care Take of My Martins? by Nora Oswald 165
The Blind Samaritan Woman, by Theodore Wentland 166
Commencements, Mission Board Meeting, Editorials 168
Popularity, by Gerald C. Studer 169
You Must Pray, by B. Charles Hostetter 170
The Christian's Appearance, by Hattie Loughbaum 171
Tribute to Father, by Ida M. Yoder 172
One Early Spring Day, by Anna May Garber 173
Christian Marriage, by S. F. Coffman 174
Jerusalem at Easter, by Val Vester 176
Teachers Abroad, by Edwin L. Weaver 177
The Mennonite I-W Has an Important Role in Mental Hospital Work, by Arthur Jost 180
Sunday School Lessons, by J. C. Fretz 182
There Are No Little Things, by Esther Payler Miller 183
Working with God in Bihar, by Milton and Esther Vogt 184
"I Was a Stranger, and Ye Took Me In," by Almeta Hilty Good 185
Young People's Meetings 187
Christian Stability for an Unstable World, by C. F. Derstine 190

As she approached the door of Apartment 3B, in which the Owens lived, Mary Rose felt a little apprehensive. Diana was still downstairs and apparently had not even prepared her parents for a visitor. However, Mary Rose reflected philosophically, "Nothing ventured, nothing won." She touched the bell and felt a quiver of dismay at the shrill ring clearly audible inside the apartment. After a few minutes the door opened a few inches and a sleepy man's voice inquired irritably, "Yes, who is it?"

"I'm Mary Rose Madden from upstairs," she introduced herself. Taking a deep breath she plunged into her reason for the untimely visit. "I was wondering if you'd let me take Diana to Sunday school with me this morning. It's—well, it's rather a special occasion," she continued lamely, not quite certain of her ground. Although the door was open, no one was visible and it was rather disconcerting to be talking to empty air.

"Sunday school?" the voice gasped. "Did Diana say she wanted to go to Sunday school? Where is she anyhow? Don't tell me that child is up and dressed and out of the house already? At this hour!" His tone implied that it was five o'clock in the morning.

"She's been downstairs playing for at least half an hour," Mary Rose assured him. "And she did say, if you gave your permission, that she'd like to go with me."

There was silence and then, just as Mary Rose was heartily regretting the whole thing, she heard the welcome words, "Oh, well, I guess it won't do her any harm and it will keep her off the streets."

Mary Rose hesitated, wondering if it would be too much to remind him that Diana ought to be dressed cleaner and have her face and hands washed and her hair combed. Still, no use pressing the advantage. She'd take Diana upstairs and see to the washing and combing herself.

From that time on until Christmas, Diana went every Sunday with Mary Rose to Sunday school. Mrs. Owens occasionally rose early on Sunday and readied the child for church but on the days that she slept late, Mary Rose would check her appearance. On Sunday, Diana had a little piece to recite at the Christmas program. When Mary Rose went to get her that morning, she was told to go "right ahead," that Diana would be going to Sunday school later. With visions of Diana's not going at all, because of her parents' probable "celebration" the night before, Mary Rose went to church. Just as the meeting started, Diana came in the door. She was radiant in a pretty pink dress—and with her, looking rather self-conscious and a trifle sleepy, were both her parents. They had come, as they confided to Mary Rose later, to hear their little girl recite.

From that time on the Owens were regular in their attendance at the church, and Diana was enrolled as a regular member of the Sunday-school class. Not too long afterwards, the Owens felt impelled to renew their fellowship with God and the church and were accepted into membership. Mary Rose and Diana watched joyfully as the new members walked down the aisle and again, remembering that first impulse she had to turn away when she had her finger on the Owens' doorbell, Mary Rose reflected how true was the old saying, "Nothing ventured, nothing won." Because she had ventured, under the Lord's blessing, three souls had been brought to Jesus—three souls that if she had turned away, might have been lost forever.

Brooklyn, N.Y.

AN IMPOSSIBLE CHOICE

A teacher had been relating to his class the story of the rich man and Lazarus, when he asked, "Now, which would you rather be, boys—the rich man, or Lazarus?"

One boy replied: "I will be the rich man while I live, and Lazarus when I die."

And is that not what multitudes are trying to do? All want to die the death of the righteous, after having lived the life of the ungodly.—Way of Holiness.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., JUNE, 1953 No. 6

Commencement Preview

By Silas Halvorson

Greg had a personal illustration of the truth of Paul's encouraging statement concerning the efforts of the Christian worker "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

COLLEGE commencement exercises just two hours away. Greg tried on his cap and gown. Such big sleeves. He could almost get his whole body into one of them. And that mortarboard. What a silly looking thing that was! Then there was the tassel. If he could only keep it out of his eyes and from tickling his face.

He looked at himself in a mirror. The outfit surely didn't flatter him any. Yet it did have its points, he supposed. It symbolized the successful completion of his college course, B.A. degree. Soon he would officially become a bachelor.

He wished he actually felt as gay and happy as he pretended to be. He had almost given up hope.

Marv, his roommate, the reason for his uneasiness, came in. The two stared at each other. Marv looked a little amused.

"Am I supposed to salute?" asked Marv.

"Cut it out," retorted Greg. "You'll have to go through all of this, too, a year from now."

"If I pass," said Marv.

"You'll pass if you behave yourself," said Greg.

"In your mind, that's a big **if**, I suppose," said Marv.

"Let's not start an argument on that, now," said Greg. "We know each other's views on the subject."

"Yes. And our grades point up the difference: you a **magna cum laude** and I just barely able to hang on to a **C** average."

"I've told you that I think you have good potentialities," said Greg.

"I know. But I don't care enough about good grades to feel inspired to work for them," said Marv. "No matter how much poorer a student I may be, I'll end up with the same degree as you and perhaps an equally mediocre job. The teaching position you've landed is nothing to rave about, you know."

"Maybe." Marv knew as well as he that he could have taken a better position but had chosen the one he had because he felt that it offered better opportunities for spiritual service. "But you're evading the real issue in my mind."

Marv either did not hear or just pretended not to. He continued along the same line of thought. "Study not only makes you better fitted for your future job, but also is a good discipline," mimicking Greg.

"Put a footnote at the bottom of the page crediting the statement to me, and then skip the subject," said Greg. "You know that grades aren't my chief interest when it comes to you."

"What? Oh! I think I know what you're driving at," said Marv. "Christianity. If I were a Christian, I'd be a better student."

"You're getting warmer. Just leave out the part about studies."

"I see. I should become a Christian."

"That's it."

"I guess I haven't proved to be a very good listener to your sermons," said Marv.

Greg looked him in the eye, all seriousness. "If I leave here without your becoming a Christian, I admittedly will leave feeling that I have failed my Saviour Jesus Christ."

"That's why you wanted to room with me, isn't it? You wanted to do all you could to win me for Christ."

"Yes. That was the primary factor."

"I'm sorry that I have failed you," said Marv. "I suppose that I could put on a penitent act right now if it would make you feel better."

"No. Not unless your heart is really in it."

"Then I guess that you'll have to leave college unsatisfied," said Marv. "Maybe you will have better luck in the place where you are going to teach."

"I hope that God will be able to use me there," said Greg.

"Pious soul," said Marv. "I'm sorry that I have to hurt you so. On the whole I really do like you. Otherwise I wouldn't have stuck it out as your roommate all year."

Greg bit his lip. This wasn't exactly the note on which he wanted to end his college career.

"You know," said Marv, "I'm really not as hard as I pretend to be. You might be surprised if you knew how close I have been to becoming a Christian a few times. Wasn't it King Agrippa who said, 'Almost thou persuadest me to be a Christian'? I'm in the same boat. I do read my Bible now and then, you know."

"I'm glad to hear that," said Greg. "The only thing wrong with it is that 'close' doesn't count."

"No, I guess it doesn't," said Marv. "But —to change the subject—I can't just stand here chatting with you all evening. I have to get ready to usher in people who are coming to see you graduate. Or should I say **commence?**"

"Take your choice. I'm due downstairs in five minutes for a parade rehearsal; so I must get going, too."

"Be sure to do a good job of making an impression on people."

"I'll do my best."

"And, Greg, before you go, I want you to know that I wouldn't be surprised if I actually did get around to repenting some day—some day soon."

"I hope so, Marv. You know all about the Bible that you need to know in order to be saved; in fact, I believe you know more than many Christians do. I'll always be praying for you."

"I'm counting on you for that."

Greg closed the door behind him and went to marching practice. After it was over, there were still a few minutes before the graduates had to get ready for the commencement exercises.

Greg stepped outside to get a breath of air. As he did so, he saw Marv coming out of the auditorium after ushering someone in. Marv saw him, too, and rushed over.

"I can't spare more than a minute, Greg, but I just had to come over to tell you the news. After you left, I decided to quit procrastinating and give up the fight then and there."

"Please don't poke fun at me now," said Greg.

"I'm not. When I saw how earnest you

were, I could hold back no longer. I repented."

"You're not telling me a story just to make me feel good?"

"No. I'm serious."

"Wonderful. But I still don't understand."

"Christianity isn't a matter of reasoning. Haven't you said that often enough?" asked Marv.

"Yes," answered Greg.

"And my repentance is genuine. This is not just a passing emotional experience. My life is really changed. Can't you believe that?"

"Yes," answered Greg with a genuinely happy smile. After all, his work for the Lord had not been in vain.

Forest City, Iowa.

The Shout of a King

By W. Everett Henry

The shout of the King is heard in many ways. In nature it is heard in the reaches of space, in the skyways of the air, among the inhabitants of the sea, and through the elements of the earth.

Balaam, asked by Balak to curse the people of Israel, was constrained to declare, "The shout of a king is among them" (Num. 23:21). Isn't what the prophet proclaimed concerning God's children true of all areas of His vast creation—"the shout of a king is among them"?

This is among the vast reaches of space. Do you know the story of the discovery of the planet Neptune? Astronomers found Uranus, then the outermost known planet, misbehaving itself. According to the laws of the planetary system it didn't move as it should; it wasn't where it ought to be. These students of the stars began to suspect Uranus was being pulled out of its calculated orbit by another planet beyond it.

Two mathematicians, an Englishman and a Frenchman, became interested in the problem and worked out the position of such a planet. The Englishman communicated his findings to the Astronomer Royal of England, but lack of confidence in his conclusions and a series of accidents prevented the unknown planet being looked for and the matter was dropped. The Frenchman reported his computations to the Assistant at the Observatory of Berlin and Neptune was found September 23, 1846.

Careful observation of Neptune showed similar variations by that planet, and in 1915 Professor Percival Lowell predicted that still another planet lay beyond Neptune and indicated its probable location. It was finally discovered in March, 1930, and named Pluto.

Beyond question the shout of a King rings through the reaches of space.

It is heard also among the skyways of the air. Birds use four main highways in migrating over this continent. The Atlantic Flyway, beginning in Greenland, passes east of the Appalachians to the South Atlantic States, the West Indies, and South America. The Pacific Coast Flyway runs between the ocean and the Rocky Mountains. The Central Flyway is east of the Rockies. Migration over these last two is comparatively small. The fourth and largest flyway sweeps down the Mississippi Valley. Here, during the fall season, more birds can be seen than anywhere else on earth. Some of the flocks using this flyway winter along the coasts of Louisiana, Mississippi, and Texas. Many species continue across the Gulf of Mexico into Central and South America.

One subspecies of the golden plover nests in northeast Alaska and migrates to the Hawaiian Islands, Japan, and India. The other, the birds credited with turning Columbus to the southwest and so shaping the history of the New World, breeds in the Arctic areas east of Alaska. When their young are able to care for themselves, the parent birds fly to the coast of Labrador. Having fattened on crowberries there, they go on to Nova Scotia. There they go through a training period, making daily flights out over the Atlantic.

When their strength is sufficiently developed, suddenly by thousands they rise into the air and take off on their long journey south. Twelve hours later they are far out to sea off the east coast of New Jersey. On down the coast they fly to the Bermudas and San Salvador, where some of the weaker ones stop. Others continue on to Venezuela, completing two days and nights of nonstop flying at sixty miles per hour!

What of the young birds left behind? By some strange instinct they realize the long journey over the sea is too great for them; so they take the route down the Mississippi Valley, stopping for rest and food as they need. They make this trip, the first of their lives, without any older birds to guide them!

Surely the shout of a King is among the skyways of the air.

That shout is also heard among the inhabitants of the sea. The little salmon pass down the northwestern rivers to the sea and spend years roaming its depths, no one knows where. Then the hordes come rushing back to the waters where they were spawned.

The eels of America and Europe live in the ponds, ditches, and rivers of the two continents. As they approach maturity a great change comes over them. Their color becomes metallic silver, their shape more streamlined, and even their internal anatomy is radically transformed.

As these changes are completed, the eels move down the rivers to the sea. Those from Europe head west into the Atlantic; those from America move southeast. On without pause they swim, until the two hordes meet at a great depth south of the Bermudas. There they sink from sight and are never seen again.

This end is also a beginning. A little later there is an eruption of new life from this great deep. Millions of tiny creatures come welling up to the surface. They are transparent and threadlike, with bulging black eyes. On the surface of the sea they spread out like a huge expanding mushroom. Gradually they form into two streams, one moving east, the other northwest.

Those heading east keep swimming for three years before they reach their destination, the shores of Europe. In the meantime they have greatly changed their shape. Those moving northwest change also, but they reach their destination, North America, much sooner. On reaching the continents, these streams of life break up into smaller streams which enter the rivers. As these move up the rivers, small groups stop at the places whence their parents began their long journey to the west Atlantic.

How wonderful it is that there is never any mixing of the American eels with the European! Those reaching North America are always the American species, and those reaching Europe are always the European species. Who guides them in these long journeys?

Surely the shout of a King is heard among the inhabitants of the deep!

Still further, that shout is also heard among the elements of the earth. Apart from the Gospel of our Lord, probably no greater story ever broke on the ears of man than that of the atom as presented by modern science. This tiny basis of all material things is made up of a nucleus with one or more electrons swinging about it, all as far apart in comparison to size as the sun and its planets. Out of this inconceivably small and fragile structure is built up the seas and the mountains, the planets and the stars. Out of it are fashioned the softness of a baby's flesh and the hardness of the hardest steel. It constitutes the massive steam hammer and the razor's cutting edge. Through it flash the colors of the sunset and of the scales on a butterfly's wing.

Within the atom's seemingly fragile form lies locked the unimaginable energy flashed upon the world in the atomic bomb over Hiroshima. The application of this energy to the work of the world, if ever achieved, will revolutionize human activity and leave life as we have known it antiquated and dull. The atomic age! We are certain it can mean fearful and world-wide destruction, and we believe it can mean blessings beyond human comprehension. And all this—and doubtless more—was put into the atom at its creation!

Who can doubt that the shout of a KING is heard among the elements of the earth; that it rings everywhere throughout the great universe about which we have learned so much—and know so little?

McMinnville, Oreg.

If a man has truly prayed he rises from his knees with a kinder heart, a cleaner and clearer mind, and a gentler hand.—The Banner.

Who Will Take Care of My Martins?

By Nora Oswald

This is more than an interesting bird article; it is a Father's Day tribute to a bird-loving father.

The male purple martin is an allover purplish black bird. The female is a dark gray bird with a lighter gray breast. Their dress is, indeed, very simple and modest. So is also their choice in homes, for they prefer an old, weather-beaten house to a new, freshly painted one.

Their flight is a series of flapping, sailing, diving, ascending. They catch flies, bugs, moths, gauzy-winged dragon flies, and butterflies while winging through the air. They eat these themselves and also feed to the young.

Martins spend the summer from Prince Edward Island through Ontario, Manitoba, Alberta, British Columbia, on south through the States to the West Indies and Mexico. They winter in the Amazon River Valley.

Martins will nest in any agricultural country if boxes are provided for them. Through community interest in maintaining houses for these birds, towns have become popular for their martin population. Originally, martins were known to nest in rocks, cliffs, and trees. The Indians put gourds on poles for them and we have imitated Indian ways by erecting boxes on poles. Martins will occupy a simple, one-room box or are at ease in a hundred-room compartment house. Poles for boxes should be from fifteen to twenty feet high. Tin guards may be tacked around poles to keep cats from invading. Snakes and English sparrows are also enemies.

As far back as I can remember we had martins at home. Father kept enough boxes for forty to fifty pairs. Martins were one of my father's hobbies. There were few times when there was not a bird box under construction in his workshop. Martins were his pride and joy, and all acts designed to frighten, injure, or frustrate them in any way, were frowned upon. An alarming note always rushed him out of the house, or wherever he happened to be at the time, to investigate. An injured or a sick bird greatly grieved him. If a young, helpless bird tumbled to the ground he would pick it up, place it on the end of a long stick, which he kept for the purpose, and lift it gently into its nest.

Caring for martins includes, mainly, cleaning nests in the spring, repairing and erecting boxes, and keeping enemies away.

March twenty-eight was a memorable day at our house. It was the day when our feathered friends returned from the south. On this day Father scanned the skies for the first glimpse of a friend, or he would prick his ears to hear a gurgling note which was to announce the arrival. Father knew his tenants, or perhaps it was the other way around. Anyhow, old ones sat contentedly on boxes and felt at home. Strangers darted in and out, offered dissenting notes, and hurried off, as if to say, "This environment is undesirable; we must look for better quarters." I often heard him say to them, "You don't belong here; you are none of my birds." But he was always thrilled when they decided to stay. Martin day was also my sister's birthday. It was, therefore, a double-feature family day.

The mother martin lays four or five white eggs. The hatching process over, the young will have been reared by August. One day in that month everything will seem dreadfully quiet, for the martins are winging southward.

My father was a busy farmer, but he took time for hobbies and diversions. I could name four outstanding interests of his. I am thankful that he did, for they contributed so much to his well-being and attitudes. Father had an obnoxious facial cancer which pestered him for forty-five years. He had many operations and scores of x-ray and radium treatments. During all those years he wore a patch on his face. Yes, as I think of him today, he had much reason to complain, to be gloomy or discouraged, but wasn't. He kept up his morale and good spirits. It was his activities, his interests, that kept him from becoming morose. He trusted in his Lord, kept his hands busy, and his mind occupied. My love of nature I contribute to him.

While I am writing this note the catbirds are conducting a concert. Robins, orioles, brown thrashers, warblers, cardinals are contributing.

Father became bedfast during the last several months of his life and one of the chief concerns of this period was, "Who will take care of my martins?"

Hesston, Kans.

Friendly Birds

It is strangely queer, but true nevertheless, that birds which have come in contact with civilization are more wild than their feathered friends which have not. We know that the robins and sparrows and orioles and woodpeckers and others fly about our homes and perch on our telephone wires—but how difficult it is to get them to come to your hand! These are the birds which have come in contact with civilization!

Yet, explorers tell us that the birds which they have seen in countries in which no man has ever been before, are all very tame and friendly. They will come to the hand of the explorer and allow themselves to be petted and fed!

Can it be that the birds which know us have lost faith in us? Have we been so cruel and inconsiderate that they now fear us?

It is sadly feared that this is true! Thousands of birds have been killed by the gun of the hunter! Even the birds which are protected by law are hunted and killed by hunters and lawbreakers! We can truly see how friendly birds are by watching their actions in less civilized countries!

In the huts of the Icelanders can be found the nests and eggs of the eider duck! They are not afraid to trust themselves within the hut of the Icelander!

Why? Because they know that they have nothing to fear! They know that the Icelander is a true friend and instead of harming them will try to help them by giving them food and keeping them warm!

In Europe the storks are as tame as are our tamed pigeons here! The nests of all the storks are found on the roofs of the peasant homes! They are greeted with joy each year by the peasant! Old cart wheels are placed on the roofs of the homes to serve as foundations for the nests of these birds!

In the vicinity of some of the steamboat landings in Florida a law is in effect which says that no shooting is allowed! The wild ducks and coots have learned that in these spots they are safe—and can roam about at will! Therefore it is a common sight to see them walking about the wharves with the sailors walking next to them.

Yet, as soon as they leave this so-called sheltered spot, they know they are in danger—and at the merest sound of approach of a human they will hasten away and act as wild as the wildest ducks!

In the South, a law prohibits the killing of buzzards or vultures. These birds do a public benefit by devouring various items which would cause disease were they left uneaten!

The birds know that they are in no danger—and they strut about the streets as nonchalantly and proudly as do our pigeons in the public squares of our larger eastern cities!

We have proved that birds are not afraid of man by nature! It is our fault that they fly at the mere sight of us! With the application of a little bit of consideration for these birds we can easily achieve throughout the entire country what the South has achieved with the buzzards; what Florida has achieved with their wild ducks and coots; what Iceland has achieved with the eider duck—in other words, we can gain and win back the friendship of these birds just as the explorers did when they found them in the unexplored lands!—S. S. Messenger.

CHRISTIAN MONITOR PULPIT

The Blind Samaritan Woman

By Theodore Wentland

SCRIPTURE: John 4:1-26.

The Bible strangely fails to record Christ's conversation with the learned doctors and lawyers in the Temple when He was but a youth; it fails to give us His words with Moses and Elias on that memorable occasion on the Mount of Transfiguration; but, in contrast with such seemingly more significant occasions, it brings to our attention the words of Jesus as He spoke with one, lone, ordinary, Samaritan woman! Here we find Jesus, not talking to a multitude of would-be believers, not to a chosen one of the house of Israel, but to only one person and one who was despised of the Jews, a Samaritan. Is this why Jesus sojourned in Samaria? Why did the Gospel writer say that Jesus "must needs go through Samaria"? Certainly it was not because the road was short, not because travel was faster, for this was a rugged country in comparison with the route up from the Jordan Valley. It was a difficult, enemy-infested country for a Jew. The Samaritans hated the Jews and would, if possible, create no little hardship for a Jew passing through their country. It was, therefore, not the desire for speed that sent Jesus along the Samaritan byways, but that one consuming passion, that one great purpose for which He took on the form of flesh and dwelt among men—to save lost mankind, whether hundreds on the mountainside, dozens by the seashore, or one at a village well. How ordinary were the circumstances: a summer noonday, a walled city, an ancient well, and the majestic form of Mount Gerizim.

The scene was ordinary for the woman who came to the well for water. It was ordinary for her until that startling moment when Jesus spoke to her; then the hour took on a new significance—it became extraordinary. With unfeigned surprise in her voice the woman with the jug asked Jesus, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?"

She had all the reason in the world to be surprised. Jews, especially rabbis, didn't as a rule, talk to women in public, least of all would they talk to a Samaritan woman. That was an unthought-of act! Never did Jew and Samaritan communicate with each other. To the Jew, the Samaritan was a mongrel, a mixture, a good-for-nothing! How often had the Samaritan changed nationalities with every drift and change of political power! Did not the law forbid association with foreigners? The rabbis, who had added to the law, had specifically condemned fraternization of Jew and Samaritan. Any Jew who so much as ate from, or with, a Samaritan was considered as unclean as the Jew who had eaten pig meat! It was a sin for a Jew to talk to a Samaritan, a great sin.

The Samaritan woman, however, could have surmised that Jesus was no ordinary person. The words that issued from His lips were of themselves highly significant, and they were words that could not have come from anyone but God Himself. There Jesus sat, true God, and the woman could not see Him. Though she had eyes, she was blinded. She was blinded by three great human frailties, failings that have persisted unto this very day. Three times we read that the woman addresses Jesus with respect, and three times she fails to see the Son of God sitting at the well near her. Weary from the summer's heat, dry from the dusty journey, Jesus had sincerely asked for water. The woman was too shocked to give Him a drink. Jesus spoke words that would have shocked her into sensibility and understanding had she allowed their truth to sink into her heart, but instead she allowed herself to be blinded by human weakness. Jesus spoke and said with divine authority, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

Instead of allowing the words of Jesus to fall into her heart, the woman, first of all, listened to the voice of her own reason. Rather than give in to a greater power, she yielded herself to the limits of human thinking.

With respect in her voice she looked at Jesus and said, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?"

These words betrayed how greatly the woman relied upon her own human senses. They told Jesus that once again here was a person who had misunderstood Him. She had interpreted Jesus' symbolism literally, and had consequently fallen far, far short of the truth. Like Nicodemus, she could not understand, she could not perceive the things of the Spirit. Looking at Jesus, looking about her, putting two and two together, and reasoning within herself she arrived at a conclusion. She could see no vessel—there was no jug or crock in sight; she could see no other well or spring near by save the well before her; she could see nothing with which Jesus could even reach the deep waters of the well; and surely, she thought, this man can not be greater than father Jacob.

These words betrayed the woman's personality. They betray the personality of every man and woman today. Whoever says, "I trust only what I can understand," is virtually saying the same thing that the Samaritan woman said hundreds of years ago. The woman said, "There is no water; therefore there can be none." Modern unbelievers say, "I can't understand it; therefore it cannot be so." The rank atheist cries out, "There is no proof of God's existence; therefore there is no God." And so the list could go on. "Seeing is believing" is a proverb as old as the human race. Though man lives every day among mysteries of life that he cannot understand, yet he doesn't always deny their reality. Though he cannot understand life, he will believe it. But, often, yea, too often, the deceitful heart of man prevents him from seeing the things of God. Often human reason will keep a man away from God. Yet, human reason is a fickle thing. It can cause confusion and great misunderstanding.

Human reason has fooled mankind for ages. The pages of history bear out this truth. In every age there can be found men who put their sole reliance upon reason, upon the impressions that they receive through their senses. Men die every day, victims of the illusions of reasons. Men can read the words of Jesus and fail to understand. The woman at the well heard and yet failed to see Jesus, God Himself.

It would seem that after Jesus had talked more with her she should have come into a realization of the truth. With infinite wisdom and patience He spoke to her and told her of the mighty power of this water of life that He could give her: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Upon hearing these words from the lips of the Master, the woman immediately asked, "Sir, give me this water, that I thirst not, neither come hither to draw."

Now we see the second thing that blinded this woman of Samaria, that blinded her open eyes, so that although Jesus sat beside her she saw Him not, but saw only the possibility of making life easier for herself. She was a materialist. Day after day, no doubt, she trudged wearily down this dusty road to obtain water for her house. Now when she came, as usual, to draw water from the deep well, to her surprise she had met a man who could save her these wearisome steps to the brink of the well. So she thought. With the magic water that Jesus could give her, she reasoned, she could stay at home and save herself this tiresome journey. Quickly she

jumped at the opportunity. "Sir, give me . . . ," she cried out.

As we say those simple words over in our mind, "Sir, give me, give me, give me, give me, and give me," we are reminded of their material sound. We can detect man's desire to get, to obtain possession, to appropriate unto himself all he can. The Samaritan woman's, "give me," is no different from the "give me" cries of modern man who says in somewhat similar words, "I get all I can and can all I get." It is the cry of the rich young ruler who loved his possessions more than he loved Jesus; it is the cry of the rich farmer who thought only of building greater barns for his wealth; it is the cry of the countless thousands of today who seek after material wealth at the cost of their eternal life. "Seek ye first the kingdom of God," Jesus had said, but, instead, man has continued to seek all these other material things, adding and adding possessions unto himself until he has lost himself for time and eternity, until he has gained a portion of the world but lost every bit of his eternal soul. The woman at the well wished to save work, wished to avoid the long trips to the spring, wished to possess this magic water, wished to have this rare invention of Jesus for herself, and wished to satisfy purely her sensual desire. "Give me" was all that mattered. Truly, as the wit has said, the definition of a materialist, a seeker of the things of this life, one who wants everything for himself, can be stated in three simple words: "A human gimme-pig."

The tragic truth of life is that there are very many of us who seek the material above the spiritual, who, like the woman at the well, see nothing but the material, though the blessings of Jesus are at our elbows. Small men and great men have succumbed to the lust for greed and gain, at the price of their soul.

"In Arthur D. Howden Smith's life of John Jacob Astor, we read of the last act of Astor's life, signing the foreclosure of a mortgage. The name was affixed, and the pen dropped from the nerveless fingers. The ruling passion strong in death. 'Thou art what I get from life, O New York Real Estate!'" [1]

Satan blinded the woman at the well with reason and with materialism, and to make sure of her, to hold her within his grasp, he threw one more dark veil before her eyes. This time the veil took on the shape of the dearest possession of all mankind, religion. Yes, the evil one can take the most sacred things of life and use them to blind people. Once again we see the woman addressing Jesus with utter respect:

"Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Thus with a religious argument she sought to take away Jesus' attention from her. She felt conscious of His probing eyes, of His omnipotence, of His wisdom and understanding. Thinking of her religion with its form and ritual she hesitated to listen to the pleading voice of Jesus. To her, her own manner and place of worship was the only way and place. The mountain beside her was sacred. Earnestly and tenderly, however, Jesus explained to her that God is a Spirit and He is not limited to one area. He told her also that salvation came through the Jews and not through any other nation.

Many are the people of our world who think that they shall be among the blessed because of their church membership, but so the woman of Samaria thought also. Many are the members of churches who feel secure of the kingdom as they sit in oaken pews and saintly atmosphere. Many are those members who think that a Sunday religion can rightly be separated from a weekly life, that one hour on Sundays is enough to devote to the Lord, that their life outside of the church has no bearing on their spiritual life. To them, the only kind of separated life is to separate Sunday from the rest of the week. They are blinded by religion, and can hear the Word of God Sunday after Sunday, can sit in the house of God regularly, can listen to the voice of Jesus, yea, can sit with Him as the Samaritan woman did, and yet not be a disciple of Jesus. Fashionable churches and simple churches are full of such, and let us beware that we are not one of them.

"The **Christian Advocate** tells of a Chinaman who applied for the position of cook in a family in one of our western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look after the character of the servants. So when John Chinaman appeared at the door he was asked:

"'Do you drink whisky?'

"'No,' said he. 'I Clistian man.'

"'Do you play cards?'

"'No, I Clistian man.'

"He was employed and gave great satisfaction. He did his work well, was honest, upright, correct, and respectful. After some weeks the lady gave a 'progressive euchre' party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady and said he wished to quit work.

"'Why, what is the matter?' she inquired.

"John answered: 'Clistian man; I told you so before; no heathen. No workee for Melican heathen.'" [2]

Churchgoing never saved anyone. Religion can blind one to Jesus as much as materialism, as much as reason. A man can respect Jesus and His church and yet not accept Him, and that makes a great difference. A man can be near Jesus and His church and yet not know Him. The woman at the well wouldn't accept by faith the gift Jesus had for her. She wouldn't exchange her frail human reason, her desire for material gain, and her empty religion for faith, for eternal riches, for the water of life. Oh, think of how sad would have been her end had she not finally opened her eyes and seen Jesus! After she had run the gamut of reason, materialism, and form-religion, and after Jesus revealed Himself unto her, she finally beheld Him and, no doubt, received that water of life that Jesus implants in the heart of every born-again Christian, that water that rises toward heaven from where it came. Reason will not bring you Jesus; materialism will separate you from Him; and false religion will just as surely blind your eyes. Faith in Him alone will save you. Jesus is the light that alone will open blind eyes, whether they belong to the woman at the well, or to you, dear friend.

"The Light of the world is Jesus.
Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me;
Once I was blind, but now I can see;
The Light of the world is Jesus."

SOURCE OF ILLUSTRATIONS

1. Dawson C. Bryan, *The Art of Illustrating Sermons*, p. 106.
2. G. B. F. Hallock, *2500 Best Modern Illustrations*, p. 177.

Chatsworth, Ill.

ARE YOU FRIENDLY?

There is a distinction between friendliness and friendship. Friendliness should be extended to everybody, but friendship is the result of a natural affinity based on common ideals and outlook upon life.

Should Christians be friendly? Friendliness from a great heart is extended to everybody, to the humblest, to the unattractive, to the obscure, and also to those in high places. Friendliness clears the gray clouds, and the sunshine comes in. Its sympathy will lift a heavy burden. It will dry tears. It will give new strength for ugly tasks. So we see that everybody can be friendly with everybody, and that is why I think friendliness is a big factor in winning souls for the Lord Jesus. Will you ever win a soul by being unfriendly? Yet that is the attitude of some churches. They are "frigidaire" institutions. And when I say church I do not mean its bricks and stones. I mean the members of the church. Of course, it's not you. You tarry after the chruch service and laugh and chat. With whom? Your friends. What about the stranger?

Robert Burns once attended a service where the atmosphere was not warm. He was blue and lonely. There was never a handshake or a word of greeting. He left a note:

"As cauld a wind as ever blew;
A caulder church, and in't but few;
As cauld a minister as e'er spak;
Ye'll all be hot e'er I come back."

Mr. Moody told of a lad in Chicago who attended a mission Sunday school. His father moved five miles away from this school, but the boy walked back to the old church every Sunday, passing forty or fifty other Sunday schools. A lady asked him why he did it. "They are just as good." "No," he replied, "for they love a fellow over there." Love creates friendliness. It is love that warms the heart.

Bishop Quayle wrote, "Religion is living in the presence of God." If you have religion, your friendliness will seek the unsaved.

—Selected.

Editorials

Commencements

At this season of the year there will be commencements of many kinds, varying according to local school situations. Public and Christian day schools, high schools, colleges, and graduate schools will be occupied with the interests and activities of those who graduate. Few of us will escape the ferment of the commencement season and the increasing number of church schools no doubt helps to make more of our people commencement conscious.

Interest and excitement probably run highest in our church colleges, the oldest three of our Mennonite educational institutions. Two of these are having special features connected with their commencement exercises this year. Goshen College is celebrating the fiftieth anniversary of the dedication of the grounds upon which the school is built. The program features a trip to the site of the former Elkhart Institute, founded in 1894 and the predecessor to Goshen College, and an appropriate memorial ceremony at that place. In 1903 the school was moved to Goshen, where the ground-breaking ceremony was held in a wheat field on June 12. On the afternoon of the anniversary program the group will move back to Goshen to continue special ceremonies there.

This fiftieth anniversary of the founding of Goshen College marks an important milestone in the educational work of the Mennonite Church. It shows how the pioneer Mennonite school grew from a small beginning as an academy through various stages to a fully accredited college, plus a Biblical seminary and a school of collegiate nursing, with a large and commodious plant and plans for additional buildings for the seminary and nursing school.

But the founding of Goshen College did more than mark the beginning of this first and largest educational institution of the Mennonite Church. It sparked or manifested the educational movement in the church which led to the establishment of other schools. Following by six years the founding of Goshen College in 1903, what is now Hesston College and Bible School was established in 1909. This year in its forty-third commencement exercises a special feature will be the inauguration of Bro. Roy D. Roth as its third president. This marks another forward step in the work of the second oldest Mennonite school. Other advancements are the implementation of plans for the erection soon of a chapel-church and a new shop building.

The educational movement in the Mennonite Church which came along with the great spiritual awakening before and after the turn of the century also brought into being what is now Eastern Mennonite College in 1917. This third educational child of the church is observing its thirty-fifth annual commencement which shows that it is no longer a stripling. It too has enjoyed a vigorous growth and has a commodious and well-equipped plant. This coming year new dormitory rooms for women and a new health center will be some of the advancements in facilities.

Commencement time is here also for our many other church schools, for the movement did not stop with the establishment of our three colleges, two of which also offer high-school work. In the list of Mennonite schools in the 1953 Yearbook we find seven additional high schools, three of which give grade-school work, and fifty-five grade schools, some of which give some grades of high school.

For many young people and parents it will be commencement because of school connections. For many of these it will be commencement in another sense as they begin new eras in their lives. May the Lord continue to bless the educational work in the Mennonite Church.

Mission Board Meeting

The annual meeting of the Mennonite Board of Missions and Charities is without question the high spot in the year's meetings of our church. While this year's annual meeting of the Board at Harrisonburg, Va., extends only over four days, Saturday, June 13, to Tuesday, June 16, the preliminary committee meetings in planning for and implementing the work of the Board meeting, begin on Wednesday afternoon. There will be a full week of activity for those who are responsible for the meeting and work of the Board, not to mention the large amount of previous work that has to be done by Board workers and local people who are entertaining the Board.

There will need to be prepared all the reports of the past year's work which is to be submitted to the Board for review, and outlines of the plans for future work of the mission and charitable work of the Board need to be put into shape for consideration and action by the delegate body of the Board. Then there will need to be appointments of new workers and recommissioning of former workers to maintain and promote the many types of service under the Board's direction. There will need to be planning for and launching out into new fields so that the challenge of a needy world may be met in increasing measure. Opening on an average one new field every year has been our record for some time. The Board will probably not want to do less as it plans for the future.

While a great volume of business is transacted in the Board sessions, all of which are open to the public, of greatest interest to the general public will be the addresses which are built around the theme "Proclaiming the Message of Reconciliation," based on II Corinthians 5:18, 19. This is the text for the Sunday morning sermon, and all the messages are related to this idea and cover many phases of the theme. We will in the messages get a glimpse of the work done on the many fields in which the Board operates in rendering both physical and spiritual ministries. Fields discussed in particular are Israel, Argentina, Puerto Rico, Africa, India, and Japan. New fields are also discussed in one message.

Of special interest to many will be the different associated meetings both preceding or in conjunction with the sessions of the Board. First is the Mennonite Youth Fellowship Workshop, which begins on Tuesday, and the annual MYF meeting which has public sessions on Friday and Saturday evenings. On Monday forenoon there is a Voluntary Service Conference and a public program of the Mennonite Medical and Nurses' Association. The Women's Missionary Sewing Circle Organization has sessions on Monday afternoon and Tuesday forenoon. The meetings as a whole will be of interest to every one who has concerns for mission and charitable work. One topic deals with the possibilities for witnessing through the I-W services our brethren in the draft will be called upon to render. The high light of the meeting is the Consecration Service for Missionary Appointees on Tuesday afternoon, conducted by Bro. J. D. Graber, Secretary of the Board.

In view of the tremendous scope of the work of the Mennonite Board of Missions and Charities we are challenged to support this arm of the church by our interest, prayers, and means. It is the largest Mennonite organization having to do with home and foreign missions, relief work, voluntary service, old people's homes, children's homes, hospitals, and sewing circle work. Other district and general organizations are also doing large service along these lines, and in some specialized areas may exceed the general Board in amount of work being done, but in over-all mission and charitable work the Mennonite Board of Missions and Charities is our pioneer and parent organization.

In view of the importance of the annual meeting in the direction of this large field of work our special prayers should go out in behalf of the coming sessions at Harrisonburg. Many of us should support it by our attendance and participation, but since a much greater number of our constituency will not have this opportunity we appeal to them to hold up in prayer the Executive Committee and other committees, the Board members, and all those responsible for this great work of the church.

CHRISTIAN LIFE

Popularity

By Gerald C. Studer

An address given at the annual Nonconformity Conference at Goshen College.

Popularity is defined by psychologists as "the state of being pleasing to, admired by, or esteemed by many people." They claim too that popularity can be accurately measured by taking a test of social adaptability. What the value is of measuring one's popularity may not be clear to all of us, but nevertheless, the psychologists have considered it an important enough human characteristic to have developed a standard for its measurement.

Popularity and unpopularity are as old as the human race. It may be that more is made of popularity today than ever before, as for example, when schools select by vote the most popular boy and girl, but it is not a new phenomenon.

Popularity has been sought by some for its own sake. It is no doubt an invigorating feeling to be well thought of and widely known by many people. Popularity was the heart-cry of young Absalom as he tried to usurp the throne of his father David. He said, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him" (II Sam. 15:4, 5). Present-day politicians have at least limited themselves to babies, in such a practice as is here spoken of the solicitous Absalom!

The mother of James and John sought it out for her two sons. She asked of Jesus that they might be given the right- and left-hand positions when He establishes His kingdom. We remember with what pain of heart and patience of understanding Jesus answered them regarding her request.

Again, we read of Ananias and Sapphira who, seeing the popularity of Barnabas for having sold his lands and given the money to the apostles, tried to gain the same for themselves by deception and lied to the Holy Spirit. For this, they were both stricken dead, perhaps of heart failure, for pulling so dastardly a trick in the morally pure atmosphere of the early church.

The beloved and aged Apostle John reports in one of his books concerning Diotrephes, a rule-or-ruin sort of man, as one who "loveth to have the preeminence among them," to the extent that he would not even receive the Apostle John because of his own desire to be the "big shot." Members of this same tribe are not extinct in the membership of our churches today. Maybe you even know one or two.

Popularity has been thrust upon some people, rather than sought. Saul is an example of one taken from obscurity and made king of Israel. When the time came for his anointing the Scripture records that he "hid himself among the stuff." He was a shy boy to begin with, and for all his eventual pride and arrogance the fact remains that at the outset he was not this kind of man.

Similarly, David, the sheepherder, almost forgotten by his father Jesse when Samuel is examining his sons in order to select the new king-to-be, is called for by Samuel from the fields and anointed King of Israel.

Also, Jesus is recorded to have grown "in wisdom and stature, and in favour with God and man," from His birth and childhood. This popularity and comeliness before men continued for some time into His ministry. He was acclaimed far and wide for His graceful teaching, kindly healing, and popular preaching. But, interestingly enough, Jesus studiously avoided popularity and was annoyed by it. We remember how frequently He told those whom He helped to tell no man of it. Other times, we find Him deliberately retiring from the crowd and going into the mountains to rest and pray.

Just as dramatically, Paul and Barnabas had popularity thrust upon them. After having worked and witnessed in various of the Asiatic towns, they were persecuted and expelled from them until they came to Lystra. There when they healed a man, they were immediately hailed as the Roman gods, Mercury and Jupiter. What a temptation it must have been to take advantage of such a grand reception after such persecution in the other cities! How easily they could have had a whole city at their feet, laying every form of sacrifice before them, and acclaiming them as gods! But Paul and Barnabas knew what a prostitution this would be of the saving Gospel they had come to bring, and they would have surrendered to this temptation at the risk of their own salvation. So they refused the royal reception, whereupon the fickle crowd turned upon them in fury, driving them out once again from their midst.

The Bible teaches that popularity is not to be sought after. In the Sermon on the Mount there are many references having this implication. People are pronounced blessed if and when they are persecuted. We are bidden to "shine," not in order that we may bask in our own light, but that men might bask in God's glory. We are not to do our alms before men, lest we acquire unto ourselves the esteem of men. We are to pray in secret and not on street corners as though we, too, like the Pharisees, desire to be "seen of men." Likewise, we are to fast without announcing it to all who behold us. We are to avoid the treasures of earth, lest we accumulate "fair-weather friends." Above all, and regardless of the social implications, we are admonished to "seek first the kingdom." Christ sounds a note of danger in popularity when He pronounces "Woe unto you when all men speak well of you."

But what if popularity is thrust upon us as a result of doing God's will? This has happened and still does. There are examples of it in the Scripture to which we have already referred. Saul fell through the popularity that was thrust upon him as a young man. It took years for his downfall to take place, but pride was obviously the cause of it.

David fell too. He thought he was so popular and powerful that he could transgress the commandments against murder and adultery and by-pass the consequences of estrangement from God and a fugitive conscience. But he could not, and he was big enough in humility to admit it in deep and genuine repentance. And so God restored him by forgiveness because of his contrition.

Jesus too was sorely tempted in the wilderness and not only there but throughout His earthly life suffered temptation like unto you and me. Satan stormed the citadel of Christ's strength and life-purpose among men by trying to lead Him to take a short cut to the throne over the kingdoms of men.

THE HIDDEN LIFE

Born in a lonely desert,
A child of no man's care,
Born but to waste its sweetness
Upon the blighting air,
A flower oped its petals
To the hot, withering sun,
It seemed its life must perish
Though scarcely yet begun.

But nursed by unseen forces,
And freshened by night's dew,
It struggled ever upwards,
In form and beauty grew;
And although quite forsaken—
A little waif alone—
A sort of cheerful radiance
Around about it shone.

The Hand that rules all nature,
And holds the world in place,
That clothes the hills and valleys,
Gives thee thy charm and grace;
And though thy hidden beauty
No eye shall ever see,
Thou hast a worthy mission,
A perfect flower to be.

Thou teachest us the lesson
That we ourselves may shine—
Though by the world unnoticed—
Some service ours to find;
Thus shall we all take courage
That thou hast lived thine hour—
The world thou hast made brighter—
God bless thee, little flower.

—Perley A. Gilmore.

But He knew that His throne was in men's hearts and not over their countries and kingdoms. And He refused to cast Himself down. This is essentially what any person must do who seeks out and allows Himself to be tempted into popularity: he must cast himself down, for popularity is not God's intention for any man. It is too low a purpose to be worthy of consideration.

In Mark one we read that just shortly after Christ began His public ministry Simon and they that were with him found Christ in a solitary place where He had been praying and said, "All men seek for thee." This is a simple illustration of Christ's tremendous popularity and He answered, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38). Christ would not allow popularity to hinder His ministry or to bedim His vision of His task on earth. When it grew to such proportion as to be described in such words as Simon's "all men seek for thee" it was time to move on, for popularity has no ears for a rigorous Gospel—it is fickle.

In Mark six we read that Christ could do few works where He was because of unbelief. His popularity there as always was 99 per cent curiosity, and this an idle curiosity at that. Things that play upon men's desire for "some new thing" are a hindrance to the proper preaching and acceptance of the Gospel. It was never intended to be an object of sensationalism. Christ apparently had to take a deaf and dumb lad aside from the multitude in order to heal him because curiosity borders so closely on unbelief that the presence of such a crowd would have hindered this expression of His power.

Later in His ministry when He had gathered to Himself a great host of followers and began to lay bare before them some of the more difficult teachings, such as the need for fellowship with Him in the symbolic service of communion, the multitudes of believers departed and walked no more with Him. This incident is recorded for our instruction in John 6. Such was the exodus away from Christ of His supposed followers that He even queried the disciples, "Will ye also go away?" This is the price of popularity once the tide turns.

Later on, when the people had begun to seek after a sign, Christ realized afresh that popularity makes demands that God will not allow to be fulfilled, even though that initial popularity was brought about by His doing the Lord's will. This is well illustrated in the case of Paul and Barnabas as previously cited. When they refused to be accepted and worshiped as gods, the people then turned on Paul and stoned him, leaving him for dead.

Popularity should always be evaluated in the light of God's Word and will. Christ promised His disciples persecution instead of popularity. Perhaps when they experienced popularity at times they thought that Christ had underestimated people's receptiveness to the Gospel, but time and time again the end was persecution of what had begun as popular acclaim. The prince of the power of the air, the spirit of antichrist, will not honor nor allow to go uncontested for very long a godly popularity.

Remember that popularity is fickle. Since it has no foundation or basis in God's plan for men it flows to and fro like the waves of the sea. What is one day a "Hosanna to the son of David!" can become the next day, "Crucify him, crucify him!" When Napoleon was returning from his successful wars in Austria and Italy amid the hurrahs of the people, a member of his cabinet said to him, "It must be delightful to be greeted with such evident and enthusiastic admiration."

"Bah!" replied Napoleon, "This same crowd under a slight change of circumstance, would follow me just as eagerly to the scaffold."

If we strive to be popular with God, popularity will never be either a problem or a temptation.

Smithville, Ohio.

How to Live a Holy Life

VI. You Must Pray

By B. Charles Hostetter

"Prayer is one of those matters that one can hardly explain, but it works, and it is backed up by the authority of God Himself." You will enjoy this practical spiritual message by the pastor of "The Mennonite Hour," a radio broadcast heard over many stations.

How important is praying in the life of a Christian? Can a person live a holy life if he neglects regular prayer? I am convinced that one must have a regular and faithful prayer life to become and to remain a vital Christian.

Someone has said, "He that is too busy to pray is too busy." How true that is! And likely that which is keeping you from the prayer hour will turn out to be a curse to you anyway. Many times people get very busy making money or going here or there, and so often we have noticed that that which was gained because they used the time of the devotional hour was something that helped them to lose out in holiness of life. We need to face the fact that one must have fellowship with God in prayer daily before he will experience growth in righteous living.

Oswald J. Smith of Toronto, Ontario, a successful pastor and missionary statesman of our day, writes in one of his books, "There is nothing like the morning watch. Ever since I began to preach the Gospel at the age of eighteen I have observed the morning watch. And that quiet hour alone with God has been the mainstay of my spiritual life. I could not think of commencing the day's work without it. Satan has tried again and again to get me to neglect it. My life has been so filled with work for God that I have had but little time for it. But whenever I have failed to meet God in the morning my spiritual strength has been sapped, and I have felt the loss throughout the day. Nothing, absolutely nothing can take its place."

Those of us who have tried the morning watch hour can say "Amen" to Oswald Smith's testimony. Dear friend, if you are not meeting the Lord in the morning, talk to those Christians who you know are living holy lives and they will say, "Nothing, absolutely nothing, can take its place."

Andrew Murray, that spiritual giant of the nineteenth century, writes, "Man needs to be alone with God. Without this, God cannot have the opportunity to shine into his heart, to transform his nature by His divine working, to take possession and to fill him with the fullness of God.

"Man needs to be alone with God, to yield himself to the presence and the power of His holiness—of His life and of His love. Christ on earth needed it; He could not live the life of a Son here in the flesh without at times separating Himself entirely from His surroundings, and being alone with God. How much more must this be indispensable to us!"

So we could go on quoting spiritual leader after spiritual leader, and we would find that while they often disagree in theological interpretations, yet they all agree that a vital daily prayer period is a "must" if one would live a holy life and grow in spiritual living.

Let us go back to the point several hours before the time that Jesus would be betrayed, put on trial, and then crucified. In those last hours Jesus warned the disciples they would be unfaithful to Him. But the self-sufficient and boasting disciples argued the point. They were trusting their flesh instead of watching and praying and soon discovered that because they didn't watch and pray they were not ready for the tests and temptations that were soon to come. Let me read part of the account from the Word of God for you. Notice particularly the failure of the disciples to pray, and how Jesus tells them that failure would come because they failed to pray.

"And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. **Likewise also said they all"** (Mark 14:26-31).

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. . . . And he cometh unto the disciples, and findeth them asleep, and saith unto

Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:36-41).

Jesus here warns us that the flesh is weak and that unless we watch and pray we fail in Christian living. Paul in I Cor. 10:12 says, "Wherefore let him that thinketh he standeth take heed lest he fall." How we need to be reminded of this! Prayer is, of course, a real keystone to holy living. Prayer is the Christian's vital breath for his soul. We need always to remember this and to spend time each day in prayer fellowship with our God.

Many Christians today are like Peter, asleep during the prayer period, and then in a burst of passion they wield the sword and do more harm than good. Peter used the sword to watch and all he could do was cut off an ear. When he tarried and prayed in Jerusalem he received the sword of the Spirit by which he pierced three thousand hearts. Yes, dear friends, a praying Christian is a Christian with power and one who is growing in holy living. If we would meet the Lord at the end of life, then we must meet Him in the morning throughout life.

Prayer is one of those matters that one can hardly explain, but it works and it is backed up by the authority of God Himself. Many of the natural and spiritual laws of God we cannot fathom or understand, but we discover that they work and realize that a miracle-working God is behind them. For some reason unknown to me, Almighty God has given mortal man the privilege of fellowship with Himself. God has also ordained a spiritual law that when we pray to Him under certain conditions and with preparation, He acts because of those petitions. We are told in James 5:16, "The effectual fervent prayer of a righteous man availeth much." What a promise from God's eternal Word! God promises me that if I am willing to be a righteous man and pray sincerely and earnestly, then He will make that praying accomplish much. Dear friend, that promise is as good as God is good. If prayer under these conditions does not get results, then God's Word is untrustworthy and we then have no truth to which we can anchor our souls. But we know that earnest praying gets results, for we have experienced it.

Many people, however, never pray until they get into difficulties or until some crisis comes into their life; then they get concerned and begin to weep and pray before the Lord. They use God as a sort of emergency agent. They don't bother about Him at all until they are in serious straits, such as being sick or when tragedy looms on the horizon; then they want to get serious and expect God to jump when they whistle and hurry to their side and perform a miracle. Listen, friend, the way to make prayer work is to keep your praying up to date. One must also live a righteous life according to James 5:16 before he can expect results. Are you living a holy life? Are you praying earnestly? If these things are true, you will get results through prayer. You will find a supernatural power brought into play if those conditions are true in your life. Most people don't believe in prayer because they never pay the price to make prayer effective. Begin paying the price now and you will find that prayer works and that it is an effective measure in helping one live a holy life.

Let us now think through a number of points that are essential in order to make prayer real and vital. Too many times praying is simply a mechanical routine through which people go, and it is nothing more than a mere psychological release for the individual. But prayer is more than that. It is power, and it is a help for one to live a righteous life.

Oswald J. Smith writes that he has found three enemies to the prayer hour: (1) interruptions, (2) wandering thoughts, and (3) drowsiness. Let me quote his own testimony on this, for I think we all agree that these three things often hinder the effectiveness of our praying also.

He says concerning interruptions: "To avoid interruptions you will have to have a place for prayer where you can shut yourself in alone with God, and that means that you must shut the world out. When you are conversing with the King, nothing should be allowed to break in. That place may be a secluded room. It may be the garden or the woods. I have used all." He also has his wife instructed to answer all telephone calls and not to let any caller into his study during his prayer hour. All of this planning is to insure quietness before the Lord.

On wandering thoughts he writes: "How are you going to get rid of wandering thoughts? You know what I mean, thoughts and plans about the Lord's work and a hundred and one things that crowd in upon you. Or even Satan's darts of sin. I solved that problem, solved it years ago, by praying aloud. And now, when I am alone with God, I talk to Him right out loud just as if He were sitting in the room. I speak to Him as I would to a friend. And thus as I put my thoughts into words I can concentrate and pray without finding myself thinking of other things."

Concerning drowsiness he says: "Then there is drowsiness. The body is tired, the flesh is weak, and after praying for fifteen or twenty minutes, a spirit of drowsiness settles down on the intercessor and he all but falls asleep. How, then, is he to combat this third enemy? I can only give my own experience. I walk when I pray. I seldom kneel, stand, or sit. I walk back and forth, from one side of the room to the other, or up and down a path in the garden, out under the trees. I close my eyes, I look up, not down—up to God. Instinctively, at a glance, I know when to turn. And as I walk, I pray aloud, and seldom do I become drowsy. Minutes pass unheeded. Soon an hour has gone. God manifests His presence, and I am enabled to pray through."

Dear friend, the important matter is not how you pray, but to find a method or a schedule by which you enter into a vital relationship with God. Sit down and plan carefully a method that brings you into a blessed fellowship with God. Your program may be different from others, but if it works for you, that is what is important. Into effective praying, as into effective Bible study, one must put effort and intelligent planning. No prayer hour is fruitful if left to run on its own momentum.

Dear friend, God has provided prayer for you as a means of grace. You can enter into a blessed and vital fellowship with God through prayer, if you will pay the price of clean hands and a pure heart. If you are not finding prayer an effective agent to help you live a holy life, then you need to confess your sins or surrender your life so that God's spiritual law for effective praying can go into operation.

David writes in Psalm 116, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."

Dear friend, if you are not living a holy life, then yield to the Lord Jesus Christ. He has come that we might have life and that we might have a more abundant life. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Meet the conditions of repentance and confession of your sins, and you will find Jesus the answer for peace, happiness, and for holy living.

Harrisonburg, Va.

A duty dodged is like a debt, unpaid; it is only deferred, and we must come back and settle the account at last.—Joseph Fort Newton.

BEYOND TODAY

If we could see beyond today,
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today,
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright!
Someday life's wrongs will be made right:
Faith tells us so.

If we could see, if we could know,
We often say!
But God in love a veil doth throw
Across our way;
We can not see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
Trust and obey.

—Christian Work.

OUR HOME CIRCLE

Tribute to Father

By Ida M. Yoder

We believe this Father's Day message will strike a responsive chord in many hearts.

Every one makes much of Mother's Day and rightly so, but I am glad there is a Father's Day too. Who helps Mother make a happy home, care for the children, provides food and shelter and is responsible for the well-being of the family? Let's tell Father we appreciate him too. He enjoys signs of affection from his children, and likes to be told of their love now and then. If you are away from home, do you address your letters only to Mother, or to both parents? Try that some time. And even if he does not write (fathers are busy people) you keep on writing anyway. He always looks for your letters. So let's not wait to send a beautiful wreath to one who can no longer see it, but write cheerful letters often, now.

The idea for Father's Day originated in 1910 with Mrs. John Dodd, of Spokane, Wash., as a tribute to her father, Wm. J. Smart. He had to bring up his family of orphaned children without the help of their mother. The Ministerial Association of Oregon, newspapers, and various commercial interests promoted acceptance of the idea. Since 1924, the third Sunday in June has been generally accepted as Father's Day.

One of my earliest memories of my father is of his singing. He always remarked depreciatingly that he could not carry a tune in a sack. But as he went about his farm chores, he often whistled or sang. More than fifty years later, I can remember waking up in the morning before daylight and hearing my father sing outdoors, "Oh, they tell me of a Home." That hymn still evokes pleasant memories. Another favorite was "Shelter in the Time of Storm." There is something very safe and comforting to a small child in hearing his father sing hymns of faith and trust.

We always accepted church attendance as a matter of course. Not till I was older did I know that some fathers did not go to church. We should thank God daily for the blessings of Christian parents and a Christian heritage.

Father was a great believer in promptness and work well done, and four little girls sometimes dawdled at their tasks. So he required us to look up the definition of "procrastination," and learn the sentence, "Procrastination is a Thief of Time." I have never forgotten and even now, feel a sense of guilt when I procrastinate.

Because there were no boys in the family for some years, we always helped with chores and field work. How we admired Father's strength and the ease with which he accomplished things! He was always neat and orderly in the barn and shop. You could use a hammer or other tool, but there was no question about the fact that it was to be returned to its proper place. He not only was very careful about having his shoes clean before coming into the house, but taught his children the habit.

I have never ceased to be grateful for Father's attitude toward education. During the nine years I attended school in a small town near where we lived, he was on the school board, and was keenly interested in the welfare of the school. In bad weather, he always took us, though some of the country children always had to walk. After we were older he provided a horse and buggy so that we could drive it. He always went to our programs and seemed as interested as Mother. After I was in high school, he took me to town for many an evening's practice, uncomplainingly. The last two years I attended eight miles from home and stayed in town, coming home for week ends. My parents always provided transportation, before the day of cars.

One event is especially vivid in memory. It had rained all night and was still pouring when we got up at five to do the chores. After breakfast we started for Geneva, Nebraska, with the faithful team hitched to the carriage. At the end of every mile, Father looked at his watch. Yes, I got to school in time, but he had to drive eight more miles to go home, in the downpour.

It was a bitter disappointment to me that after twelve years of loving concern and help, my parents could not attend my graduation exercises. Father was critically ill, and Mother could not leave him. Two years ago, past eighty years of age, he took me back to Geneva, Nebraska, for the alumni banquet. He always helped and encouraged me through my schoolteaching years. On particularly cold winter Monday mornings, he went along to help get the building warmed, and he was always interested in my work.

Father was the head of our home and his verdict was final. He was stern when necessary, but always fair and just. It amuses me yet to recall the incident of the playing cards. Many of the neighbors played harmless card games and we thought we would like to do so too. We did our best to persuade him that it was clean fun and finally thought we had him convinced. After listening to all our arguments he said, "No, they may **seem** harmless but even an innocent card game can have the wrong influence on another, and might lead to gambling later in life." We yielded, not too gracefully, for we were sure we would never want to gamble. Later on, I was grateful for the teaching and the ability to say no, for I became the mother of three boys.

Father was concerned about our development spiritually and intellectually. I remember a meeting he arranged with Sanford Yoder for the purpose of discussing the proper reading material for the family. He gave us an example of honesty, truthfulness, purity in living, and being a good neighbor. I have never heard him use an unclean word, nor does he find it necessary to emphasize his conversation with bywords.

Another outstanding memory is of our first car. Our parents were planning to buy land but decided in favor of the car, "while the girls are still at home to enjoy it." No other car will ever seem as wonderful or provide the pleasure of that first Briscoe. Enjoy it we did, being allowed to take it anywhere as long as we were careful, a thing some of our friends could not do with their family cars.

Our mother passed away over thirty years ago, leaving him with four children still at home, the youngest a boy of ten. Trusting God, the family stayed together and kept the home. One of my friends told me, "Remember you still have a father. Mine has been gone for years."

His grandchildren love him, and going to Grandpa's house was always a treat for my children. He was never too tired or too busy to make ice cream or to take them somewhere. Now at nearly eighty-three years of age, he is still more alert and progressive than folks much younger, and more regular in church attendance. There is little left of his once beautiful black hair, and his step is slower, but he still has his ready smile and cheerful outlook on life. How often through the years I have heard him answer the question, "How are you, Mr. Plank?" by saying, "Well sir, I can't complain." That is the keynote of his personality.

I thank God for my Christian father, for his guidance, love, and companionship through the years.

Walton, Kans.

ON FATHER'S DAY

By Ida M. Yoder

Thank God for Christian fathers;
Today we honor them,
For holding high their standards,
These noble, dauntless men.
Responsibility is theirs
To walk in ways of truth,
While setting the example
For children and for youth.
God bless their earnest efforts,
Give wisdom, strength, and grace
To meet life's challenge daily,
And with patience to run the race.
—Heb. 12:1.

Walton, Kans.

One Early Spring Day

By Anna May Garber

A pastor's wife makes the most of an early spring day to testify for her Lord.

A cloudy day! One big gray curtain seems to fill the sky—our big, big sky with no mountains, hills, or great forests to edge in on the horizon. Drapes from the big gray curtain seem to flap down on us in the form of fog and mist. What a lovely day at the beginning of spring! Lovely, for God sent it and what God sends is lovely.

Below this gray day is a very dark gray or black earth. The snow has almost all melted and the earth is full of water and the result is mud, the blackest and deepest that I have ever seen. Water is flowing into the creeks from snow banks. Our creek behind the barn has filled our pond and the overflow has been running across our neighbor's farm and on into the Conestoga River (namesake of the Pennsylvania Conestoga by which I used to play when I visited my Grandpa Lehman) a half mile away. I know the river must be high, but not as high as during some other springs when there was more snow to melt at one time. On one such occasion we heard the Conestoga roaring; so we went to see the rushing, muddy water with huge cakes of ice passing within a few feet of the bridge and covering a large area of lowlands.

Did you ever see a "frost boil"? This is the time of year to look out for them as we drive on the roads. They are spots resembling big boils in the gravel road where the frost is coming out of the earth as it warms up. If the driver does not dodge them, he is liable to get stuck.

This is a good time to sew, for it will be garden planting time just as soon as the land is dry enough to work. We plant gardens later than folks who live in the south, but then the long days and the rich soil cause them to grow quickly and the period of cultivation is shorter. Shorter time to pull weeds! And vegetables grown quickly have good quality and flavor.

"Do you want to go to the sale?" my husband asks at the dinner table.

"Yes, I have been looking forward to it," I answer.

"Well, let's go soon."

It is thrilling to drive away with Husband, especially with two children on the back seat. We leave two children at home with the "flu," two high-school girls to study for tests and entertain two girls from the Bible School (O.M.B.S. and O.M.B.I.) who are spending the week end with us, and two boys at work.

We park our car on the road and walk up the muddy lane. To see so many people standing around and to think of parting with one's home and familiar things reminds me of a funeral. But I soon forget that in the smile of recognition from various folks I know.

My Roman Catholic friend stands to one side. Here is my chance to have a few words with her and give her the leaflet, "The Gift," which I had been hoping to do for some months. We earnestly pray that she and her family may see the truth and be willing to accept it.

Collecting salt shakers, stamps, or some such things may be interesting hobbies for some, but the hobby most appealing to me is meeting and becoming acquainted with people. That is a living hobby. To talk with folks, learn views and philosophies of life, and to share mine with them in a friendly, kindly way is a great pleasure. Of course, my ulterior motive is to introduce them to my very best Friend. So many know Him in a vague sort of way but not as their Saviour and constant Companion.

Suddenly I find myself beside a small woman with a somewhat wistful face. After we introduce ourselves and exchange a few words she asks, "Were there any converts at the training class?"

"They did not have the final meeting because of the icy roads," I answer.

"You know they do not know what it means to be born again," she says.

The auctioneer moves right over to us and we do not get to finish our conversation.

"Who will bid a quarter for this cradle and chair?" he cries.

Esther is nudging me and whispering, "Buy it, Mother. I want it for my dollies."

Of course, the auctioneer sees and waits for me to bid. A hasty glance shows that every one else is looking my way too. What an embarrassing moment! Worldly wisdom tells me to say ten cents because no one else seems to want to bid on the two ancient things, but then I think that might seem too penurious; it might hinder my Christian testimony. So I bid the quarter and the auctioneer promptly makes them mine. Esther is a happy girl.

Then I meet Miss Becky, an old neighbor whose father was one of the pioneers who settled here one hundred years ago when "the bears howled around the corner of the house and they had to blaze a trail through the bush when they went to town."

"Mighty nice new church up there through the trees with the red brick and the green roof," Miss Becky says as soon as we meet.

"Yes," I answer, "we are very thankful to God for a church building."

"I've never been in it."

"You must come when you can and come to our house for dinner. You have a car, haven't you?"

"Yes, but we put it away for the winter. We walked here." It is four miles from the village of Drayton where she and her brother bought a house when they retired from the farm a few years ago. "It is soon time to get your car out of cold storage. You come then."

"Well, maybe we can. Have you been in the house? Come on in and warm up."

In the kitchen by the cook stove are a half-dozen or more women, most of whom I have at least met before, but have not seen for a long time. I shake hands and have a word with each one. Then a kind-looking old lady makes room for me on the couch beside herself. She reminds me of another old lady whom I had met at a sale on another spring day, who was eighty years old and was planning a 3,000-mile airplane trip to western Canada to visit her mother who was one hundred years old and whom she had not seen for sixty years. Aren't people interesting?

I ask this lady on the couch her name and find that she is not that same old lady but one of my neighbors who lives within two miles of us. I am so glad to learn to know her and someday I hope to visit her in her home. Old people are rich in personality. And most important of all, I want to find out if she knows Jesus as her Saviour and Friend.

Then the sale comes inside and the kitchen is jammed while the stove is sold. I see the reeve of our township, his brother, and a few others I know. My husband arrives too and wonders, "Are you ready to go home?"

No, I really am not, but I do not tell him that because I know how important a Saturday afternoon is to a preacher in his preparation for Sunday. I am so happy for the short time I could be at the sale and for the visiting that I was able to do. How little it was!

There are so many to be won for the Lord Jesus. Women can do so little, it seems. Jesus called men to be apostles and sent forth men on missionary tours. Men are the ones charged with preaching the Gospel and managing the affairs of the church. Men generally have the money to give. Women are to be in silence and subjection. Most gladly do we want to take our place. We want, too, to be faithful in helping as we are called upon and in praying earnestly and effectually for the men as they bear their responsibility. Oh, that we might continue to unite in prayer for those who can go and give that they might be in the guidance and power of the Spirit and that they might be earnest, burdened, and zealous! There is a great need for praying. We women can help fill that need and stay in our sphere of service.

I heard one of God's ministers say that when God tells all to "go ye," that means you, and you, and you. Wherever and whenever we meet anyone we can give a ready testimony of what the Lord has done and is doing for us. Our hearts can overflow with love and the joy of God so that they will reach others, bringing them to know Him and honor His great name.

Alma, Ont.

It is a great deal better to live a holy life than to talk about it. Lighthouses do not ring bells and fire cannon to call attention to their shining—they just shine.—D. L. Moody.

BIBLE STUDY

Christian Ordinances

XXV. Christian Marriage

By the Bible Study Editor

The Culmination of Faith

One of the functions of the Christian Church is that of maintaining the institutions which God has established among men for the good of men. The institution of marriage and the purpose associated with it is the first established for men and intended to be perpetuated. It is an institution which God has used to reveal His own love to men and to show His, and their, ultimate glory.

The marriage institution has been perpetuated through the ages, and will continue until the end of time, and even into eternity, for it will be the eternal relation which the Lord and His church will enjoy forever. It is one in which is seen the climactic purpose of God. It stands for the completion of God's will and purpose and plan, both in creation and in redemption. This is why, in the Christian ordinances, and faith, Christian marriage represents the culmination of our Christian faith.

A Primary Institution

By the word of God the creation of things on the earth began. The first acts of God had to do with the elements of the earth—the light and darkness, the order of the firmament, the land and the seas. Each had its own ordained time and place, and they have continued as God had ordained.

From the third day the creative power of God was manifested in the various forms of life. Vegetation sprang from the earth at God's command, "Let the earth bring forth" (Gen. 1:11). It caused the earth to produce the grasses, the herbs, and the fruit which were after their several kinds; and they have continued to produce, each "after his kind." On the fifth day living creatures of the air and of the waters were formed, and they have continued to reproduce, "each after his kind."

The expression, "After his kind," refers to the creation of the kind. It also applies to the continuation of the kind as it was created. The kinds were created, not developed by their promiscuous intermingling. The process of generation was established by God from the beginning. "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. 1:22). The means of the increase of all life is stated in Gen. 7:3: "The male and the female; to keep seed alive upon the face of all the earth." Even plant life upon the earth is perpetuated by the propagation principle of the male and female of the kind. What is true of the vegetable kingdom is true of the animal kingdom. The law of God was established at creation, and thus it has continued. Upon this law the sciences of botany and biology are established.

The climax of creation was the purpose of God in making man after His own image and likeness. It was such a likeness as the Son of God could assume when He became the Son of Man, and such as the redeemed of mankind may assume when they become the sons of God in glory. "In the image of God created he him; male and female created he them. . . . Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:27, 28). The fishes filled the waters of the sea, the fowls multiplied in the earth, and man was to multiply and replenish or fill the earth with his own kind to have dominion over every living thing and over all the earth. To have dominion over the whole of God's creation implied the multiplication of the progeny of man. The union of man, the male and female of his kind, continued the law of propagation which God established from the beginning. And this law of propagation and perpetuation of kind is directly opposed to the theory of evolution of creatures upon the earth. Development of kinds is possible. The creation of kinds enters into the sphere of the Creator, God.

Marriage of man was not possible when on the sixth day the man was found alone, giving names to all creatures among which there was not found one that was a helpmeet, or a counterpart, of himself. No fowl or fish or beast was a counterpart of himself. No anthropoid ape or any other of its kind sufficed to be ancestor or companion—counterpart—for him. God had not intended it to be so. From the flesh of Adam—man—God "built" the woman. This the man recognized as his own flesh, and she was called "woman." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Mankind has sprung from no other flesh but Adam's flesh. No other flesh has produced, or ever will or shall produce, the human kind. The product of the marriage of man and woman is the source of all human life, including the family of Cain. Marriage stands for this principle of begetting as the source of all human life.

Angels and Men

There has arisen much speculation concerning the statement in the Scriptures, "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:2). It is also concluded that this union resulted in the giants which were upon the earth. The Hebrew term implies that they were fierce and wicked men, rather than large in stature. After the union of the sons of God and daughters of men there were born children who became mighty, and men of renown, but they were not righteous. They only added to the population of fierce men. Gen. 6:4. The difference of interpretation lies in the significance of the term "son of God." The fourth chapter of Genesis closes with the expression, "Then began men to call upon the name of the Lord [margin, to call themselves by the name of the Lord]" This is followed by chapter five which gives the generations descending from Adam through Seth, ending with Noah and his three sons. These families are all recognized as godly people, sons of God. The daughters of men were also descendants of Adam, but from the line of Cain, who was the fugitive and vagabond from the Lord, and whose family was originally separated from others by their location. Increase of population brought contacts and the possible intermingling as recorded.

The theory of the cohabiting of angels with men is improbable if the testimony of Christ is taken into account. Angels are neither male nor female; they neither marry nor are given in marriage. In the realm of the spirit, sex is not recognized. Gal. 3:28; Matt. 22:30. Jesus said, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit" (John 3:6). There is no possible generation between flesh and spirit, for angels are spirits. Had such relationships been possible between spirits and men, how could the birth of the Son of God by the Virgin Mary have been identified as the Son of God, born of the Holy Spirit? There was but one such birth, Jesus Christ, God's only begotten Son. The Word truly says that angels kept not their first estate, but that estate was one of place or location and position. They sought exaltation, to be equal with God, and were thrust down to hell. Demons continued to vex men, and even entered into women, for Mary had seven devils which were cast out. Angels could not change their nature to become the companions in marriage with the daughters of men. Marriage and procreation is established for those of a kind, for man and woman.

But there is evidence of the evil results of the union between those who are spiritually

related to God, the sons of God, and those who have no spiritual affinity with Him, the daughters of men. The world was destroyed by God because of the evil resulting from such unions. This fact should establish for all time the falsity of the claims that no harm results from such unions. There is no law preventing the marriage of those who have no fellowship with God, but there is a spiritual obligation which a Christian should observe, that of fellowship with those who are also in fellowship with the Lord. The new world was established again on the basis of a population springing from one man who was justified by his faith in God. God no longer destroys the world because of wrong marriages, but He continually chooses out of the world, unto Himself, those whose faith reveals that they are the sons of God.

Families of Men

The age of Adam and Eve at the time their first sons were born is not given. Seth was born when Adam had lived one hundred and thirty years. Adam was created with maturity, but his sons were all born after his transgression, else death would not have passed upon them. No flesh that is born of man is without sin. Only the created man and woman were sinless.

The nations which sprang from Adam and Eve were the result of the marriage of their sons with their daughters, for Adam begat sons and daughters after the birth of Seth. The sons of Cain are also mentioned and there is reason to believe that daughters were born to him also. The families of all the earth were destroyed at the time of the flood, and no direct descendants of Cain remained on the earth. The new population descended alone from Noah and his sons. Objection is sometimes made to the close affinities of these early unions. But God provided the first man with a wife of his own flesh. From that point a continuous divergence in relationship was possible. The various races and languages did not begin until after the attempt to build the tower of Babel.

The three sons of Noah constituted the foundation of all families. Shem was given a special spiritual blessing from his father Noah. Japheth was promised the benefits of a habitation with his brother Shem. The curse upon Ham was not one of complexion, he was committed to be a family of servants. Gen. 9:24-29. By referring to Gen. 10:6-20 one will note that the principal nations of the family of Ham were located in the Mesopotamian basin and west to the Mediterranean Sea and in Egypt. Only the inhabitants of Egypt were dark races. But from each of the families of Noah new races sprang up. These nations did not arise because of new origins of human life, but because of the separation and isolation of groups that had been scattered abroad by reason of God's judgments. Gen. 11:1-9. All nations are of one blood over all the earth. Acts 17:26.

Polygamy and Monogamy

If polygamy began with the family of Cain, it was ended by the flood. The new world started as the first world began. "And they twain shall be one flesh" (Matt. 19:5). Noah and his three sons each had but one wife. It is significant that through the generations after the flood the Lord defended the marriage institution as the union of one man and one woman. The marriage of more than one woman to one man was not recorded as occurring among the godly characters after the flood until late in the patriarchal times, Abraham's wife is said to be his sister, she having the same father but not the same mother. The ten years of difference in their ages would allow for the death of Abraham's mother and the remarriage of Terah, his father. The names of Terah's wives are not recorded. Nahor's wife was Milcah, a daughter of Haran, his deceased brother. Her brother, Bethuel, was the father of Rebekah.

When Laban, Rebekah's brother, imposed Leah on Jacob, instead of giving him Rachel, he based his action on the custom of the country; it was not the custom to give the younger before the elder daughter. Polygamy was not the custom of God's people, but it was the custom of the land of Haran into which Abraham and his friends had come. The same custom was practiced among the Canaanites and Hittites. Gen. 26:34, 35; 36:1-3. Jacob's life was troubled by jealousies, intrigues, and strifes between his two wives, and his own life was forced into channels and relationships which were irksome to him. Gen. 30:1-8. He too was obliged to yield to complications such as Abraham experienced in taking Hagar to bear a son for Sarah. Under such circumstances Jacob had borne to him four sons by the handmaidens of his wives. But one must not overlook the fact that Jacob had chosen only one wife for himself.

In the process of years polygamy is noted in the lives of God's people. In the period of the Judges there were cases of a multiplicity of wives, but in those days men did that which was right in their own eyes. Elkanah had two wives, one of whom, Hannah, was the mother of Samuel. David took to himself a number of wives. The kings of the nations around Israel did Solomon the honor of presenting him with many princesses to be his wives, and, with their maidservants, the number reached a thousand. But still the law of God remained unchanged, "They twain shall be one flesh." It was the law of God, but the people made exceptions to it, to their own hurt.

Racial Relationships

The blessing of Noah upon his sons Shem and Japheth seems to have followed them and their families. The curse upon Ham did not deprive him of his soul nor of his salvation, but his tribes seem never to have arisen to the same prominence in the favor of God as did the families of the other sons, even to this day. Abraham was a descendant of Shem, but his home was in the land of the Chaldees, the country of Arphaxad, but near the kingdom of Babel, and the lands of Cush, who descended from Ham. Later in his experience Abraham lived in the midst of the Canaanites, who were children of Ham. Still later his families dwelt in the land of Egypt, where they were oppressed by those who came from the races of Ham. The Japhetic families were among the Gentile nations who later came into the kingdom of Jesus Christ and were called Gentile nations. It was in this manner that the tent of Shem became a shelter or protection for Japheth. Gen. 9:27.

None of the races of the old eastern peoples, although they descended from Ham, were of the Negroid complexion. The Jews came in contact with these nations in the course of their history, but their religions and not their complexions caused them to be separated from them. The King of Egypt that knew not Joseph is historically identified with the Ethiopian tribes, who recovered their power from the previous rulers who were said to be of the Hyksos, or shepherd people, from Syria. It was a Hyksos wife that was given to Joseph. The brethren of Joseph could not distinguish him from the Egyptians who were his servants. His speech convinced them that it was Joseph.

But when Moses went into the land of Midian, he was given a wife of that country, a daughter of the prince or priest of Midian. She was called an Ethiopian, or a Cushite (marg.) Num. 12:1. The marriage of Moses with an Ethiopian was only one of the many mixed marriages of the people of Israel prior to their coming out of captivity. Many mixed families were among the people who left the land under the leadership of Moses.

The Midianites, with whom the Israelites came in contact later, were the families who descended from Keturah, the second wife of Abraham. Gen. 25. It was after the birth of Isaac that mention is made concerning concubines. Gen. 25:6. Keturah was not one of the Haran group of Abraham's first marriage, and the "custom of the land" may have had to do with the introduction of concubines into the family of Abraham.

The nations of Moab and Ammon were descendants of the daughters of Lot. Their nations grew to be powerful. Their faith and worship may have recognized God, as did Lot in part, but they were idolatrous, as other nations. The Midianites were associated in the opposition and intrigue which the Moabites set up against Israel. Num. 22:1-6. God commanded Moses to avenge his people of the Midianites, before his death. Num. 31:1, 2. The mixed marriages of the Israelites with these nations were opposed to their faith and trust in God. Again, this was not because of the complexion of these nations, nor the fact that they had a different origin. The Israelites were separated unto one God, and He was a jealous God, for His people. They were joined to Him in a holy alliance, and that unity with Him could be sustained only by a definite separation from all other Gods, and idols, and fellowships. Ex. 34:12-16. When other people or individuals came into the fellowship of Israel, by a profession of faith in their God and His laws, they were accepted. Ex. 12:48, 49. There was a holy purpose in this separation—the preservation of both the law of the Lord and His people for a special testimony of His truth to all nations. Rom. 3:1, 2.

(To be continued)

EDUCATIONAL

Jerusalem at Easter

By Val Vester

A member of the American Colony in Jerusalem gives a graphic account of Easter as it is observed in that strife-torn city. It would be quite different, we believe, if the risen Lord were really honored in the land where He rose from the dead and ascended to heaven.

On Easter morning, 1952, I stood on top of David's tower. Stretched out at my feet to the east lay Jerusalem in Jordan, the old city with all its familiar landmarks—the Dome of the Rock and the two domes of the Church of the Holy Sepulchre, dotted in between by smaller towers, domes, and minarets. Rows of closely packed small, square houses of white stone filled the remaining space, divided by invisible streets roofed over with stone arches, on top of which more houses seemed rather to have grown than to have been built. A little eastern town, remarkable only for the number of its churches, built on a hill under the benign shadow of another hill—the Mount of Olives.

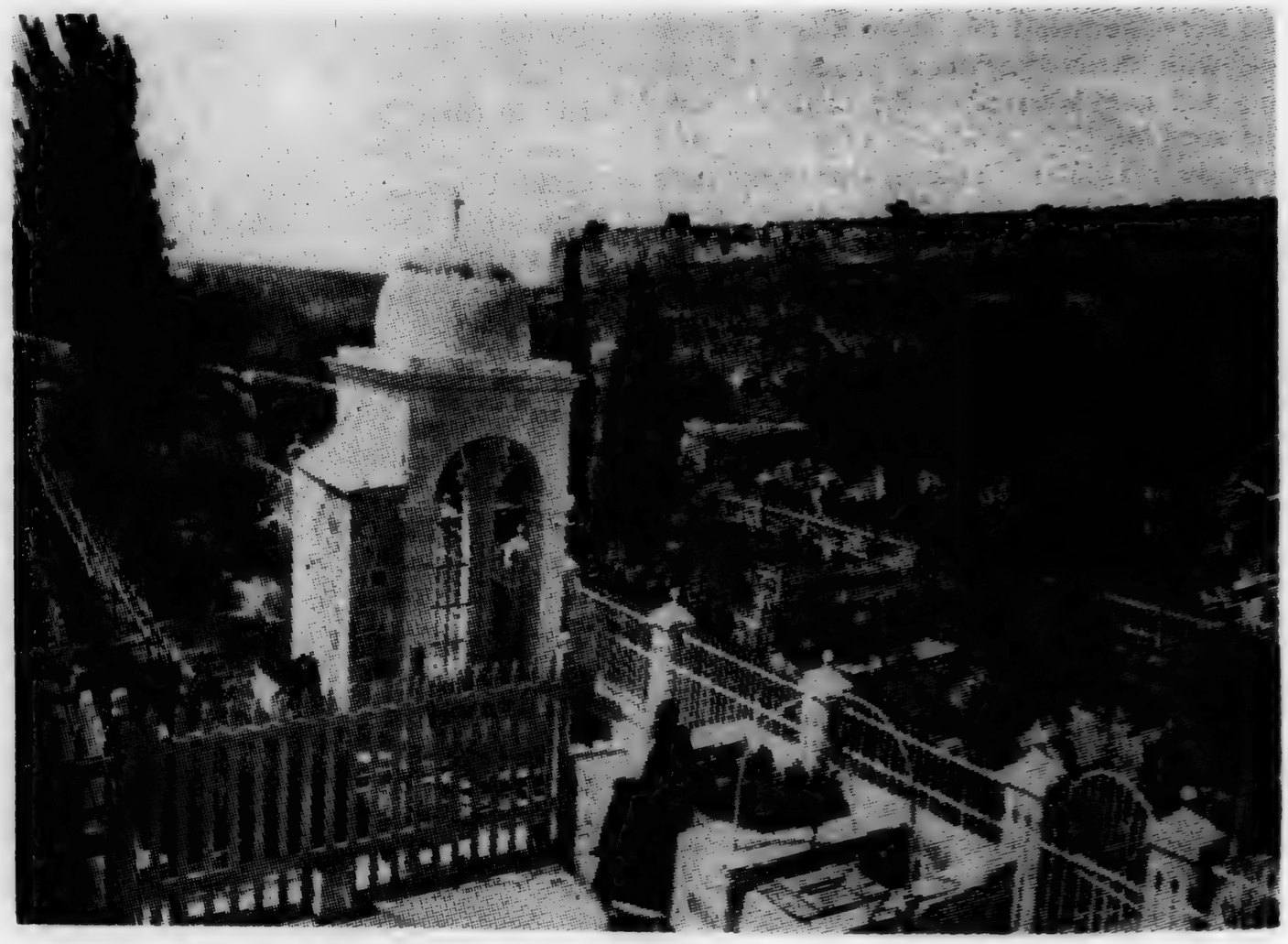
To the west I could see another Jerusalem—Jerusalem in Israel, a city of modern buildings, hotels, cinemas, and wide streets bustling with modern traffic directed by policemen. The most striking buildings there are the huge King David's Hotel and the YMCA with its fine modern tower, club rooms, and swimming pool.

Between me and the modern city lay no man's land—a 50-yard strip of rubble and ruin, flanked at its eastern and western limits by barbed wire. A burnt-out bus lay where it had been destroyed in the fighting between Arab and Jew, weeds grew over a shattered building where no living thing stirred. Any man attempting to cross it would do so at peril of his life. Diplomats and representatives of the United Nations can cross, but by one road only, presenting their closely inspected credentials at the Mandelbaum Gate. For the residents on either side there is absolutely no communication.

The two halves of Jerusalem lie in two countries which are still at war. No peace has been signed since the fighting was officially ended by an armed truce in 1948. Since then sporadic outbursts have constantly broken out, and fingers still tremble on triggers up and down the whole length of the frontier between Jordan and Israel.

The inhabitants of Arab Jerusalem are always conscious of the other city over the border. Many of them own property there and are only too bitterly aware of the poverty resulting from its loss. There is an area of ruins which was once the Jewish quarter and in the Street of the Jewelers—who were mostly Jews—are shuttered shops whose blind faces are a constant reminder of their late owners and the cause of their departure.

Talk to anyone for more than a minute or two and the subject is invariably referred to and with it comes a tension, reflecting the delicate balance of the situation, the feeling of waiting, of "what next?" The Arabs live in constant fear that the Israelis will cross the frontier and that the whole of what is now Arab Jerusalem will be swallowed up by Israel.



The Garden of Gethsemane near Jerusalem. From an Old Picture.

There is no sense of material security in this border town between two hostile and suspicious states. But security has never been a characteristic of Jerusalem, which has already been sacked more than forty times in its known history. Nevertheless the city endures.

Across the border Jewish Jerusalem is a city of bustle; change and modernity, a seat of government and a political center. But the old city, after the violent spasm of its truncation, has settled down to another life altogether—an older life, based on something more permanent than political dissensions.

Before the partition of Palestine the old and the new cities were naturally all one. The large British community had created for itself the peculiar uniform way of life that could be found equally well in India, Egypt, or Hong Kong—tea at the club, parties at the King David, moonlight picnics, dashes to the coast in fast cars for bathing parties. The society was that of a capital city in a country occupied by a foreign power.

The center of commercial life was in the area surrounding the Jaffa Gate. There, within the old city wall, were the more prosperous tourist shops. Outside was the Jaffa Road leading into the modern town where one could buy anything from postage stamps to a Paris model. Now the Jaffa Gate is closed, for the boundary between Jordan and Israel is just outside the west city wall in which the gate is set. Anyone going out through it would find himself entangled in the barbed wire of no man's land.

The Damascus Gate in the north wall has become a pale shadow of what the Jaffa Gate once was, and such westernized commercial life as there is stretches out for a few hundred yards along the road to Nablus—one or two garages, a few tailors, a grocer, a wine shop, and several travel agencies. Food, buttons, ribbons, materials, spectacles, stockings, tooth paste, even shoes, can be bought in the old city, but for a new millinery, or any of the luxuries of life, one must go to Beirut, 200 miles away in Lebanon.

An entire way of life has vanished from Arab Jerusalem. The western community there is very small now—consuls, United Nations staff, and a few doctors, nurses, teachers, and archaeologists. Living is sober and restricted.

When the old city was part of a bustling capital, the true voice of Jerusalem was apt to be drowned by the clanking of the wheels of government and the clamor of political dissension. Now those wheels turn elsewhere. The seat of government is now at Amman, the other side of the River Jordan.

and Jerusalem is only a provincial town. Its principal personages are no longer political figures and high government officials, but the heads of the churches: Greek, Armenian, Syrian, Catholic, Coptic, and Abyssinian.

Easter in Jerusalem is always an unforgettable experience. The city's very existence lies in what is behind the moving and beautiful ceremonies of this season. In the hopes and fears of the birth of Christianity expressed in the Abyssinian's touching ceremony of the search for the body Christ, in the gentle humility of the washing of the feet, in the trembling expectancy which accompanies the beautiful symbolism of the Holy Fire, the whole city quivers into a life of its own. The political issues of the outside world and the strife of the torn and tortured countries on either side of it cease to exist.

Moslems by heredity and traditions are on guard at this time of the year to keep peace between Christian and Christian when passion and excitement run too high. For with the middle eastern combination of mysticism and earthy realism, ceremonies like the Holy Fire combine the rough gaiety of a festival with the exaltation of a genuine spiritual experience. It is an excitable crowd which attends these ceremonies. But today there are no extraneous undercurrents of power politics to magnify small turbulences into ugly incidents. They swirl about darkly enough not far away, but the old city is a calm backwater.

Jerusalem has lost an immeasurable amount as a result of the years of battle. No one can forget the hunger and the homelessness and the halt in medical and welfare work which the troubled times have caused. The appalling misery of the legion of the dispossessed and their hopeless lives overburden the precarious economy of the little agricultural country of Jordan.

But somehow, despite this misery, old Jerusalem has regained something particularly its own: a sense of its unchanging permanence which war cannot destroy. Under the arches built by the crusaders, surrounded by a Turkish wall and standing on the foundations of the city of David and Solomon, the twentieth-century drugstore or hardware store stands next to the Arab confectioner who still sells the unusual sweetmeats that have been sold for centuries. The ice-cream man cries his wares in words incomprehensible to English ears until one sees them written on his box: "Everest! Eskimo!" The coffee vendor attracts his customers' attention by clicking his little brass cups together like castanets as his fathers did before him. Donkeys pad patiently up and down the same terraced streets that donkeys once padded two thousand years ago.

Ancient and modern are all one. Incongruities have no meaning. So many changes have passed over Jerusalem that it is somehow beyond change, existing indestructibly in the majesty of the shrines it enfolds. With the cutting off of the modern city outside the old city's walls, the holy places have now regained their true significance. Jerusalem has once again become the holy city. —Released by Phoenix Newspaper Service.

Teachers Abroad

By Edwin L. Weaver

A teacher who spent three years of educational service in Ethiopia gives us a comprehensive view of the scope of the educational work in the capital city of the empire of Haile Selassie.

In 1947 an interest developed for sending Mennonite teachers from the United States to Ethiopia for the purpose of teaching in the government schools of that country. It seems that the request originally came from an American school administrator who had in 1948 become director of a large elementary school in Addis Ababa, the Haile Selassie I Elementary School. During his career in the States he had acquired some knowledge of Mennonite teachers, and his suggestion received the favorable attention of persons responsible for the administration of the Mennonite relief project in Ethiopia. The first two of the selected teachers arrived there in time for the opening of school in September, 1948, but were assigned to the large girls' school in Addis Ababa, the Empress Menen School; not until September, 1949, did Mennonite teachers begin work in the Haile Selassie I Elementary School from which the request had originally come. During the four years from 1948 to 1952 Mennonite teachers were employed in the Empress Menen Girls' School and the Haile Selassie I Elementary School, but some teaching was done also in the Teacher Training School and the Haile Selassie I Secondary School. These schools are all in the capital city of Addis Ababa, the center of Ethiopian education and where the Imperial Ethiopian Ministry of Education and Fine Arts is situated. But in addition during two summers Mennonite teachers assisted in short-term teacher-training schools out in the provinces.

A common practice in recent years has been the exchange of teachers, a system whereby one country exchanges teachers with another. The Mennonite teachers were not exchange teachers, for Ethiopia has few to exchange. Officially reports indicate that whereas before the Italian occupation there were slightly more than two hundred teachers, in 1949 the country employed 1,615 teachers. From abroad were imported 286 teachers, about an equal number had been trained in several teacher-training schools within the empire, and nearly one thousand were recruited from native men and women without previous teacher training. For a time earlier the Sudan Interior Mission had assigned or made available to the government some of her own teachers, and apparently it was the practice of that organization that caused Mennonites to be favorable to a similar move.

Interest in education is widespread in Africa, and it is now so strongly emphasized in Ethiopia that it has come to be the foremost activity of the present government. It is carried on under the direct sponsorship of the emperor, who participates personally in the formulation of school policy and makes many visits to the schools, where he encourages both pupils and teachers. A strong system of education is considered necessary not only for the preservation and interpretation of the native culture but also for raising the standard of living of the people. Adequate educational institutions are being established so that the standard of enlightenment can be raised and general culture brought to the entire population by means of mass education. All the educable people of the empire are eventually to be educated. Students are to master the most modern technical skills. Thus it is hoped that a country changing from feudalism to statehood can achieve the modern way of life.

To what extent such aims will be achieved is yet unknown, for the program of education in government schools has been inaugurated only in the last few years. The main emphasis has been and still is on elementary schools, but secondary schools have been and are being started in the capital city. Although many parents encourage their children to attend the schools, most pupils attend boarding schools so that they may be kept in an atmosphere in which there is least opposition to the new culture. In these boarding schools the government has supported the pupils with food and clothing, and the financial burden to the government is heavy. Many of the elementary pupils who need complete living accommodations are war orphans, or their homes are far away. The need for higher education has made it necessary for students to enter foreign colleges and universities, chiefly English and American, but in 1949 the Emperor laid the cornerstone for a new national university which is now in construction.

The bringing of hundreds of foreign teachers with all transportation costs covered in addition to paying them very good salaries; the erection of many large, new school buildings; the procuring of equipment for science laboratories, offices, libraries, classrooms, physical training, and other items in the way of textbooks and school furniture; the dormitory, kitchen, and dining room facilities and food and clothing; and the payment of travel and tuition expenses of foreign students—all these and many other items require large expenditures for public education.

One of the fascinating subjects of study is that of the history and affairs of the individual schools, and we now look briefly at the schools in Addis Ababa where Mennonite teachers labored. The famous Empress Menen Girls' School is the foremost and largest girls' school in Ethiopia. It was founded by the present empress from her own private funds in 1931, but was interrupted five years during the war. In this school more than twenty years ago the modern education of the Ethiopian girl was initiated, for, in line with the progressive reforms,

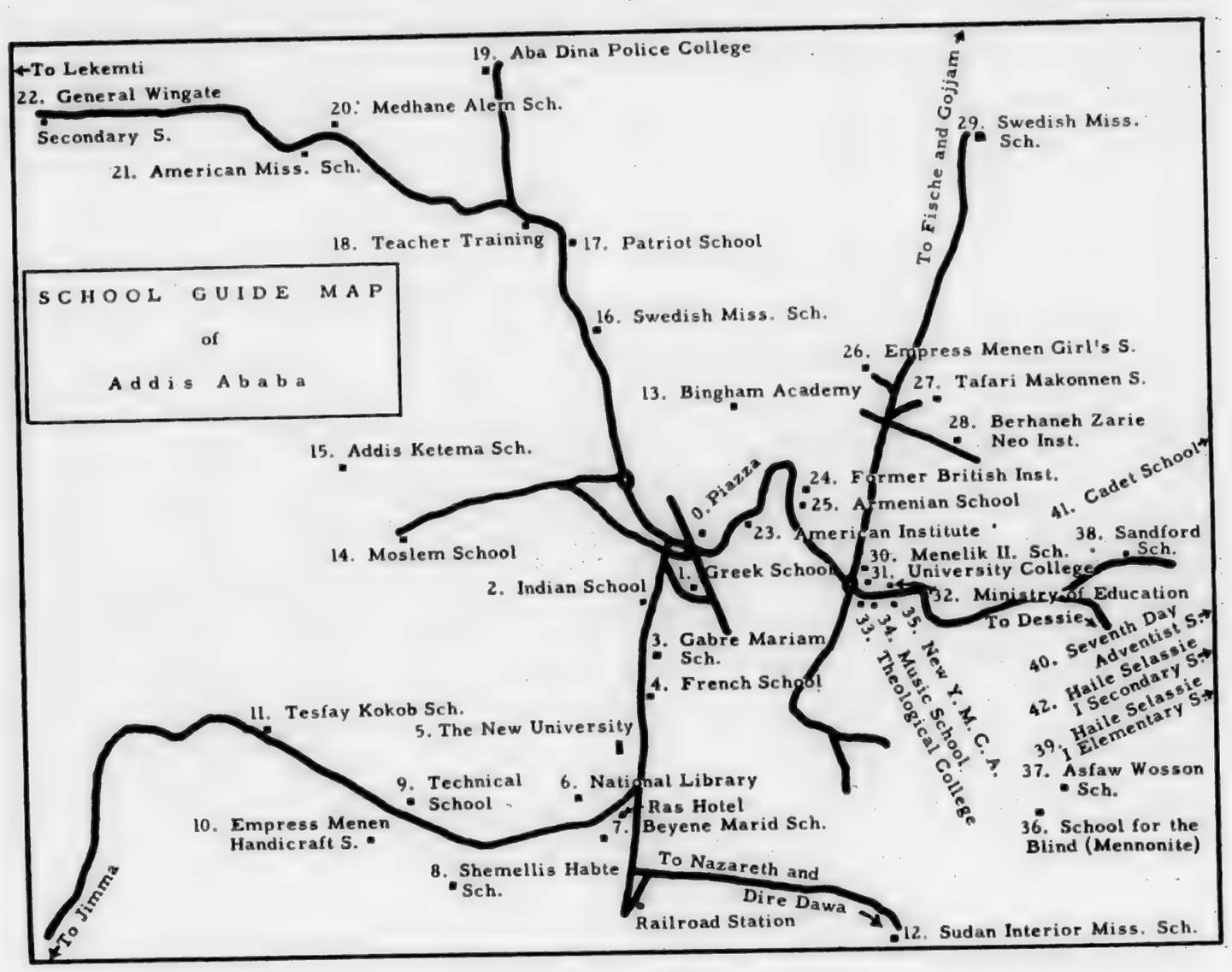
the education of women is looked upon as essential to the building of the new Ethiopia. But even now not many girls attend government schools, and those who do are usually in the lower grades. In my various classes in two different schools in Addis Ababa not a single girl or young woman was enrolled. In that part of the world the status of women is not what it is in the western countries, and yet sentiment in favor of the schooling of girls is growing. In a question given to a class of twenty-five young men in the Teacher Training School, practically all thought girls should attend school; fourteen thought they should attend the same school, but the remainder were not in favor of co-education.

The Empress Menen Girls' School is excellently located near the palace grounds of the emperor and empress; it has had enrollments beyond six hundred, of whom about half have been boarders; its library contained approximately seventeen hundred books; and thirteen of its thirty-three teachers were foreign. Its instruction has been in the two areas of regular academic subjects and the practical arts. In the latter are included homemaking, handicrafts, and music. Some of the girls leaving this school enter teaching, nursing, and commercial work.

The Haile Selassie I Elementary School was organized in consequence of the combining of three previous schools, each of which in itself has an interesting history. The oldest of the three was a French school which included secondary with elementary instruction and was the first secondary school in the empire. Originally there were three buildings, one of which is still used as a residence for teachers. In this building, the home of the first secondary school in Ethiopia, I lived during my first year there. During the war with Italy, Fascist soldiers were kept in these buildings. The grounds became the location for a very extensive military establishment, which consisted of many buildings erected by the Italians. Some of these were later demolished, but the better ones still stand and are used by the school. Those now used as classrooms had been barracks for the Fascist soldiers, and others now in use were mess halls, storage buildings, and other structures needed in a military center.

The other two schools were elementary schools located elsewhere, but the pupils, teaching staff, and some materials—books, blackboards, and desks—were transferred. The new school, dedicated in the spring of 1948, was well equipped and organized and is now the largest and one of the most efficient in the empire. The twelve hundred pupils are organized into six units or platoons, each of the six consisting of six groups of pupils in six classrooms. The school has an important and much-used health clinic, and is well equipped for instruction in science, music, and handicrafts—particularly woodwork and leathercraft for boys and the making and repair of clothing for girls. The large library is connected with a spacious reading room equipped with dictionaries, encyclopedias, maps, atlases, globes, bulletin boards, and bookshelves. There is a motion picture projector, and films and slides are available as visual aids.

The language situation is of interest. Amharic is the national language and is compulsory; English is officially the second language and is used as a medium of instruction and comprehension as well as studied as a school subject. Ethiopia has many languages and dialects, and this complicates the problem. A Galla child, for example, whose basic vocabulary is in that language must start learning Amharic when it enters school, and then English in addition. Fortunately, however, Ethiopian youngsters learn languages rapidly. In the Haile Selassie I Elementary School pupils in the first two grades are taught in Amharic by Ethiopian teachers; oral or spoken English is taught by an American teacher, but in grade two the pupils begin reading simple English. From the third grade on up all subjects are taught in English, excepting one period each day they continue the study of the Amharic language. The fact that sentence structure and modes of thinking are different in English from what they are in Amharic makes the educative process difficult and slow. In order to learn the pupil must go over to a foreign language almost completely, because nearly all academic knowledge must be acquired through the English language.



In its organization the Haile Selassie I Elementary School has in each of its six units a unit leader who has general supervision of discipline and of the classification of pupils in his unit. In addition there are subject leaders, and the teacher who teaches the highest grade of a given subject is the leader of all the teachers who teach that subject. In September, 1949, when Mennonite teachers began work, a junior high school began to develop, for at that time grade seven was introduced in addition to the six elementary grades to which the school was formerly limited. Each year since 1949 an advanced class has been added, for in its completed form there is to be both elementary and secondary education. The school operates in accordance with American principles of school management, uses American textbooks and more American teachers than any other school in the city, and is a day school. Since pupils live in homes in the city and are not boarders at the school, the school operates with less expense to the government; consequently native leaders of education are much interested in a school of this type.

The history of the Teacher Training School in Addis Ababa has been of a considerably different nature. Its formation was suggested by the British Council, and that body provided its administrative and teaching staff through the more than four years following its beginning in 1944. The school was from the first called a college, and the hope was prevalent at the time that the newly formed nucleus would be the birthplace of modern learning in Ethiopia. When, however, the new University College was opened in 1951 the name of the earlier institution was changed to Teacher Training School. For a time its housing arrangements were unsatisfactory, but after two years it was moved to more permanent buildings and compound along Gulale Road. The main building, attractively located near a grove of gigantic eucalyptus trees, had been constructed by the Italians and was originally used for a propaganda department. Students came from nearly all parts of the empire; and when in 1946 the original class finished its course, for the first time in the history of Ethiopia teachers trained in an Ethiopian institution were sent out into the teaching profession in Ethiopian schools.

There have been many changes in the faculty and in the organization, and frequent additions to the curriculum have been made. Its earlier faculty members were English men and women trained in English universities. But after four years the British Coun-

cil withdrew and the school was placed under the control of the Ministry of Education.

It is to be expected that where a completely new program of education of national scope is being set up many problems will be encountered. This surely has been the case in Ethiopia and particularly in the field of teacher training. Of the students who received the first diplomas in education it was said that they had received a reliable groundwork in school subjects and in addition had been trained in the art of teaching. Some schoolmen maintain that in a primitive country like Ethiopia prospective teachers should be trained mainly in subject matter; others think the major emphasis should be on methods and educational techniques, while some want to have as much balance as possible. In pioneer educational work in Ethiopia the securing of text materials has been another large problem and received attention in teacher training. Often pupils had no texts for their own use, and so teachers wrote materials in condensed form on the blackboard and pupils copied them in exercise books which they studied in lesson preparation. Textbooks are now more amply provided, but whether to use English or American materials is still a matter to be decided. The formulation of a uniform curriculum for the whole empire is another problem that is being solved slowly.

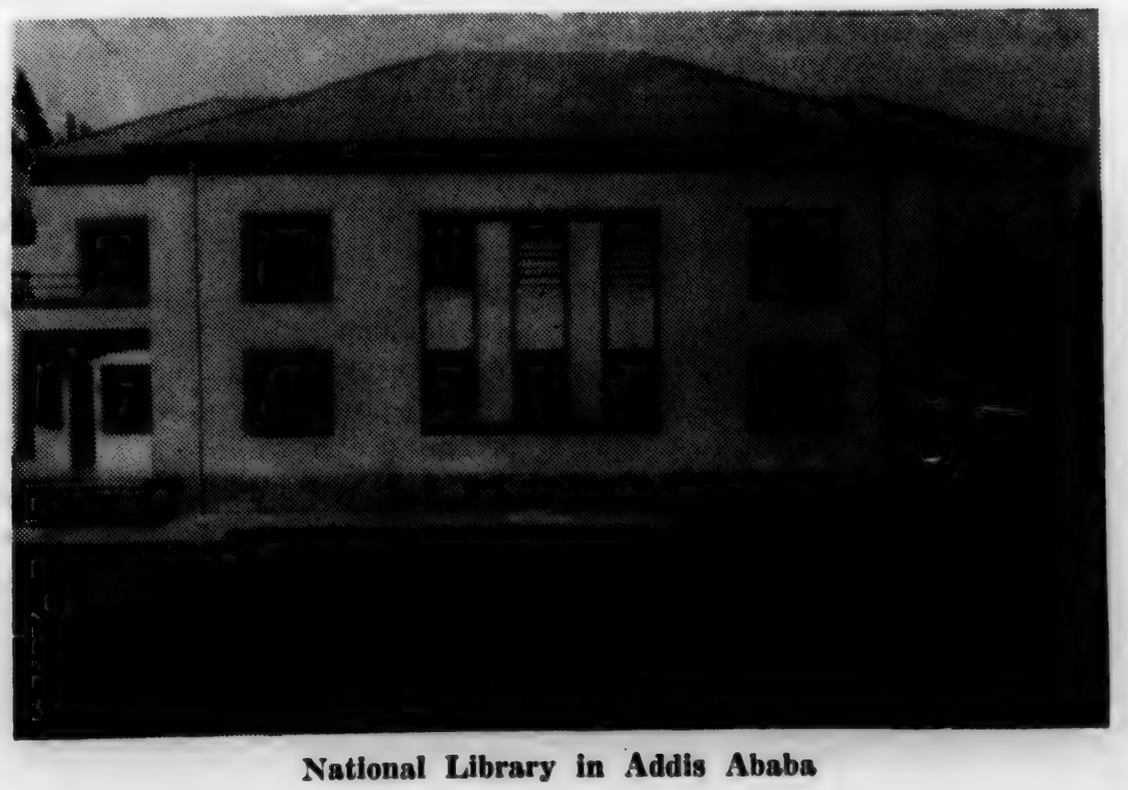
Addis Ababa is a city of schools. There are more than thirty major and many additional minor ones. A native lad told me that the city had more than seventy, and I think he included the little schools connected with native churches and conducted by priests. Let us assume that you are a newcomer and have arrived in the center of the city, officially called Haile Selassie Star Square, but commonly known as the Piazza. Whether your first contact with the city was at the railroad station because of travel by rail, or at the airport in consequence of air travel, you have in either case reached the Piazza by Churchill Road, one of the widest streets and with perhaps the heaviest motor traffic, and the street which more nearly follows a straight line than any other. First we will go south down Churchill Road and then follow the street toward the airport, occasionally, however, taking side streets for short distances. Only a few blocks from our starting point stands the large modern Greek School for the children of the Greek community, one of the largest European groups of the city. Near by within a walled compound is the Indian School and community building maintained by the Indian Association for the Indian population of the city; my accidental discovery of this school resulted from meeting many Indian school children on Churchill Road one afternoon and observing where they came from. A little farther down is the Gabre Marian School housed in what a dozen years ago was considered one of the finer buildings of Addis Ababa, and then the French School, the Lycée Franco-Éthiopienne. This latter is subsidized by the French government and is the center of French language instruction in Addis Ababa; most of the 950 students are Ethiopians, but many other nationalities are represented; most of the teachers are French; there is a fine kindergarten, and the school has more than 250 girls. This is not the only French school in the city, however.

Along Churchill Road is the location of the new University now under construction on an expansive elevation which will give the school a commanding position. Near by is the National Library, which not only houses reading materials and a museum, but is a center for evening lectures and classes. Behind the Ras Hotel, one of the few modern hotels, is the Beyene Marid School, an elementary school whose director is a Lebanese and has been a schoolman in Addis Ababa more than twenty years. In Casa Popolaris, a residential district of some large, new apartment houses, is the Shemillis Habte School; the director of this school is from India, and here one day I found several of my former pupils happy in their new vocation as teachers. Not far away and in a compound beside the street is the important Technical School, a three-year boarding school giving academic and shopwork training to boys, most of whom come from the provinces. There are machine shops for gas and electric welding, an automobile workshop, a vulcanizing plant for repairing tires, an electrical shop, a woodwork shop with the use of power-operated tools, a radio shop, and a plant for the artificial dyeing of wood. The library contains technical books. Several blocks southward is the large Empress Mennen Handicraft School where visitors will find four hundred pupils of both sexes at work in courses that cover three years. Although primarily a teaching institution, the products of its workshops are sold. The pupils make carpets, rugs, tablecloths, learn weaving, dressmaking, designing, cutting, fitting, do fine silver work, and learn various other crafts while giving attention also to general education. Beyond this is the Tesfay Kokob School, an elementary school with native teachers and a foreign director.

Returning now to the Piazza of the central business district we proceed northward and westward on the street commonly called Gulale Road and pass the neat compound of the Swedish Mission School. We could have taken a detour past the interesting Moslem School and the Addis Ketema School, just off St. Paul Road, but let us continue onward on Gulale Road. Two kilometers from the Piazza is the Patriot School, a fairly large elementary school whose director is an Englishman. A short distance onward the street turns sharply left at the edge of large and tall eucalyptus trees; attractively located opposite them are the buildings of the former Teacher Training College. Up a side road is the Aba Dine Police Staff College. For the training of commissioned police officers the school has a rather rigid, thorough, and modern course of instruction under the management of a Swedish Colonel. Onward on Gulale Road, in regions where we travel long distances through heavy eucalyptus forests, are the Medhane Alem School, the United Presbyterian Mission School, and the General Wingate Secondary School. Medhane Alem is one of the larger schools including secondary classes; the director and some of the teachers are well-educated American Negroes. General Wingate is one of the finest secondary schools in Ethiopia, with a set of new, modern buildings and equipment. It has been a co-operative enterprise between England and Ethiopia; the headmaster and leading teachers are English or from the British Empire.

Addis Ababa School for the Blind Conducted by Mennonite Workers

Starting again from the Piazza we follow



National Library in Addis Ababa

Haile Selassie Street toward the east and northeast. While still in the shopping district we come to the American Institute, a night school and an adventure in adult education. The founder and headmaster is an American Negro and the more than one hundred students are mostly young native government employees. Beyond the Bulbula River and up the hill is the former British Institute and near by the Armenian School; in the latter a Mennonite teacher taught for a time. The former was a notable educational center having a good library, reading rooms, classrooms, and a lecture hall. Englishmen taught evening classes and significant evening lectures were given. After the British Institute was discontinued the Commercial School occupied the plant. The Commercial School rates as one of the very important schools in Addis Ababa; its graduates are in demand and are employed mostly by the government or private commercial companies.

At the street intersection commonly called Arat Kilo we come within the region of an older educational center. Some schools here were established before the Italian occupation, whereas most schools of the capital city are more recent. Menelik II School, the first government school in the empire, was founded more than thirty-five years ago and was long staffed largely by Egyptian teachers. Its dormitory is one of the largest. The emperor and many government officials have studied there. Up the street north in the region of the palace grounds are located the Empress Menen Girls' School, Tafari Makonnen School, and Berhaneh Zarie Neo Institute. The latter is a modern adult education center prominently located and in a beautiful flower garden. The large, substantial buildings of Tafari Makonnen house one of the largest and best-equipped schools in Ethiopia offering high-class elementary and secondary work under a Canadian plus Ethiopian staff of teachers. Down the street in the opposite direction and behind the elevation of the old palace grounds is the residential section in whose apartment and other large houses foreigners like to live. Here is the School for the Blind under Mennonite supervision and Asfaw Wosson, an elementary school whose director was imported from India.

Back at the Arat Kilo intersection again is the Young Men's Christian Association, an educational center with a library, lectures, and evening classes. A new building is being erected farther on. The Theological College, opened nine years ago, aims to train the ecclesiastical personnel for service in the Ethiopian Church. It has a thorough curriculum. Its director, an Egyptian and popular in educational circles, is a graduate of the Coptic Theological College in Cairo. The new University College, inaugurated in 1951, has a strong foreign faculty and the best and most modern facilities and equipment. Beside it is the central agency of national educational efforts, the Imperial Ethiopian Ministry of Education and Fine Arts. Near by was also started a new Music School. Farther on northeastward is the Sandford School, then the Haile Selassie I Elementary School, and a Seventh-Day Adventist elementary school, and some miles farther the Haile Selassie I Secondary School. The Sandford School serves the English community, although about one fourth of the pupils are Ethiopian. It is a private school with high fees, small classes, and most of the teachers are British. The Haile Selassie I Secondary School, in which a Mennonite teacher served one year, is another of the leading secondary schools of the country. Thoroughly organized and equipped, it is a modern school plant in almost every respect.

To these schools and others not mentioned in this sketch come pupils for instruction and training from many sections of the empire, and teachers employed in them are imported from various foreign countries. Many of the schools were opened since the close of the Italian occupation in 1941 and some within the last few years. And there are schools in communities other than Addis Ababa.

Ft. Wayne, Ind.

The Mennonite I-W Has an Important Role in Mental Hospital Work

By Arthur Jost

The superintendent of the Kings View Homes, a Mennonite mental hospital at Reedley, California, tells of the important aspects of mental health service for conscientious objectors. This service should also be of interest to many others besides I-W draftees.

Our Mennonite churches are much interested in mental hospital work. It seems that this interest is much more intense in our own circles than in other segments of American society. Most of this interest stems from the experience of Civilian Public Service men in mental hospitals. Some concern for the mentally ill had been shown by Mennonites before CPS days, however.

CPS men took up assignments at mental hospitals. Their parents visited them on the job. Their ministers, other church leaders, and faculty members from our Mennonite schools called on them. And Mennonite families who had patients in mental hospitals experienced for the first time a degree of empathy and sympathy within their church and community groups. These were some of the things that led to greater Mennonite interest in mental hospital work.

It is commonly thought in our Mennonite groups that CPS touched off the historic movement of state hospital reform. Mennonite interest in mental health work as fostered during and after CPS came about the same time that there was a general growing interest in mental hospitals and hospital reform in this country.

Even though the service and work of CPS men did not touch off this hospital reform, the encouragement that CPS men gave to humane and conscientious hospital administrators should not be underestimated. Another thing that should not be underestimated is the service that CPS men performed as attendants. The importance of the attendant was emphasized by the National Association for Mental Health, Inc.

The movement to recognize the mental patient as an emotionally ill person and to treat him as such is a historical development similar to political and industrial revolutions. Not all of society was ready to accept the principles of this new movement in the care of mentally ill. Neither is society entirely ready to accept the progressive findings and broad assumptions of psychiatry.

Since we as Mennonites have gone further in accepting these principles, we have progressed far ahead of other groups, especially church groups, in the care of the mentally ill. The existence and services of Brook Lane Farm, Kings View Homes, and Prairie View, Philhaven, and Bethesda hospitals are concrete witnesses to this fact.

State hospital officials, Selective Service officials, peace section counselors, as well as the Mennonite churches as a whole have readily accepted mental hospital service as a satisfactory service opportunity for I-W men. This indicates that CPS mental hospital work, though unplanned and unchartered and which was opportunistic in a sense, sort of paved the way for current I-W service opportunities in such work. Although most written evaluations of CPS hospital service are somewhat incomplete and inconclusive, it seems to me that there is something inherent in that service which is deeply compatible or agreeable with our philosophy and religion. And as a result we have accepted this type of humanitarian service.

Even though Mennonite churches generally are interested in mental health and mental hospital work, not all I-O men faced with a I-W assignment have accepted mental hospital service as the assignment of preference. In view of this fact, it is well to review the merits of such service:

1. The assignee is part of a humanitarian movement. He works with mental patients who are treated as sick persons. They are not regarded as "different" from other human beings, but are seen as personalities with specific difficulties, conflicts, and needs. Because of their illnesses they are separated from society and this separation has purpose and meaning.

2. The assignee is a member of a treatment team. New and applied treatment methods look to the recovery of the patient. Statements by noted psychiatrists are bold enough to assert that early treatment will heal the majority of mental illnesses. These treatment methods require the co-operation of

every service including the indispensable attendant.

3. The assignee is a member of a rehabilitation team. Patients are no longer "sent away" to a state hospital to deteriorate. Those days are over. They recover and they are rehabilitated. Hospitals aim at rehabilitating every patient and this is accomplished to a high degree. Attendants and all other personnel of the hospital staff assist in shaping the attitudes of relatives of the patient who come to visit or who correspond with the patient.

4. The assignee has a stake in a positive public mental hygiene educational program. The general public is learning rapidly about the nature and treatment of mental illness. As more is learned about treatment, a greater effort is made at prevention. Mental illness is just like a true illness such as tuberculosis and heart ailment. When it is accepted, questions about prevention then follow.

5. The assignee is working on a "frontier" with many possible vocational openings. A careful survey of the opportunities in the mental health field reveals an almost unlimited number of openings in many challenging areas. Openings exist for physicians, psychiatrists, nurses, psychologists, social workers, attendants, farm managers, cooks and dietitians, engineers, gardeners, carpenters, and other vocations. The two years of I-W service in mental hospitals can be a valuable orientation or may be an introduction to one of the above vocations.

6. The assignee is following the example of Christ. We read in Matthew that Christ healed the lunatic. We believe Christ healed many with mental afflictions. A conscientious objector claiming a degree of discipleship above and beyond the claims of many contemporary Christians may well find a compensatory purpose in the service of One who with His disciples spent much time in ministering to the least of these.

Reedley, Calif.

Book Reviews

Seventy-seven Parable Talks to Young Folks, by John Henry Sargent; W. A. Wilde Co.; 1952; 164 pp.; $2.00.

Lessons from the common things of life are always interesting. Few have the ability to teach truth from everyday experiences. John Henry Sargent in this book of parables proves himself capable of using cookies, chalks, clocks, cracks, in teaching illustrations. His seventy-seven parables are alphabetically arranged from "antennas" to "wishbone." He has a very interesting selection of objects and ideas, developing spiritual application from each one.

Besides his seventy-seven parables he has a very appropriate prayer and Scripture reading with each lesson. This makes it also a devotional book. The prayers are short and the Scriptures choice selections, all of which are from two to three minutes in length.

While we have enjoyed every one of his three-minute parables, yet we are rather disappointed that he should use an illustration such as this: "When some boys and girls go to the movies it would seem that their main reason is to comment, either about the pictures or about something that happened in school that afternoon, and then laugh, never once thinking of the people near them who want to hear the program." The moral is all right, but it infers that movie-going is a legitimate practice for youth.

Sanction also seems to be given to militarism by such statements as found on page 69: "I waited in a long line at the post office the other day to mail a package to my Marine son, Bob, who is in Korea."

One who follows the Scriptural injunction, "Prove all things; hold fast that which is good," will find many interesting and helpful ideas in speaking to youth. They also furnish illustrations for any age group.

We must credit the author with keen observation, and a sincere purpose in using objects and ideas to teach God's love, grace, and power. But for the few exceptions to which we have referred, we recommend this book as a valuable asset to a parent's, teacher's, or minister's library.—C. J. Ramer.

Whom God hath Joined, by David R. Mace; Westminster Press; 1953; 94 pp.; $1.50.

This book is intended as a book of instruction and counsel to help in guiding the engaged and recently married couples toward a better understanding of Christian marriage. It is also designed to help married folks in later problems of adjustment.

The author is a professor of human relations in an American university. He is an honorary director of the National Marriage Guidance Council of England. He has dealt with complex problems in human relations for nearly two decades. His syndicated column in England is read by 3,000,000 persons.

The author does not ask for total agreement with his views. He is fair in controversial issues, and states both sides. He is quite thorough, but no book can give all the answers. He recognizes the sex emotions as highly explosive, which can be damaging when they get out of hand. The book has the tone of the Church of England. It is scholarly written, concise, but quite comprehensive. There is much in the book that is highly informative.

The author in a mild way takes issue with the "Pauline View" of the "Headship of Man." He is an advocate of "Planned Parenthood," names three such approaches to the problem.

Mace reveals that with "terrifying ease" physical attraction can turn to revulsion. He feels that married love cannot endure unless it is sacramental. He wisely portrays the task of mutual adjustment. He makes clear that love must be more than a "launching platform," that it is merely a good start, that marriage is a collective task, and takes intelligent effort.

His major appeal for permanence, to avoid the rocks and shoals which wreck many marriages into failure, is the indestructible foundation—God, the Christian faith, and the Christian Church. The highest ideal for future safety, is the *"Family a Little Church,"* the most powerful evangelistic agency in the world.

The book closes with the powerful appeal that marriage is the "Nursery of Heaven," and the pledge of a "Vaster Love," that moves beyond the stars and the sun.—C. F. Derstine.

Mountains Singing, by Sanna Morrison Barlow; Moody Press; 1952; 352 pp.; $3.00.

One of the important modern methods of foreign evangelism is that of sending Gospel records to be used in places where there are no missionaries. This book tells the story of two Christian women who traveled through the major islands of the Philippines in getting records of the Gospel in unwritten languages of remote tribes. Many were the difficulties in such an undertaking: the finding of tribes that did not have the Gospel; the finding of individuals to speak in these languages and instructing them for their part in the task; the finding of words to convey the Gospel meanings; the mechanical operations with the recorder; and the many hardships in traveling in out-of-the-way places.

The account is outstanding for examples of divine guidance, strong and complete trust in God, and rejoicing through trails and hardships. The note of joy, indicated in the title, runs throughout the book.

The author, thoroughly familiar with the facts, presents her story of adventure in a pleasing style. Geographical and natural features are deftly handled and Scripture passages are aptly applied. There are well-chosen chapter titles, maps, a glossary, and useful information on the tribes and languages of the archipelago. The great concern for those without the Gospel, the spirit of prevailing prayer, and the strong faith in the whole enterprise strengthen the value and appeal of the book.—Edwin L. Weaver.

Imperfections of a Preachers Kid, by Yngvar Stensby; Pagent Press; 1953; 129 pp.; $2.50.

Yngvar Stensby's *Imperfections of a Preachers Kid* is his own story of his boyhood experiences as the son of Norwegian parents. His father was a Lutheran minister in the western states where the weather was cold. The Stensbys lived in small towns and rural areas. The author does not claim to preach a moral, and writes for entertainment.

The incidents related are pleasantly humorous, such as being chased by a bull, playing pranks on teachers, boyhood escapades, being given a pony, sampling various substitutes of tobacco, obtaining an airplane ride, and the purchase of a motorcycle. The book is short, easy to read, and enjoyable. Several things mar the book a little, such as Father Stensby's smoking, the Christmas tree and Santa Claus (pp. 34, 35); and father approving of a fight (p. 28). The price of $2.50 for 129 pages is rather high.

Although young Stensby was expected to be a perfect boy, he admits that he had imperfections. Although the author did not intend it, the book is a direct plea for better consideration of preachers' children.—Ford Berg.

Homes Build Persons, by Garry Cleveland Myers and Caroline Clark Myers; Dorrance and Company; 1950; 321 pp.; $3.00.

Parents and teachers, if you are looking for a book that will help you to understand children and give you hundreds of practical suggestions, here is a book you will want. If you are disgusted with the prevailing philosophy of excessive self-expression found in many of today's books on child training, you will be delighted to find a book written by authors that have their feet on the ground. In the foreword the authors say, "This book expresses a revolt against the prevailing philosophy and practice of excessive self-expression. Yet it favors self-expression in the growing child as long as he permits adequate self-expression in others."

Although the authors take no stock in the "never spank 'em" philosophy, they are very conservative in promoting the idea of corporal punishment and believe that ideally, corporal punishment should end long before the child enters school. Every page in this book pleads for a proper understanding of the child and a sane and just approach to the matter of his behavior.

The chapters deal with affection, self-reliance, guidance, responsibility, the child's money, socialization, means of control, property attitudes, manners and conduct, and other subjects. The chapter entitled, "Means of Control," may well be worth the price of the book to an inquiring parent. While the book is extremely practical, it is also philosophical.

The Myers' are well qualified to write on the subject of child training. They have both taught in all levels from the first grade upward. They have served as editors of children's magazines, having founded *Highlights for Children* in 1946. Mr. Myers, whose daily newspaper column is widely distributed, receives 20,000 letters yearly.

The book will be acceptable to Mennonite

(Continued on page 186)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

PAUL CHAMPIONS CHRISTIAN LIBERTY

Galatians 2:1-10, 19-21

Lesson for June 14, 1953

Paul wrote to the Galatian Christians with much concern, for he learned that these Gentile believers had been misled by teachings of Judaizers. Some leaders had come among them who insisted that for the believers in Jesus Christ some conformity to the ceremonial law of Moses would have merit. Paul warns that such confusion would ruin what work of grace had been accomplished and deprive them of the richness of the truth of the Gospel of Christ. The situation was serious, and Paul's denunciation of the offender, "let him be cut off [Anathema]," was a rare pronouncement among the apostles. Cf. I Cor. 16:22. Shall circumcision be required for Gentile believers? Shall the church at Jerusalem decide the extent of Gentile liberties? Shall a separate communion table be set up for those of the circumcision at Antioch?

2:1-10. These questions raised by reputable leaders became controversial, and it was necessary for Paul to go to Jerusalem again. He took with him Barnabas and Titus. This became a very significant council. First Paul interviewed pillars of the church there privately, showing them how the blessing of God had proved effectual to uncircumcised believers, such as Titus and the Galatians. In the public discussion that followed Paul showed from experience that to him had been committed the trust of carrying the Gospel of Christ to the Gentiles without requiring of them participation in the ceremonial law of Moses, while to Peter was committed the responsibility of ministering this same Gospel to the Jews, with whom certain Mosaic practices did exist. It would appear that from the number of the apostles there were some who still held to the old problem before the Jerusalem Conference, that except the Gentile believers be circumcised after the custom of Moses they could not be saved.

Verses 19-21. By the law everyone was condemned and required to suffer for sins. None were justified by the law. The purpose of Christ's coming was to take the place of suffering for all sinners and to meet fully the requirements of the law. The law was rendered useless, and salvation by grace was offered freely for all who accept and believe in Christ. Paul knew the law and what it meant to live by the law, but all this he put aside for the excellency of the knowledge of Christ Jesus who became his Lord. He died to the law that he might live unto God. By the power of the crucified and risen Christ Saul became Paul who was raised to newness of life in his victorious Lord the Saviour. The life Paul now lives, as he says in Gal. 2:20, is Christ living in him. Christ is the central personality in his life. Though he was living in the flesh, his was a heavenly life in that it was Christ in the bodily dwelling. Paul does not set up a standard that is impractical, for this should be essentially true in the redeemed believers in Christ.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching,' copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

THE PRACTICE OF CHRISTIAN LIBERTY

Galatians 5:13-16; 5:22—6:5

Lesson for June 21, 1953

Christian liberty is the opposite of servitude. One commentator states, "Liberty consists in deliverance from the darkening of the mind, the tyranny of sinful lusts, and the enthrallment of the will. Positively it consists in the possession of holiness, with the will and ability to do what is right and good. Such liberty is possible only in a renewed condition of soul, and cannot exist apart from godliness. It is the Gospel of Christ which bestows it in its fullness, in giving a clear knowledge of God, in discovering the way of forgiveness, in supplying the highest motives to holiness, and in giving the Holy Spirit to destroy the power of sin and to quicken to righteousness.

Verses 13-16. Christian liberty is imparted to the believers by the instrumentality of "the truth" (John 8:32). Paul here earnestly warns the Christians not to presume upon their liberty in Christ. The lubrication in the practice of Christian liberty with the brethren is love. "By love serve one another." This fulfills all the law in one word. To walk in the Spirit is the guarantee to make practical our calling unto liberty.

Verses 22-26. Every Christian by his character represents the heavenly fruit comprised of elements and graces. The elements of love, joy, and peace reflect his communion with God. Love is the reciprocal link with man and God. Joy is the principle giving ease and attraction to the believer's responses. Peace is the groundwork of harmony surrounding his personality. It is the purpose of Christ's coming, past and future, and of the Christian's stay upon earth.

Long-suffering, kindness, goodness, and faith represent the believer's relation with others. Long-suffering delays wrath, avoids disturbances, ameliorates injuries, promotes good will. Kindness cares for turbulent feelings and provides a pleasant demeanor. Goodness is love in action. The Good Samaritan and the cup of cold water are ever present. Faith, or faithfulness (R.V.), characterizes the steward and builds confidence of others.

Meekness and temperance show the inner life. The dovelike character, like the Spirit Himself, does not speak of himself. Self-control averts harmful excesses and prepares for the good name rather to be chosen than great riches. These nine elements, and such like, as Paul would say, are the composite fruit of one character, of one Spirit. This is life in the Spirit. Thayer's Greek lexicon on verse 25 states, "If the Holy Spirit animates us, let us exhibit that control of the Spirit in our life."

6:1-5. Among Christians we find both the weaker and the stronger. It is possible that the weaker become stronger and the stronger weaker. Paul's counsel points out the need for the spirit of forbearance and forgiveness. To the stronger the occasion of the falling brother calls for heart searching and humility, remembering that only by the grace of God we stand. Proper discipline according to the error of the fallen is Scriptural. Yet the greater number of believers owe a genuine loving interest, a bearing of one another's burdens, and a true effort to restore the weaker into fellowship by exercise of the love that can cover the multitude of faults.

PAUL'S JOY IN CHRIST

Philippians 1:12-26

Lesson for June 28, 1953

This chapter presents Christ as within us. Our Christ is personal to each of His followers. The Source of these utterances by Paul is a Christ dwelling within the heart of one who believes and trusts Him. This is the only condition upon which Christian experience can begin. To truly believe in Christ with a saving faith He moves in and becomes a part of one's life. Cf. John 4:14, "In him a well of water springing up," and John 7:38, R.V., "From within him shall flow rivers of living water," referring to believers.

Verses 12-18. The Philippian epistle was written from prison in Rome some ten years later than the church was founded at Philippi. Paul rejoices that his bonds have helped to further the Gospel. The ability by Chris-

tian faith to triumph under all circumstances comes out clearly in his account. The Good News has had wider publicity and thereby an enlarged hearing. It has been preached more boldly by those who took courage through seeing Paul's fortitude. He observes that there have been varying motives. While some were envious and preached in a spirit of contention and insincerity, yet the man who loved God's law possessed great peace and nothing offended him. Paul rejoices under an absorbing interest in a great cause. He finds extreme satisfaction in knowing that the Gospel is being preached. He is content only by realizing that the Good News liberated, will under the guidance of God bear fruit.

Verses 19-26. Paul reveals the great truth that believers in Jesus Christ can possess great joy through circumstances that seem totally against them. He is strengthened in faith to run his course victoriously in the supply of the Spirit, the brethren supporting him faithfully in their prayers. He is agreed that in his imprisonment, whether by his life or his death, Christ will be magnified. While death to him could be "far better," yet by life he would fill a need for them. He is confident that he will be spared to be of further service to them. He is yielded to serve or to depart, as the Lord wills. Any desire he has for gain to himself by death is that the relationship to Christ might be yet more precious.

His exhortation is that in order that the glad hour might be unclouded in case he remain absent from them, they should conduct their lives worthy of the Gospel of Christ. He is desirous of good tidings always concerning their steadfastness and willingness to stand and if need be to suffer. When the Christian reaches the end of life he has everything to look forward to, while the ungodly finds no joy in the forward look to another life. Let each resolve, "To me to live is Christ, and to die is gain."

THE RIGHTEOUSNESS AND JUSTICE OF GOD

Romans 1:7-17; 2:1, 2; 3:21, 22

Lesson for July 5, 1953

Verses 7-17. The language of Scripture is superb in declaring the divinity of Christ by the frequent association of His name with that of the eternal God. Men are commanded to honor Him as they honor the Father. John 5:23. Paul sets forth God's fairness in dealing with men by revealing His righteousness and placing it at the disposal of the unrighteous. The way of salvation is gained through faith alone in Jesus who is absolute in righteousness. Paul has an impassioned devotion to the glory of Christ among the believers for whom he has labored and travailed. His great desire is to meet with them and impart spiritual help that will assure yet further their steadfastness. Many hindrances intervened so that many years elapsed until he finally got to Rome as "a prisoner of Jesus Christ." Experience taught him that his whole life was in the hands of God, who only could culminate a prosperous meeting. Paul counts it an obligation to carry the Gospel to all classes elsewhere, as well as at Rome. He taught that God had power to save every soul that embraced the good message of Jesus Christ. No man has been able to attain God's standard of righteousness by his own accomplishment. In the R.S.V. verse 17 states, "He who through faith is righteous shall live."

Chapter 2:1, 2. Sin is universal, but it is inexcusable. The judgment of God is rightly due against all sin. The wrath of God is revealed from heaven against all ungodliness. The traditional Jewish way of keeping the law never could avail perfectly for cleansing. The transgressor was found coming often to atone for his cleansing. The altar, the priest, and the sacrifice were regularly in the program of the worshipers. Truly the judge of all the earth is Himself righteous and just.

Chapter 3:21, 22. "By the deeds of the law shall no flesh be justified in his sight" (verse 20). However, the prophets were witness to the righteousness of God apart from the law. A propitiation for sin was necessary to declare God's righteousness "that he might be just, and the justifier of him which believeth in Jesus" (verse 26). God would not be righteous by simply passing over man's sin. Something had to be done about it and for it. It was designed that atonement should be made by Christ, not that He should offer Himself often, "but once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). God now has the right to forgive lost men, and He cleanses men freely and banishes their unrighteousnesses into forgetfulness. Even God "so" loved the world. Brethren, if God "so" loves us, we ought to love one another, and let the Gospel light shine out.

Kitchener, Ont.

There Are No Little Things

By Esther Payler Miller

"Take care of the little things in your Sunday-school work, and the big things will be taken care of also."

"There are no little things in Sunday-school work; what we least expect may be important," an experienced Sunday-school superintendent said. How true this is and what an inspiration it should be to us, who often do not have the opportunity for what seem big things, but must be content to go along in what we may think are unimportant jobs in Sunday-school work! It is a warning, too, that we guard what we say and watch our actions more closely to see that they are consistent with the Christian ideals we teach.

A church school teacher of teen-agers came late every Sunday. That might seem a little thing, but the pupils in her class were heard to remark at home: "Why should I be on time; the teacher isn't?" She was nullifying her otherwise good work, by showing by her actions that church school teaching was not important enough to her to plan so that she would be on time to use every precious moment of it with her pupils in finding out more about the Bible and Christ.

A Bible class teacher taught the lesson every Sunday and took care in studying it, but she took no interest in her pupils. She never visited them. She never sent cards, or inquired when they had problems or sickness or death in the family. A church school teacher is more than just a teacher; she is a representative of Christ and as such can comfort, guide, and help her pupils. Her actions may thus teach louder than her words.

One teacher of teen-agers, during a contest between two classes, stirred up rivalry which took a long time to settle down to cooperation in a common cause again and to make the members of both classes know that they were members of a church school, as well as of a class, and that they were all working in the same direction—to bring others to Christ.

A well-to-do teacher taught tithing and generous giving in his class, and yet gave very sparingly to the church. You can imagine which teaching spoke the most forcibly to his pupils.

A teacher of an adult class allowed one member to monopolize the discussion and comments so much that it was impossible for many others to express themselves. Several people lost interest in the class because of this, when a little thought and tact on the part of the teacher, in calling on others, could have avoided this difficulty.

One problem boy in the Sunday school, who was always causing a disturbance in the class, was the cause of more than one teacher's resigning from teaching that class, until one teacher gave thought to the problem instead of complaining about it. She asked him to be her helper and gave him responsibilities. Perhaps that seemed a little thing, and yet that boy is a successful minister today and has never forgotten that this was the turning point in his career.

A busy teacher spends at least one hour a week calling on prospects. Her class shows a steady increase in attendance and interest.

Are absentees contacted in your class? Benjamin Franklin said, "The small leaks sink a ship." So it can be with absentees. Often if someone knows he is missed and is told so, he will come. If he is absent and not contacted, being absent may grow into a habit, and thus someone else has drifted away from Sunday school. A telephone or postal card committee can divide the list of names if there are a good many. Often when contacting absentees you learn of other prospects in the family who do not attend, or problems on which you can give some help.

Take care of the little things in your Sunday-school work, and the big things will thus be taken care of also, for who knows in the final analysis what is big and what is **little?**

Chevy Chase, Md.

MISSIONS

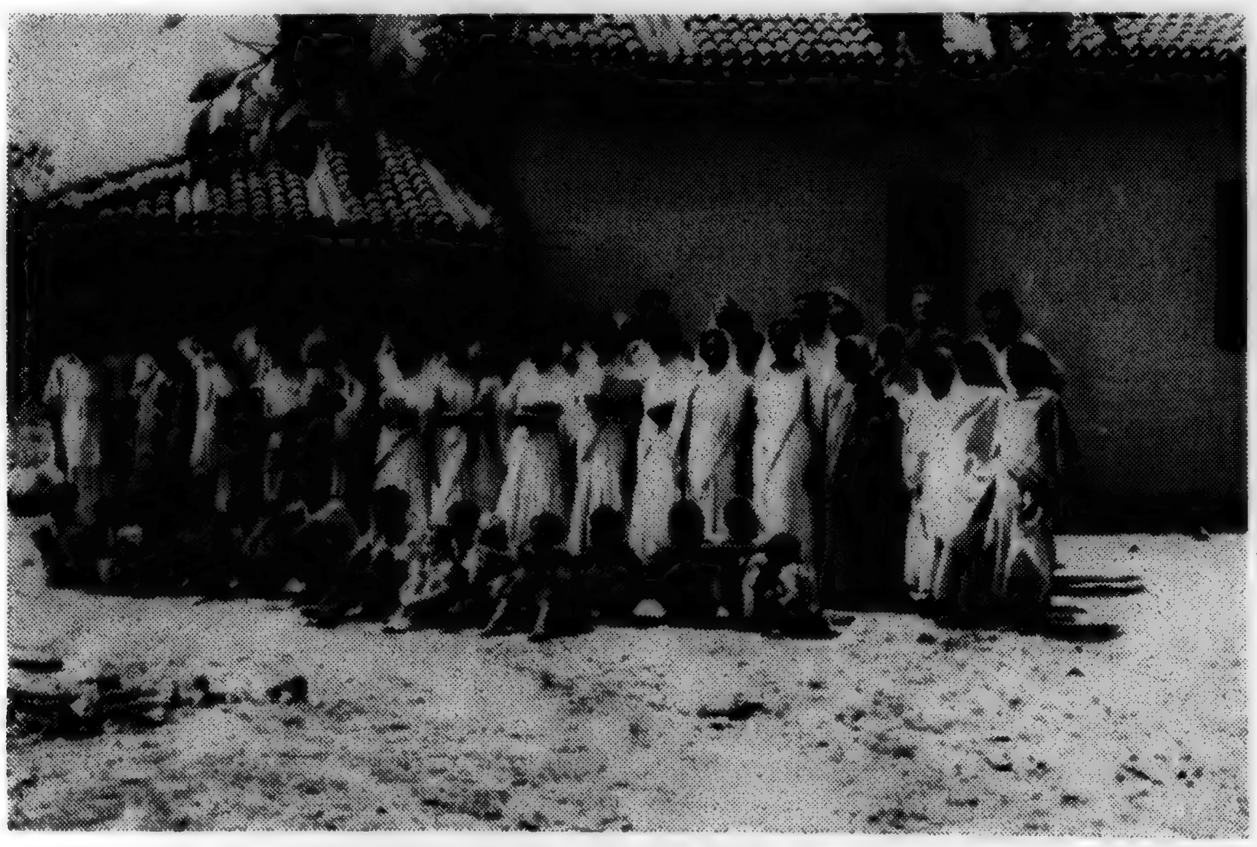
Working with God in Bihar

By Milton C. and Esther Vogt

Two of our missionaries give us a review of this field of service in India and challenge us to pray for and support otherwise this work.

The Lord has been kind to us the past year. We have enjoyed His blessing of reasonable health, encouragement in the work, and the searching of our hearts as we waited before the Lord.

They definitely accepted Christ as Redeemer and Lord. In October after some instruction on the spot, six of them were baptized. In December three more were received by baptism into church fellowship.



A Group at the Dedication of the Hisri Church, March 29, 1952

Early in the year we were encouraged by the baptism of a man and his wife. The man had been working for several years for Bro. John Beachy. In October and December nine more souls were received by baptism at Marangloya. Paberus, one of our workers, is stationed there now to teach them the Scriptures and also to teach the children to read.

The Marangloya work had an interesting beginning. Just after we returned from the hills in the beginning of July, five or six men came from Marangloya. Bro. Lakra and Bro. Phulchand were here for an interview at the time. We talked with the men and found that they had come for a loan to buy oxen, and to become Christians. We told them that we were not in the money-lending business but we had a meeting with them and preached Christ to them. We told them that although we would not loan them money, yet we wanted them to be Christians. Every two or three weeks some of them would return for more teaching. One who always was present was Budhu. He could read a bit and he had the greatest spiritual perception.

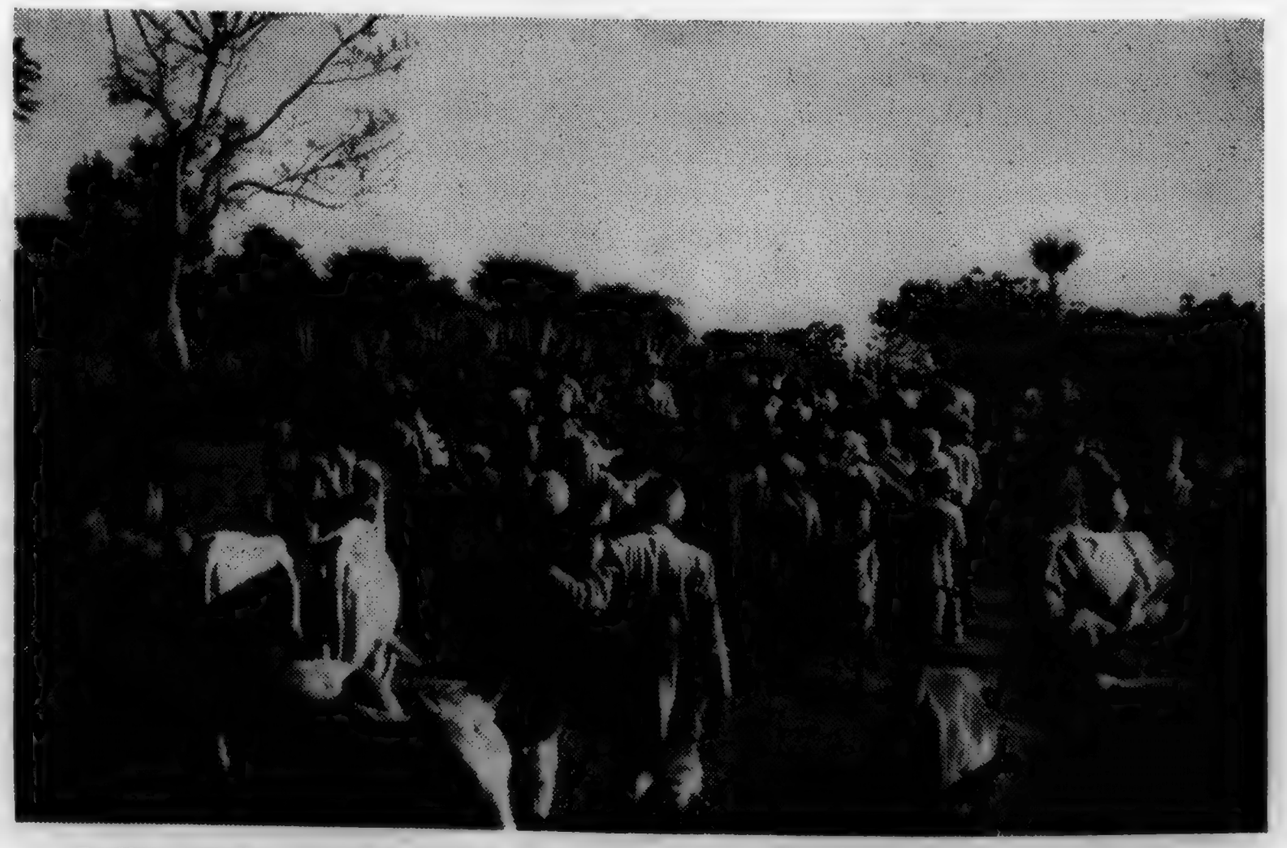
In March we had a significant service when the Hisri church house was dedicated. Three rooms are attached for the worker's living quarters. The total cost of the building was paid for from offerings taken in India. We praise the Lord for the faithfulness in giving. The dedication service was well attended and followed by a fellowship meal of rice and curry.

During the year we did some touring; we preached the Gospel from village to village, and from house to house when not out touring. Our most interesting tour was the one we took to Kodarma. We had not been there for years. The town has grown much. We found several Christians who were still following the Lord and found that a number of the Christians had died. At Barhi we found one faithful family. At that time we also found a village of Oraons who were ready to hear the Gospel. We had been working with this village since the time when we lived in Kodarma. The workers have been back there several times to preach to them. During the year much literature was distributed in bazaars and melas (large gatherings combining a bazaar, a carnival, and a religious service).

We were disappointed in our well. During the hot season the water was very low but in July, six weeks after the rains started, the well got dry. In August the water started to come in again and we have had water since then. It seems the underground stream that feeds the well has its source of supply a long distance from here and that is the reason it takes the water so long to come here. When the well was dry we dug it a bit deeper but it did not seem to help much.

During the beginning of the year Bro. and Sister Allen Shirk and Sylvia Ann were at our house to study Hindi. Sister Book of the Brethren in Christ Mission also came to use our trained pundit. We enjoyed the fellowship of these Hindi students. Besides these guests Bro. and Sister J. N. Byler visited our mission in July. We were helped by their fellowship. We also enjoyed the fellowship of Bro. and Sister Ulery of the Brethren in Christ Church. They were on their way to visit their mission field. A number of our M.P. missionaries brought us inspiration by their visits.

Another item of interest in our life is the



Indian People Listening to the Preaching of the Gospel at a Mela or Bazaar

constant stream of callers who come to visit us. Some came to have us help them get a scholarship to go to the U.S.A. for further study. Some came because of spiritual hunger and we can take the New Testament and teach them. One Hindu, Padam by name, was very persistent in coming. He says he believes in Christ but he cannot comprehend anything of His teaching and is always telling some hard luck story. I suppose he comes because he gets a sympathetic hearing. May the Spirit by the use of the Word break his heart into fallow ground.

During the beginning of the rains the people in our mission area suffered much from hunger. We had not foreseen this and so were not prepared to help them in a very large way. Several individuals who were starving were given food and vitamin pills. Next year we hope to be better prepared for such an occasion.

As a result of the malnutrition of the village people there was much sickness among them. I heard that some Christian people, living about ten miles away, were sick with cholera and that no one was attending them; so I persuaded the local government doctor to go with me that afternoon to see them. We found that one of the mothers had died, her husband was very sick, and a brother-in-law's wife was taking care of their small two-year-old daughter. At that time we also found some non-Christians in a tragic condition. The house had fallen down, there was nothing but some green corn in the house to eat, and two members of the family were sick with cholera. Only the old mother was left to tend to them. We found other sick people. Medicine was given to all of them. From later reports we learned that most of them recovered. Although the food situation is a bit better in the villages this year, yet we are planning to be prepared to give some assistance in case of need next rainy season.

During July Sister Vogt took down with fever. It did not respond to our treatment; so we took her to the hospital. Her case was diagnosed as paratyphoid. She had to spend about eight or ten days in the hospital. During that week the house seemed very lonely.

One of the high points during the year was the workers' conference held here at Chandwa during the rainy season. We had classes four days per week so that during the long week ends the workers and missionaries could get back to their preaching appointments. All of us workers and missionaries testified to a spiritual uplift. The last week of the conference Bro. Paul Kniss gave two searching messages daily. This year there has been a noticeable increase in spiritual fervor. We praise the Lord for it.

In conclusion, we thank the brotherhood for the spiritual and financial support that they have given the work in Bihar and we would encourage them to a greater prayer effort.

Chandwa, Palamau Bihar, India.

"When you give grudgingly you rob yourself of the blessing of giving."

"I Was a Stranger, and Ye Took Me in"

By Almeta Hilty Good

As we read this elaboration of the famous words of Jesus, we too may well ask, "Is it I, Lord?"

Jesus will say to us someday:

"I was a stranger . . . ."

"When? When?"

"I was a stranger the day that no man cared for my soul."

"But the people I brushed elbows with, the people that came to my door, almost always seemed so self-sufficient. Only once in a long time did I get a glimpse of their real selves behind the mask, Lord."

"Did you ask daily for the spirit of discernment that I was waiting to give you?"

Imagine for a moment that we are standing at the judgment. Jesus is saying:

"I was a stranger. I felt strange and unbefriended, walking the streets of your towns. Others received tracts—little leaflets with the Gospel message. But you didn't get to me. I was one of those who might have been stirred to accept the message, and turned back from the road to hell. But you didn't give me one."

("Was it I, Lord?")

"I was a stranger who came to your door. I stated my business and left, as empty as I had come. You didn't think to ask me in, though we might have got to talking the things of salvation. Your mind was so preoccupied with your many activities that you didn't see the opportunity."

("Was it I, Lord?")

"I was a stranger—

"I came to your church the other Sunday. Nobody there knew me. Did you find out if I had a place to go for dinner? You welcomed me back. You took me in—to your church. But not your home."

("Was it I, Lord?")

"I was a stranger to you. Oh, you knew me in a way. I was one of the struggling teen-age Christians in your church. I came to you yesterday on some pretext, but what I really wanted was a little light on a difficult passage of Scripture that troubled me. And I might even have told you some of my heartaches, if you had listened with an understanding heart. But you were so busy doing something that seemed important to you that I felt too strange to ask about it."

("Was it I, Lord?")

"I was a stranger—

"Nobody seemed to care about my very real misery. I went to the doctor about my nervousness, and my tiredness. He prescribed iron tablets, and sent me away with a joke to jolly me up. I spoke to a brother in the church who told me to get my mind off myself. By and by I found out that in the Bible the Lord had prescribed prayer for folks like me. But by that time I had given up finding anyone who was interested in a mind that tottered from overwork and worry, worry, worry. I was a stranger to TRUST. You didn't explain to me that the Father wanted me to put all that work and worry over on Him and rest in His care."

("Was it I, Lord?")

"I was a stranger—

"I moved into your neighborhood, and lived there for six months, only getting to know the people I worked for, and perhaps a half dozen others. You went by the house I lived in, several times a week, but you never came to call, or thought of my loneliness."

("Was it I, Lord?")

"I was a stranger—

"You hadn't known me long. But you did let me use your phone to call long distance once. You could have said, 'Forget it,' as others have said to you many times, but you let me go away owing, promising to pay."

("Was it I, Lord?")

"I was a stranger—

"I knew you weren't rich, but I came to you today, to borrow a little money to tide me over a time of illness and to get a little medicine for the baby. You were kind. You saw that I was desperate with the desperation that drives a man to beg, or steal, or lie, for his children's sake. You loaned me the money, but you didn't take me into your own heart, and show me the One you had learned to throw yourself upon when you were up against it for money or medicine sometimes. You didn't show me the wonderful relief of resting all my cares on Jesus, or tell me that He said, 'My God shall supply all your need,' and 'Your heavenly Father knoweth that ye have need of all these things.' You didn't say that you would pray for our baby's healing, or that the Lord loved him.

"I went away with a little money which you wondered if you would ever see again. I was a stranger—and you took me in that far."

("Was it I, Lord?")

"I was a stranger—that is, I was your own child, but sometimes I felt like a stranger to you. There were a lot of calls on you for various things besides my constant demands on your time and energy. There were meetings to go to, and they were important. But couldn't you have stopped busying once in a while and had a quiet time with your own child?

"I would have liked to tell you of the temptations that came to me at school, especially when I felt left out and spiteful. I would have liked you to explain how I could get Jesus as my own personal Saviour, so that when I woke up in the stillness of the early mornings and felt that Jesus just might come any minute I wouldn't have had this fear that I'd be left behind."

("Was it I, Lord?")

"I was a stranger—

"I came to your door selling something. We talked about this and that, and about religion. But nothing about the real need of the human heart for a Saviour from sin."

("Was it I, Lord?")

"I was a stranger—

"I was a gullible adolescent and at the impressionable age. I was at your house. But what you gave my mind to work on was not the message of the Gospel, but something else. It was more or less wholesome, but it had no LIFE in it. You didn't know my needs, and you didn't ask the Spirit. I had a surface swagger that covered my need of reality. You didn't dream that if you had sought the Spirit's leading He would have given you the Word in a form that would have appealed to me and I would have taken it in eagerly. Not until you saw me later talking to someone more sympathetic with my adolescent nature, pouring out my heart-hunger and asking for guidance, did you realize that I ever had a serious spiritual thought. I was a stranger you might have taken into your heart, but you didn't recognize me."

("Was it I, Lord?")

"I was a stranger passing by. My heart was so hungry for something that I made the rounds of the clubs and taverns every night trying to drown the voice of warning in my conscience. I passed you twice on that busy corner last Saturday night, and you handed me a tract, but I was going down so fast I didn't have time to read it. If you had spent one night a week holding street meetings you might have arrested me long enough for the message to sink in and show me my real need. I wanted peace. But you hadn't time, or something prevented."

("Was it I, Lord?")

"I was a stranger—

"I was a young teen-ager in a near-by town. My parents were Catholic. But in an evangelistic campaign I came forward to accept Jesus as my own personal Saviour. I didn't understand much about it; no one had ever taught me. Now where to go to church was the question. Nobody seemed to care. I got careless. Your group had an opportunity to teach a Bible school in our town and gather in youth like me, who had no knowledge of the Word as depth of earth for our faith to root in. But you were so busy and thought you had all you could do."

("Was it I, Lord?")

How about you? Have you met anyone who felt like a stranger or had a need?

Yesterday, did you meet a stranger and take him into your heart? If not, why not? Was it because you might not have been listening to the Spirit's voice just then? "Be filled with the Spirit" is just as much a command of the Lord as, "Ye must be born again."

Am I filled with the Spirit every day? If not, whose fault is it? It isn't the fault of the Lord.

"If any man thirst, let him come unto me, and drink," Jesus says to me, to you. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (John 7:37, 38).

Are the living waters flowing from you to the strangers you meet day by day? Do you long for the Spirit to flow through you? Are you thirsty? You know where to go to drink. Don't run after cisterns—go to Jesus.

Drink up, drink up, friends! "The words that I speak unto you, they are spirit and they are life!"

Who knows, but the Lord may lead you to some thirsty soul today. Perhaps even now He is preparing some needy one to call at your door tomorrow, or next week. Are you ready? Be prepared.

You may not always realize it when the rivers of living water are flowing through you. And you may not recognize your stranger when he comes. But someday you'll know him. When he stands before you on the judgment day he won't look so insignificant.

"I was a stranger"—He will say to us one day—but how will He finish?

Will He say, "I was a stranger, and ye took me in"? or, "Depart from me"?

"I was strange and unhappy, and ye took me not into your heart, nor pleaded with me to look to Jesus and nestle up to the Lord. Because ye would not nestle up yourselves.

"Didn't I come to you thirsty for something? Did you give me the cup of cold water that would have refreshed and satisfied my soul? Did you tell me that Jesus came that I might have life, and have it till it overflows to others? Did you tell me of the rivers of living water?"

Oh, the rivers of living water!
Oh, the rivers of living water!
Oh, the rivers of living water!
Oh, come unto me and drink!

Oh, the rivers of living water! (etc.)
Fill us up, fill us up, fill us up!

Oh, the rivers of living water! (etc.)
Flow through, flow through, flow through!
(Tune of above chorus: "Oh, We All Belong to Jesus")

Dare we go on day after day not knowing who is that stranger we should take in? How can we know our Stranger in human form?

Maybe we won't know him. Maybe we'll never know—until the judgment. How many strangers have you passed by today unheeding?

One thing we can do: We can take Jesus in—Jesus Himself into our hearts in a personal way.

Another thing we can do—we can ask the Father for the Holy Spirit to guide us. Jesus says He won't give us a stone, and Jesus is no liar. Read what the Word says about the Spirit.

"If ye be led of the Spirit, ye are not under the law." Surely the reverse is also true: If ye be NOT led of the Spirit—where are you?

Hammett, Idaho.

God is willing and ready to work in us and through us if we are willing and ready to let Him.—D. L. Moody.

BOOK REVIEWS

(Continued from page 181)

readers almost in its entirety. Religion is assumed throughout the book, but it is not primarily a religious book. In the final chapter the subject of religion is dealt with. The term "religion," however, is dealt with in a very general way. The term "Christianity" is not mentioned. Many of us will disagree with the authors when they suggest that children learn to defend themselves with the use of their fists (pp. 126, 127).

The book has an adequate index. The type is easily read and the chapters are subdivided by headings.—Edward L. Kauffman.

The Language of Heaven, by D. A. McCall; Sword of the Lord Publishers; 1953; 142 pp.; $2.00.

The title of the book is taken from the title of one of the sermons by that name in the book. The messages are all based upon the Book of Revelation but are not intended to be an exegetical treatment of the book. The messages are simple Gospel messages which have been delievered at various times from the pulpit. All of the sermons are intended for the general reading public, just as one would expect a pulpit-delivered sermon to be for the profit of all. Each chapter is a complete message in itself.

The first sermon, entitled, "The Language of Heaven," gives a fine and challenging message on the place of love in the believer's life. The second sermon in the second chapter is entitled, "Are There Tears in Heaven?" Depicted here is the concern for the lost that all should have. In my attempt to get them together, the title and the message caused some difficulty for me, but the message was quite thought provoking. The chapter on, "War in Heaven, or, All-Out for Christ," is a very direct message on our discipleship and the power of God over the power of Satan. There is an interesting reference to peace as against war on page 54 and the second paragraph. In part it says, "We are no 'peace-at-any-cost' fellow, and neither are we a militarist. Jesus said that they which take the sword shall perish with the sword. History tells us that the nations of the earth having worshiped the god of Mars have perished from the face of the earth." The fourth sermon in this book is entitled, "The Four Horsemen of the Apocalypse." This message is graphic in presenting a practical interpretation of the meaning of these "horses" in everyday living, with a touch concerning world conditions.

The message following next in order, "Going to Hell? Who Cares," is very heart searching and fearlessly declares the Biblical truth of an eternal hell. Chapter six deals with the theme, "Could a Lost Person Be Saved in Heaven?" Here McCall presents the importance of salvation for today. The seventh chapter gives a vivid description of the crying, of those lost, for the rocks and mountains to fall on them. The eighth and ninth chapters deal with "The Last Invitation" and "The Last Prayer." These are brief messages which are well described in the titles. The book closes with a chapter on "Revelation." This gives a fine résumé of the Book of Revelation, its content, and method of presentation of its message.

The one thing which is outstanding in this book is its profuse use of the Scripture. A large part of each sermon is direct from the Word itself. Each major proposition is backed up so well that it cannot be refuted. The style is invigorating and easily read. For those who do not care for a technical discussion of Revelation and yet are interested in a Gospel approach, this book will be quite refreshing.

The book is well bound and printed on good paper. It is moderately priced and will make a fine contribution to anyone's library, particularly those who like to collect sermons of other men for study and inspiration.—Kenneth G. Good.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Editor and
Gordon W. Shantz

During the month of June we continue and conclude UNIT V—PRACTICING THE CHRISTIAN RELIGION—which is a Book Study of the Epistle of James. We considered the first chapter under the topic, **The Tests of Pure Religion,** in the May issue, and now we continue with studies and topics for the remainder of the book.

On June 14 we have the topic, **Making Our Faith Perfect,** for chapter 2. This chapter shows how faith is demonstrated and proved by the works which people do. The Old Testament examples of Abraham and Rahab are given.

On June 21 the topic is **Controlling the Tongue,** based on chapter 3. The main thought here is that our faith is revealed by our speech. Just as a controlled tongue is a good evidence of faith in the heart, so an unbridled tongue speaks exactly the opposite.

On June 28 we conclude the study of the Book of James with the topic, **Meeting Human Maladjustments,** which is based on chapters 4, 5. Christians get maladjustments or wrong relationships through strife, worldliness, injustice, and love of money or riches. Remedies for this are humility, submission to the will of God, patience, and prayer.

The topic for July 5 begins a new unit—PERSONAL LIFE PROBLEMS—and is entitled, **How to Respect Our Government.** It is based on passages from Romans and I Peter which have to do with our attitudes and relationships to human government. The topic is timed to coincide with the national holiday which commemorates the birth of our nation. We should know the teaching of the Scriptures on the relation of Christians to the state.

We trust that the topics for this month will be both an inspiration and a practical help to us in our Christian lives.

MAKING OUR FAITH PERFECT
James 2

Topic for June 14, 1953

MOTTO
"Be ye therefore perfect."

GIST OF THE TOPIC

The first few times you read through the Epistle of James, you may have thought there was little connection between the parts. You may not have been able to detect any unity in the book as a whole. Actually, James is a rather difficult book to detect a unifying principle in. Someone has compared this Epistle to a handful of loose pearls.

Even though it is not as easy to find as in some other books of the Bible, you should be able to find a unifying thread to bind together the scattered pearls. If you have not been able to detect it yet, continue reading the entire Epistle rapidly and repeatedly until you do. Read it in different versions. You will find the paragraphing in the American Standard Version or Revised Standard Version helpful in tracing through the connections between the different parts.

In our study of the first chapter last week we found that James was the kind of person who looked below the surface. We noticed this especially in his views of temptations and trials. We noticed, too, that he took the long view. He looked at the end. A little present suffering would find more than ample reward in the end. Paul had the same idea. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). There is the final reward of the "crown of life" (1:18). And there is goal of Christian maturity—"that ye may be perfect and entire, wanting in nothing."

Now in the second chapter we find that he considers some more common temptations and again looks at how our faith may be made perfect.

OUTLINE STUDY

I. Rising Above Partiality.
1. The sin of "respect of persons" (2:1-5).
2. The worldly rich (2:6, 7).
3. Fulfilling the royal law (2:8-13).

II. Faith Producing Fruits.
1. Empty faith (2:14-17).
2. Evidence of true faith (2:18-20).
3. The examples of Abraham and Rahab (2:21-26).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Perfect.**
2. Being Good to All.
   a. Not putting the rich ahead of the poor.
   b. Not judging others.
   c. Loving others as ourselves.
3. Showing Our Faith in Our Actions.
   a. A faith that does not work is dead.
   b. Abraham proved his faith.
   c. Proving our faith by our actions.

For Seniors.
1. Rising Above Partiality.
2. Faith Producing Fruits.

KEY QUESTIONS AND SUGGESTIONS

What connection can you find between what has gone before and this section on respect of persons? Read this passage carefully several times. How many reasons can you find that show respect of persons to be a sin for the Christian? What are some of the false standards we are tempted to use in judging others today? What is the Christian ideal?

What value does James place on faith? What different kinds of faith does he refer to? What kind is necessary to salvation? How can we recognize this kind of faith? What examples of different kinds of faith does James give us? How do you harmonize the teaching of James and Paul? What are the differences in viewpoint between them? How would you prove to James that your faith is a living faith?

FOR STUDY AND DISCUSSION

Continue encouraging much reading and rereading of the Epistle at home. In your discussion, point out the connecting links between the different sections. Get your members to find in the passage a number of reasons why we should not show partiality. Get them to suggest other ways we judge besides wealth that are really just as foolish (race, social position, education). In the latter part of the chapter, have them suggest some of the ways in which our practice falls short of our profession. What are some of the ways we can more effectively prove our faith?

SEED THOUGHTS

The royal law is a unit; you cannot violate a part of it alone. There may be different degrees of heinousness of violation, but if you have done a loveless act no part of the law acquits you; the whole law of love has been violated and condemns you. It is not meant that you have committed each and every mentionable act of trangression. The Ten Commandments are but so many specifications under the one law of love; they are but specifications of various ways in which that one "whole law" can be violated. Every specific violation is a violation of that one "whole law."—Whedon's Commentary.

Motion is a test of life. A faith which does nothing, which moves no limb, is a corpse. On the other hand, if grapes grow ruddy and sweet in their clusters, there must be a vine on which they grow, though its stem and root may be unseen. "What is bred in the bone will come out in the flesh." True faith will be fruitful. Is this not Paul's doctrine too? Does he not speak of "faith that worketh by love"? Is it not his principle too that faith is the source of conduct, the active principle of the Christian life, and that if there are no results of it in the life, there is none of it in the heart?—Alexander Maclaren.

CONTROLLING THE TONGUE
James 3

Topic for June 21, 1953

MOTTO
"A wholesome tongue is a tree of life."

GIST OF THE TOPIC

We have already pointed out some of the parallels between James and the teachings of Jesus. We referred to it, too, as the most Jewish of the New Testament writings. James quotes from the Old Testament or refers to it a surprising number of times in his short Epistle. We find references to the Pentateuch, the prophets, and the Wisdom books of the Old Testament. We notice especially his liking for the Book of Proverbs. Indeed, James has been called the Wisdom book of the New Testament. How many parallels can you find between the one chapter of Proverbs suggested as Scripture Reference for this program and the Epistle?

Doremus A. Hayes, in his article on "The Epistle of James" in the **International Standard Bible Encyclopaedia,** called attention to

the Old Testament references in James. "The writer of the epistle has caught the spirit of the ancient prophets, but the lessons that he teaches are taken, for the most part, from the Wisdom literature of the Old Testament and the Apocrypha. His direct quotations are from the Pentateuch and the Book of Proverbs; but it has been estimated that there are ten allusions to the Book of Proverbs, six to the Book of Job, five to the Book of Wisdom, and fifteen to the Book of Ecclesiasticus. This Wisdom literature furnishes the staple of his meditation and the substance of his teaching. . . .

"He has much to say about the wisdom that cometh down from above and is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. 3:15-17. The whole epistle shows that the author had stored his mind with the rich treasure of the ancient wisdom, and his material, while offered as his own, is both old and new. The form is largely that of the Wisdom literature of the Jews."

In our chapter for this week, concerned with the subjects of the tongue and of true wisdom, you will notice especially how much it is in the spirit of the Book of Proverbs. The subjects might have been taken right out of Proverbs. Even the form of the teaching suggests this Old Testament book. We commonly use the adjective "practical" to describe the teaching of both Proverbs and James. The subjects for our study this week are certainly practical enough for any of us.

OUTLINE STUDY

I. The Power of the Tongue.

1. The responsibility of teachers (3:1, 2).
2. The tongue's power to guide (3:3, 4).
3. The tongue's power to harm (3:5-8).
4. Inconsistencies of the tongue (3:9-12).
5. Blessings from the tongue (3:10-12).

II. True and False Wisdom.

1. The proof of true wisdom (3:13).
2. Worldly wisdom (3:14-16).
3. True wisdom (3:17, 18).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Tongue.**
2. The Power of the Tongue.
   a. For evil.
   b. For good.
   c. Our responsibility for our speech.
3. Wisdom from Above.
   a. False wisdom.
   b. True wisdom.
   c. The proof of true wisdom.

For Seniors.

1. The Power of the Tongue.
2. True and False Wisdom.

KEY QUESTIONS AND SUGGESTIONS

Continue reading and rereading the entire Epistle. Watch for connecting links. Try to see how each section fits into the whole. Read and study carefully the passage assigned to you. What powers does James attribute to the tongue? Why are teachers especially warned? How often does James point out wrong uses of the tongue? What are some good uses we should make of our tongues? How can we control our tongues?

What is the proof of true wisdom? What attitude does it manifest? What are the sources of false wisdom? What sins are associated with it? What is the source of true wisdom? How can we receive it? What virtues are associated with it?

FOR STUDY AND DISCUSSION

Encourage your folks to tell what they found for themselves as they studied James at home. Get them to do much of the talking during the class period. Be prepared with leading questions that will guide them in finding and applying the teachings of the book. Continue your encouragement of the repeated reading of James. Suggest that each one try to read the whole Epistle daily this next week.

SEED THOUGHTS

James has drunk deep into Old Testament teaching as to the solemn worth of speech, and into Christ's declaration that by their words men will be justified or condemned. No doubt, Eastern peoples are looser tongued than we Westerns are; but modern life, with its great development of cities and its swarm of newspapers and the like, has heightened the power of spoken and printed words, and made James' exhortations even more necessary. His teaching here gathers round several images—the bridle, the fire, the untamed creature, the double fountain.—Alexander Maclaren.

Augustine says that never, but by the grace of God, has any tongue been tamed. It may be replied that worldly self-interest often tames the tongue as effectually as divine wisdom. As to that, however, it may be asked, "To what does worldly prudence tame the tongue?" And it may be answered, "It tames the tongue to a subdued but still wild and depraved state. Nothing but the grace of God tames the tongue to that docility to which our apostle alludes, submission to the divine law, and the hearty utterance of a holy confession."—Whedon.

MEETING HUMAN MALADJUSTMENTS

James 4, 5

Topic for June 28, 1953

MOTTO

"The friendship of the world is enmity with God."

GIST OF THE TOPIC

Have you ever tried to tune in on the Calvary Hour or the Mennonite Hour or some other good radio program, only to find that another station with some jazzy program was coming in so close that you couldn't separate them? Something wasn't adjusted right, and so you couldn't get the clear reception you should have.

Things get messed up between people, too. Instead of clear, harmonious relationships, we get all kinds of static and interference. One way of describing such troubles between people is to speak of them as human maladjustments. Our relationships with others make up a very large part of our lives. In almost everything we do, we work with others, or do something for someone else, or someone else does something for us. As Christians, we are concerned that our relationships with all these other people should be of the right kind.

We are concerned first of all with keeping right relationships. As far as we succeed in this, we will keep these maladjustments from arising. Even if we were to succeed in doing our parts perfectly (and James has told us that "we all make many mistakes"—3:2, R.S.V.), there would still be the problem of meeting the maladjustments that arise from the actions and words—especially the words!—of others. We can get some real help from the Epistle of James.

OUTLINE STUDY

I. When Human Relationships Break Down.

1. Strife (4:1, 2).
2. Censoriousness (4:11, 12).
3. Oppression (5:1-6).

II. When the Whole Heart Is Sick.

1. Selfishness (4:3).
2. Spiritual adultery (4:4-10).
3. Secularism (4:13-17).
4. Hopelessness (5:7-11).
5. Sickness and affliction (5:13-18).

III. Finding the Remedies.

1. The grace of God (4:6).
2. Submission to God (4:7).
3. Resistance to the devil (4:7).
4. Repentance (4:8-10).
5. Patience (5:7-11).
6. Prayer (5:13-20).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Pray.**
2. Wrong Relationships.
   a. Selfishness and envy.
   b. Friendship with the world.
   c. Quarreling and fighting.
   d. Judging others.
3. Building Right Relationships.
   a. Through the grace of God.
   b. Fellowship with God.
   c. Putting away evil.
   d. Using sincere prayer.

For Seniors.

1. When Human Relationships Break Down.
2. When the Whole Heart Is Sick.
3. Finding the Remedies.

KEY QUESTIONS AND SUGGESTIONS

How many examples of breakdowns in human relationships can you find in the last two chapters of James? Are these forces still at work in our churches today?

What are some of the things James finds wrong in the heart in chapters 4 and 5? What is so serious about these sins? What results do they bring?

What remedies does James suggest for meeting these different kinds of human maladjustments? How can we put his suggestions into practice?

FOR STUDY AND DISCUSSION

Ask your people to suggest the different maladjustments James refers to. Get them to discuss the source and outworking of each one. Do we still have to contend with it today? What illustrations can they give from life today? What applications can they make? Get them to find the different remedies James suggests. Encourage them to make applications to our situations today, and to explain just how we can put these remedies to work ourselves.

SEED THOUGHTS

A man may have a competent portion of the good things of this life, and yet may keep himself in the love of God; but he who sets his heart upon the world, who places his happiness in it, and will conform himself to it, and do anything rather than lose its friendship, he is an enemy to God; it is constructive treason and rebellion against God to set the world upon His throne in our hearts.—Matthew Henry.

Your putrefied stores, your moth-eaten garments, and your tarnished coin, are so many proofs that it was not for want of property that you assisted not the poor, but through a principle of avarice; loving money, not for the sake of what it could procure, but for its own sake, which is the genuine principle of the miser. This was the very character given to this people by the Lord Himself; He called them "lovers of money."—Adam Clarke.

HOW TO RESPECT OUR GOVERNMENT

Romans 13:1-7; I Peter 2:13-17

Topic for July 5, 1953

MOTTO

"Fear God. Honour the king."

GIST OF THE TOPIC

For some peculiar reason, many Christians take very lightly their responsibility to the government under which they live. It is not an uncommon experience to hear Christians make a joke out of income tax evasion, or of shooting a pheasant illegally, or of disobeying traffic laws. But should this be so? What is the testimony we give to the world around us by such self-centered actions?

Our testimony is too often like the one given in the following incident. A Mennonite man was once at a neighborhood gathering and a group of men were talking together. The conversation turned to experiences they had had of being stopped by the police for some driving offenses. This particular brother was telling of his "accomplishments" in this type of adventure when a neighbor, not a Mennonite, very pointedly asked: "Did you learn all of that in Sunday school?"

But even more significant than the question of what kind of testimony we give to the world around us is, What will we answer to God concerning these actions and attitudes when He has told us plainly to "Submit yourselves to every ordinance of man for the Lord's sake"?

The Scriptures are very clear on this truth. We will need to decide whether we are going to be obedient to God or act on the basis of convenience and selfishness.

OUTLINE STUDY

I. Having Concern for Our Government's Welfare.

1. Respecting government leaders (Rom. 13:7; I Pet. 2:17).
2. Praying for leaders (II Chon. 7:14).
3. Showing appreciation for good works (Gal. 6:10).
4. Expressing concern on vital issues.

II. Obedience.

1. Our obedience to the government limited only by our obedience to God (Rom. 13:1, 2; Matt. 22:21; Acts 5:29).
   2; Matt. 22:21; Acts 5:29).
2. This should be done willingly and not out of fear (Rom. 13:3, 4).
3. Some areas that need consideration.
   a. Taxes (Matt. 22:21; Rom. 13:6, 7).
   b. Traffic regulations (Rom. 13:5).
   c. Hunting, fishing, and trapping laws (Titus 3:1).
   d. Special regulations during times of emergency (Rom. 13:5).

III. Being an Influence for Love and Righteousness.

1. Winning men and women to Christ (Acts 10:36).
2. Loving all men (Rom. 13:8-10).
3. Living upright lives (Prov. 11:11; 14:34).
4. Having right attitudes toward racial problems (Acts 17:26).
5. Building strong families.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Citizenship.**
2. Citizens of Earth.
   a. We should respect and pray for our government.
   b. We should obey our government.
3. Citizens of Heaven.
   a. This must have first place.
   b. This will make us good citizens on earth.
   c. This will prepare us for heaven.

For Seniors.

1. Having Concern for Our Government's Welfare.
2. Obedience.
3. Being an Influence for Love and Righteousness.

KEY QUESTIONS AND SUGGESTIONS

Why should we show respect for our government leaders? Why should we pray for them? In what sense will our encouragement to them better our country? Do Christians voicing their concerns have any effect on the decisions of our government leaders?

How far should we go in our obedience to our government? Do you think it is a sin to disobey the traffic laws? Is it as serious as telling a lie? List some of the most common ways in which we are disobedient to our government.

How good an influence do you think your congregation is in your community for love and righteousness? What are some of your strong points? How could you improve?

FOR STUDY AND DISCUSSION

This is a very good lesson to spend much time on in group discussion. Perhaps it would help to list on the blackboard all the ways the class can think of in which we can improve in our relationship to our government.

SEED THOUGHTS

"Pay ye tribute also." He does not say, "Give it as an alms," but, "You pay it as a just debt, or lend it to be repaid in all the blessings and advantages of public government, of which you reap the benefit." This is the lesson the apostle teaches, and it becomes all Christians to learn and practice it, that the godly in the land may be found (whatever others are) the quiet and peaceable in the land.—Matthew Henry.

As God is the origin of power, and the supreme Governor of the universe, He delegates authority to whomsoever He will, and though in many cases the governor himself may not be of God, yet civil government is of Him; for without this there could be no society, no security, no private property; all would be confusion and anarchy, and the habitable world would soon be depopulated. —Adam Clarke.

TREES THAT ESCAPE LIGHTNING

A collection of statistics as to the trees that are struck by lightning has been made by Dr. D. Jonesco, the results of which he sends to a scientific journal. He finds that certain kinds of trees are more liable than others to suffer from an electrical discharge.

In a dense forest where trees of various kinds grow near together, the lightning will strike a particular one and leave the others unscathed. Among the sufferers the most frequent is the oak, while the tree most seldom struck is the laurel.

The professor has arrived at the conclusion from his study, that the more oil a tree contains the more it is protected from lightning. The laurel contains much oil while the oak contains scarcely any; the rule holds, the professor says, in every case he has investigated. In every group of trees in which one has been blasted, he has found that the injured tree contained less oil than any other member of the group. It is not explained why the electric fluid avoids trees impregnated with oil, but doubtless a scientific reason will be found.

A spiritual counterpart of the phenomenon, however, is easily understood. When Satan's shafts are hurled against the church in the shape of a false doctrine, worldliness, or temptation in any form, those who fall are always they who have least of the oil of the Holy Spirit in their hearts.—The Christian Herald.

Read the Price Tag

The shrewd buyer doesn't walk into a store, seize anything that catches his eye, and pay any old price for it. He makes his purchases in a methodical way. He looks at the price tags to see if the prices are within range of his pocketbook. He considers the quality of the goods. He doesn't buy until satisfied that the article will prove worth the price he is paying for it.

Not all of us are as shrewd in selecting the things life makes available. We are inclined to forget that for all these things we must pay in some way or other. We are not always wise in our appraisal of these things and often pay an exorbitant price for goods that are almost certain to prove a disappointment and, which, perhaps, may prove dangerous possessions.

Take pleasure for instance. That is something which appeals to all of us. It is something we are all intended to have. But there is a wide variety of pleasures and a wise selection is important. Treading on dangerous ground are those who proceed on the theory that nothing is quite so important as having a good time. Foolish is he who seizes pleasure at random, telling himself that pleasure—any kind of pleasure—is well worth anything it may cost.

Recently, five young people in my community started out for an evening of pleasure. There was a dinner at one of those swanky places and then a visit to a musical show. The next stop was a tavern. There was a late snack and a few drinks, and that night of pleasure ended with the drive home. Then everything turned into tragedy. The auto crashed and four of the five were killed. The young chap who survived will never escape the memory of his terrible experience.

You cannot pick up a newspaper without reading of some similar accident somewhere. Reckless young people are willing to pay a high price for a good time, but they never reckon on paying the exorbitant prices they are frequently called upon to pay.

True, they cannot foresee such fearful consequences, but they should know that strong drink robs one of his senses and that it paves the way for reckless, incompetent auto driving. It is less dangerous to play with a stick of dynamite than toy with that first drink which invariably leads to others.

Dangerous, too, is the continuous round of pleasure which means night after night of late hours. No matter how innocent may be the form of pleasure, one pays a high price in the loss of needed sleep. One's health is likely to become impaired. He is at least incapacitated for his day's work.

When you have your fun be sure it is the right kind. Inspect the price tags carefully and be reasonably certain you are not paying too great a price for your pleasure.—Louis E. Thayer.

"Happiness adds and multiplies as we divide it with others."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Christian Stability for an Unstable World

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The world passeth away, . . . but he that doeth the will of God abideth for ever.—I John 2:17.

At present the world stands poised in two camps, seemingly waiting for one or the other to strike. In both camps there are considerable differences of opinions. However, in simple terms, one is designated the "**Free World,**" the other "**Communism.**" This may be overly simplified. Suffice it to say for this brief discussion that there is a tremendous impasse.

"The Cold War?"

The term "**cold war**" was coined by Bernard Baruch, American elder statesman, to mean the war of nerves between the Western powers and Russia. It was an apt, though not an entirely accurate, phrase. It implied a balance of tensions or a **status quo.** This is hardly true of either group, certainly not of communism. The world seems to be in the dressing room for the bout. They have even coined the phrase, "**World War III.**" What a bloody designation! The Soviet Union has proceeded to win the preliminaries by default, ever since the Yalta Conference, February, 1945. What has Russia gained? Control of Finland, Hungary, Rumania, Poland, Czechoslovakia, Bulgaria, and Albania; over 50,000,000 people, more than 350,000 square miles of territory! Finally, China, with its additional 460,000,000 population and an area of over 4,000,000,000, square miles, came to be added. The end is not yet in sight. No conqueror in history can claim as much in open battle! No commentator can properly call this a "cold war"! Beyond this wide dominion, of course, Russia has driven deeply into territory which normally is democratic. She has enlarged Communist membership in many parts of the world. Communists are exploiting the economic discontent throughout the world.

Political Panaceas

The "Free World" has been doing considerable to block this trend. The weapons have too largely been carnal. Millions for relief have helped considerable toward better feeling. Some statesmen have done much to pacify troubled waters. Billions have been invested in deadly, devastating armaments. The atomic bomb has been used to terrify. Much of this has backfired. Russia too has its atom bomb. Our handout of food and clothing into many countries, has been labeled: "You, the Italians; you, the French; are in the position of poor relatives getting a handout from rich relatives. You are being patronized." They term the Marshall Plan, "Yankee Imperialism." So, on, **ad nauseam.**

It is not our objective to term all these attempts useless. Many of them have some merit, make some contribution. We want to say that to give the "Free World" cash is inadequate. We mean to say that the addition of armaments is a failure to listen to the injunction of our Lord, who knew, and said: "They that take the sword shall perish with the sword." Mere dependence on force is not sufficient. Others have suggested that the way through is by the undertaking of new models of great projects in the world, like TVA, the Grand Coulee Dam, and the Dneprostroi. England has suggested such a project in Egypt. It would make fertile the millions of wasteland in Egypt, the Sudan, and adjacent areas. The plan involves gigantic dams to harness the waters of the White and Blue Nile rivers in the Anglo-Egyptian Sudan. This too would add millions of acres of arable land and the distribution of hydro-electric power to Uganda and Ethiopia, as well as Egypt. But all this is too far away. They say, it could be completed in twenty years. This is too far off to put out fires of this day. The cost—incredible, of course! Billions of dollars! Still better than more wars!

We might add, that the colonialism which began in Columbus's day, seems to be ending. This and other issues must be solved. However, with all these things added, and other problems and issues solved, the evil, selfish heart of humanity remains unchanged. In the final analysis we must turn to the Christian faith and the Gospel for better things and a better day.

Christian Stability

Allow us to insert, from the pages of "Eastern Mennonite College Journal," from the pen of Daniel Hertzler, now of the "Mennonite Community" staff, some good spiritual considerations for our information and edification:

They say we are in a transition period today. Of course, the world has always been in a transition period, ever since Adam and Eve left the Garden of Eden. Confusion has been in the saddle almost continuously even though we can block out the world's history into periods of more or less trouble and sorrow. But today it appears that the world has come to the end of a period or at least is approaching perilously near. The era which seems to be drawing to the close is the era of colonialism, which began about the time Columbus struggled across the Atlantic in his three small sailboats.

The era of colonialism was marked by shameful exploitation of the lands, resources, and general rights of the dark-skinned people of the world. The nations who participated in this exploitation also aided in the development of these lands and many of the people involved had good motives. In fact, a part of this movement was the great missionary expansion of modern times. But along with all of these good intentions went much selfishness, cruelty, and dishonesty, besides many well-meant blunders. It may be that white men have helped bring about their own downfall by their efforts in developing the lands occupied by millions of dark-skinned people. At least there are certain movements which indicate that vast numbers of people who formerly were almost asleep have suddenly become nationally self-conscious. Within the scope of the past two decades more than half of the world's population has been changed from a state of colonialism to a state of national independence. It is difficult for us to appreciate the implications of such startling social changes. It may be that we as western Christians will need to rethink our position in the world and our relation to these who were formerly felt to be relatively unimportant in the world.

There are several Christian principles which we may be able to apply to such situations which will help us to retain our equilibrium in the face of any radical social changes which may come to pass.

First, we need to remember that Christianity is Christ. It is not a code of ethics, though it includes that. It is not a cultural system, although some may have mistakenly held this opinion. Especially is it **not Western culture.** Unfortunately Christianity has at times become too closely allied with Western culture. This has caused people of the Orient to become suspicious of the **Gospel. Christianity is not even a way of life as we Mennonites so fondly term it.** Christianity is fellowship with **Jesus Christ** and as such includes some of the things in the foregoing list but does not rest so heavily on them as some might hold. The **present conflict** between East and West is **not a conflict** between **Christianity** and **heathen culture.** It is a conflict between **Eastern** and **Western culture,** or more properly, between the **white-skinned** and **dark-skinned peoples.** Genuine Christianity is too high to become involved in racial or cultural conflict. All of us know that the Gospel of the new birth transcends all such artificial human barriers.

Secondly, it is imperative for us to remember that Christian people are only temporary residents on the earth. It is small wonder that people who have no interest in any other existence than the present become alarmed when they see the foundations of that existence begin to crumble. It is logical that they should show the greatest interest in making their present life comfortable and free from disturbances. This is something of the philosophy underlying our present American culture. Our dynaflows, hydromatics, and deep freezes are examples of the American worship of the god of ease.

Christians must keep in mind that they are not really at home in the present culture and therefore should not become involved any more than is practically necessary. For purposes of impressing the "have not" nations with our sincerity it is also important that we should not be closely connected with the present materialistic system. Furthermore, the absence of interest in the material things will save Christians the disillusionment that comes with the possible loss of these items.

Thirdly, it is important that Christians remember the life of sacrifice to which they are called. The example of Christ should challenge us with the realization of the great struggle between the forces of good and evil in which we are caught. Since we do not belong to the present order we are bound to be misunderstood and mistreated. However, it is heartening to realize that the suffering of a Christian has some design and is not simply the result of his own selfish mistreatment of other persons or groups. It may also give us courage to realize that even though we as righteous may suffer with the unrighteous it is not because we have been in harmony with their unchristian motives. If perchance we have been deceived and have shared in the mistreatment of some groups, we can repent and feel satisfaction in having come to our senses.

At best the Christian life is one of sacrifice and often misunderstanding. But the person who lives his life in service for a cause is not so easily shaken as one who lives solely for the gratification of his own selfish desires.

Social changes will come, as they always have before. The righteous will sometimes suffer with the unrighteous. We who have lived a protected life in our own peaceful America may someday be suddenly jolted out of our complacency to find ourselves involved in human struggles and destruction. But none of these things can shake us if we are grounded to these three principles named above. In Christ we

can triumph over anything in this present life which may threaten us.

Universal C. D. T.

Psychosomatic Illness

Beloved, I wish above all things that thou mayest prosper and be in **health**, even as thy soul prospereth.—III John 2.

Probably, the last New Testament writings are found in the third Epistle of John, written to a useful servant of Christ—Gaius. The Apostle John wished him bodily health. "as thy soul prospereth"—that his physical welfare might be like his spiritual prosperity.

The benevolent wish of John for Gaius would, in many instances, be perilous now. If many Christians were reduced to such state of bodily health as would correspond to the health of their souls, they would be unable to walk, or stand, or sit, but would fall into a recumbent posture. It was the highest commendation of the piety of Gaius that John wished his feeble body to be as his soul. It was a tremendous wish. Today, it would be safer to turn the wish in reverse by saying, "I wish thy soul may prosper, even as thy body, or business, or family prospers." At least in most cases it would be safer.

There are three reasons for the presentation of this editorial on health. The days of the CHRISTIAN MONITOR are limited to the end of the year 1953. It is our desire to make the best permanent contribution to the welfare of our many readers. Secondly, it is in order, when the Apostle John, who moved in our Lord's "Inner Circle Fellowship," suggests to a prominent man of the early church, that he wishes him health on par with his spiritual progress. Third, the "illness" referred to by this editorial is subtle—it creeps on all of us unawares, it is difficult to diagnose. It is also very difficult to prognose, that is, for doctors, psychologists, psychiatrists to suggest the way out to a happy conclusion. The writer, born with a difficult to handle nerve system, has a great deal of sympathy with folks so constituted.

It is news to most people that of a thousand diseases the human body is heir to, one of them is as common as the 999 put together.

News should not only be informing, it should be associated with constructive counsel. The disease referred to is **"Psychosomatic Illness."** This is the kind of disease that we will let a competent medical man tell the whole story, the way to better health; as well as a great deal more of human happiness. This message is condensed from a talk over the University of Wisconsin Radio Station, WHA, by John A. Schindler, M.D., Chief Physician of the Monroe, Wisconsin, Clinic.

The C.D.T. is an abbreviated form of **"Cares, Difficulties, and Troubles."** It has to do with mental attitudes. It involves Christian faith. It is closely related to the welfare of Christians in general. Since cults like Christian Science make considerable attempt to help folks in this direction, their system is growing by leaps and bounds. To the writer that system is neither Christian nor scientific. It breaks down in both directions. This statement has no reference to its people. It is possible to help folks without swallowing the teachings, ethics, ideals of this system. Consequently, this editorial. None of us doubt that the mind has some control and effect upon matter. This is self-evident. However, there are limits. It is possible to allow the mind to go on a rampage and produce ulcers. It is possible to correct such faulty mental habits and end the ulcerated condition. Our readers will appreciate the excellent suggestions given by this doctor. However, we would add, that there are spiritual resources not fully set forth in this paper.

What one thing contributes more than anything else to unhappiness? As a doctor I can answer that a long period of illness. It is a little frightening, when you think of it, because there are a thousand different ailments that this human clay is heir to, and one of them is as common as the other 999 put together. Fifty per cent of all the people going to doctors in the United States today are victims of this one disease. Many would put the figure higher. At the Ochsner Clinic in New Orleans a report was published reviewing 500 consecutive admissions to that institution: of those, 386—or 77 per cent—were sick with this one disease. Persons of any age, in any walk of life, can contract it. Furthermore it is a terrifically expensive disease to diagnose and treat.

I hesitate to give you its name because immediately you will get a lot of misconceptions. The first will be that it is not a real disease. But don't fool yourself. It used to be called psychoneurosis. Now it is known as psychosomatic illness. And it is not a disease in which the patient just **thinks** he is sick. The pain you get is often just as severe as the pain you get with a gall-bladder colic.

Psychosomatic illness isn't produced by a bacterium, or by a virus, or by a new growth. **It is produced by the circumstances of daily living.** I have tried to find one word for it, but it takes three, each one of them meaning about the same thing but in different degrees. They are **cares, difficulties, troubles.** Whenever one has such a thick, impenetrable layer of c.d.t. that he can't get up above it into a realm of joy and pleasure occasionally, he gets a psychosomatic illness.

Three General Groups

There are three general groupings of people who suffer from c.d.t. **In the first group** are the people who are habitually crabby. A friend of mine has a beautiful farm. I drove past his farm one summer day and I thought to myself, "Those oats ought to make Sam happy." So I drove in, and I said, "Sam, that's a wonderful field of oats," and Sam said, "Yes, but the wind will blow it down before I get it cut." He got it cut all right, he got it threshed, and he got a good price for it. Well, I saw him one day and I said, "Sam, how did the oats turn out?" And he said, "Oh, it was a good crop, and I guess the price was all right, but you know a crop like that sure takes a lot out of the soil."

People like Sam invariably get a psychosomatic illness, and when they get it they get it hard. As a rule they are invalids for the rest of their lives. There is nothing you can do about it.

The second group, where most of us belong, are the people who all day long manage to be concerned, to be anxious, to be worrying about something. If there's nothing around home or the business, they worry about Mrs. Smith down the street. Why doesn't she get her daughter in before eleven o'clock at night? Something is going to happen to her!

The third group is made up of those who have an acute case of c.d.t. Maybe they have gotten themselves into some kind of mess—financial ruin or domestic trouble, perhaps. They are usually easier to treat than those in the second group. And those in the second group are certainly easier to treat than those in the first group.

How does this c.d.t. bring on illness? To understand that, we must consider what thinking is and what emotion is. Thinking, we ordinarily suppose, is something that goes on solely in the brain, but that is quite wrong. Thinking involves the entire body in a series of correlated nerve impulses that center in the brain. Particularly is this true when an emotion colors our thinking. The psychologist William James gave us the best definition that we have of emotion when he said that it is the state of mind that manifests itself by a perceptible change in the body.

One emotion we all recognize is anger. You don't have to be told when a man is angry. His face either gets white or it gets red; his eyes widen, his muscles tighten up so that he trembles. That is the state of mind manifesting itself by a perceptible change in the body.

Another emotion is embarrassment. A person who blushes certainly doesn't have a disease of the skin. In his case embarrassment produces a dilation of the blood vessels in the face.

A third example in the group of unpleasant emotions is the man or woman who vomits or faints at the sight of blood. The sight of blood leads to such painfully disagreeable thinking that the stomach does the things that result in vomiting. Or the heart and the blood vessels leading to the brain do the things that result in fainting.

Muscle Tension

Now how does all this bring about a disease? Very simply. Most of our disagreeable emotions produce muscle tightness. Suppose that all day long your thinking is acutely disagreeable. You are tightening up muscles. Take your fist and hold it loosely; it doesn't hurt; but hold it tight for a long time and it begins to hurt. The squeeze produces pain.

One of the first places to show tension is the group of muscles at the back of the neck. Another group that come into play very early are the muscles at the upper end of the esophagus. When they squeeze down you feel a lump. It is difficult to swallow. If the muscles in the lower esophagus contract, then it's more serious. Much more commonly the stomach is involved. And when the muscles of the stomach begin to squeeze down you are conscious of a heavy, disagreeable pressure inside. When the muscles squeeze down hard, then it hurts. And it hurts just as bad as any ulcer. In our town we had a grocer who had a pain exactly like that of an ulcer. He had plenty of trouble—a competitive business, a nagging wife, a wayward son—and he had this pain most of the time. Doctors assured him he had no ulcer. He finally began to believe them when he noticed that every time he went fishing the pain disappeared. And it didn't come back again until he was almost home.

This same kind of muscle spasm can occur in any part of the colon. Many persons who complain of a pain exactly like gall-bladder pain don't have gall-bladder trouble at all. They're dissatisfied, and the upper colon is squeezing down. And believe me, their suffering is real. If the pain happens to be lower down in the colon, it will seem just like appendicitis. And then it takes a very smart doctor not to open that abdomen.

Other muscles besides those in the intestinal tract respond to emotional stimuli, particularly the muscles of the blood vessels. A good many of the people who have a headache severe enough to cause them to go to a doctor have that headache because some blood vessel inside or outside the skull is squeezing down so hard from nervous excitation that it produces pain.

And a third of all skin diseases treated by dermatologists are produced by blood vessels in the skin reacting to anxiety, worry, disgust, and so on. Each time certain individuals become upset or irritated or peeved, serum is actually squeezed out through the wall of the blood vessel and into the skin. The tissue becomes thickened with serum. Finally the serum is pushed up through the surface of the skin where it becomes scaly, crusty, and itchy, and the patient has a neurodermatitis.

One favorite place for nervous tension is the muscles in the upper left part of the thorax. People rarely come to see us doctors because they have a pain on the right side. It's almost always on the left. If it's on the right—pshaw!—it doesn't amount to anything. If it's on the left—ah!—could be heart trouble! Then they start watching for it. And merely watching for it can bring the pain on.

The Endocrine System

Muscle tension is just one way in which the symptoms are produced in a psychosomatic illness. One of the other ways is the effect that the emotion has on the endocrine system. Most of you have driven down a street in an automobile too fast when suddenly someone has backed out from a side road. You started to breathe deeply, your heart started to pound, and you got a little faint. Acute fear in your mind produces these bodily changes. An impulse is sent to the adrenal glands, which squeeze adrenaline into the blood stream. When that adrenaline hits the heart, the heart starts to thump. When it hits the respiratory centers in the brain, they narrow down and you feel woozy.

The Heart

There are other organic effects of psychosomatic illness. If it happens to be the blood vessels on your heart that squeeze down every time you get excited or angry, it is serious. John Hunter, the English physiologist, had that kind

(Continued on next page)

Dorothy S. McCammon with one of her little Chinese friends in Hochwan

We Tried to Stay

By Dorothy S. McCammon

—God had other plans for Mrs. McCammon and her missionary co-workers. His divine leading is evident in the story Dorothy tells of her four years in China during the communist change-over.

Dramatic details of her final departure with infant Julia eight months after her husband Don's deportation climax the book. 34 illustrations. $2.75.

Meditations for the New Mother

By Helen Good Brenneman

ALONG with joy over her new child, the mother often experiences spiritual and emotional depression. To meet the need for a sustaining faith and a quiet confidence in God, Helen Good Brenneman has prepared this beautiful book of meditations.

The meditations center on three main themes: "Thanksgiving for the Child," "Our Responsibility to the Child," and "Meditations on the Child."

Colored-line drawings by Esther Rose Graber illustrate the book. Paper binding makes it light-weight for easy handling. *Meditations for the New Mother* is a lovely gift to any woman at the birth of a child, whether her first or fifteenth. 80 pages, $1.25.

Available after June 11.

For you who are interested in church history—

Bernese Anabaptists and Their American Descendants

By Delbert Gratz

HOW did the Anabaptist belief find its way into Bern, Switzerland? From there, persecutions and economic difficulties scattered the believers into many parts of the world.

The story of these early Swiss Mennonites and their descendants is told in this history. The author describes particularly their emigrations from Switzerland into settlements in Wayne County, Ohio; Bluffton, Ohio; and Berne, Indiana; and the smaller Swiss Mennonite settlements in America.

Family historians will appreciate the detailed lists of names and other interesting information contained in this careful study.

Two 8-page inserts of illustrations increase the historical value of the book. 232 pages, $2.75.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

WORLD NEWS

(Continued from preceding page)

of heart, and he always said, "The first scoundrel that gets me angry will kill me." And that's exactly what happened. He got up in a medical meeting one time to refute something that he didn't like, and in a fit of anger produced such a contraction of the blood vessels on his heart that he fell dead.

Thinking Right

Many victims of psychosomatic illness are up and around. Many are in hospitals. Thousands have been in bed at home for years. To avoid psychosomatic illness, you must learn to think right. There ought to be in every university a course called "The Art of Human Living." It should teach us how to make our attitude and thinking as pleasant and cheerful as possible. It would be idiotic for me to tell you that you can be pleasant and cheerful all the time. Of course, you can't. But I can offer certain suggestions which will help you to think right about yourself.

First, quit looking for a knock in your motor. Don't be analyzing your feelings all the time, looking for trouble.

Second, learn to like to work. To get any place in this world you've got to work. One of the things you will escape, if you learn to like to work, is work tension, the tension that comes to those who look upon work as something to be gotten over with.

Third, have a hobby. A hobby is an important element in getting your mind off work tension. During the day when you are hurrying and worrying, just relax for thirty seconds by thinking briefly about that thing you're making in the basement, that community project you're interested in, or that fishing trip you're taking next week end.

Fourth, learn to like people. Carrying a grudge or a dislike can have disastrous bodily effects. We had a man in the hospital who got there because he had to work in an office with a man he didn't like. He said, "I don't like the way he combs his hair; I don't like the way he whistles through his teeth; I don't like the way he always starts a sentence with 'listen!'" On questioning the patient I found that he never liked anybody—his mother or his father or any member of his family. But you have to meet people. You've got to live with them; so learn to like them.

Fifth, learn to be satisfied when the situation is such that you can't easily change it. A young lady was in a hospital with a psychosomatic illness because she had become dissatisfied with her life. She had been a secretary, had held a war job in Washington. There she married an Army Captain. After the war she found herself living in a trailer, raising three children. She didn't like to live in a trailer, didn't like to raise children in a trailer, wasn't sure that she liked to live with her husband in a trailer. She wanted to be a secretary, back in Washington. I didn't tell her what her trouble was. I just advised her to send to the library and get the four Pollyanna books and read them. She did, and she returned to live in the trailer and like it.

She had learned that it is just as easy under most conditions to be satisfied as it is to be dissatisfied, and it is much more pleasurable.

Sixth, learn to accept adversity. In this life you're going to meet some adversity. You may meet a lot, but don't let it bowl you over. I had a patient who hadn't worked for a year. Then his wife died. A month later his son was killed. And he sat around thinking, "How unfortunate I am—why did this have to happen to me!" He became very sick. He hadn't learned to accept adversity. A lot of people start a psychosomatic illness after an adversity.

Seventh, learn to say the cheerful, humorous thing. Never say the mean thing, even if you feel like doing so. In the morning, look at your wife or your husband and say, "My dear, you look good this morning." It will make her (or him) feel better, and it will make you feel better.

Finally, learn to meet your problems with decision. About the worst thing to do is to have a problem and to mull it over and over in your mind. If you have a problem, decide what you are going to do about it and then quit thinking about it.

These are some of the things that you have to learn if you want to escape the most common disease of all. The key is **I'm going to keep my attitude and my thinking as pleasant and as cheerful as possible.** There isn't any better definition for happiness.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.

In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

July 1953

CHRISTIAN MONITOR

The Harvest Time Is Here

In This Issue

Love for the Unlovable, by Mrs. Lloyd Doutrich 194
The Phrenologist's Testimony, by Almeta Hilty Good 195
Too Easily Satisfied, by Wilbur Willis 196
Ruth and the Sickle, by W. Everett Henry 197
Cause for Bended Knees, by C. R. Heisey 198
A Time for Revival, by Ida M. Yoder 199
Harvest of Souls, an Editorial 200
Christians Should Grow Up, by Ellrose D. Zook 201
What Price Peace? by S. H. Brunk 202
The Lord Is Opening Doors into the Future, by Lester T. Hershey 203
The Lord Is Opening Doors into Cayey, by Paul and Lois Lauver 204
The Changing Scene in East Africa, by Merle W. Eshleman 205
Youth and Delinquency, by Marion Silk 208
Everyday Chronicles, by Cora M. Stutzman 209
Christian Marriage—Continued, by S. F. Coffman 210
The Beginning of Chapter Three at Hesston College and Bible School, by Willard Conrad 212
Participants and Spectators, by Edwin L. Weaver 213
Sunday School Lessons, by J. C. Fretz 216
My Sunday School Teachers, by Anna May Garber 217
Young People's Bible Meetings 219
The Coronation of Queen Elizabeth II, by C. F. Derstine 222

Love for the Unlovable

By Mrs. Lloyd Doutrich

If we find it difficult to love the unlovable we should remember, as did Helen, that "God so loved the world, that he gave his only begotten Son," and that He made no distinction between the lovable and the unlovable.

BASIL Albert sat alone on the park bench. His body was slumped and his veined hands were clasped over his knees. He had sat this way for a good while, hardly daring to move lest he send a volley of fresh pain through his wasted form.

People passing through the park gave no second glance toward him, for he looked like what he was, a tramp, hopeless and degraded.

It was early in the evening and as Basil sat there he heard singing clearly on the summer breeze. He figured the voice to be coming from one of the apartments across from the city park. A baby was crying sleepily, and the voice was soothing the child with a lullaby. At length the voice ceased to sing; likely now the baby was asleep, but snatches of the lullaby served to awaken memories in Basil Albert's mind, washing it afresh with misery. The woman he had just heard sing had sung as only a mother could sing who really loved her child—with a voice full of love. Basil remembered his wife, Helen, and their child. Helen used to sing that same song to their little girl many years ago. Where was Helen tonight, and the little girl who had grown up? Basil did not know, for many years ago in an unreasonable rage of temper he had left them to shift for themselves and much later when he had gone back no one could tell him their whereabouts, only that Helen had been forced to sell the property to settle the debts he had left her with. For a while after that Basil wandered from place to place trying to find them. It was as if the very earth had swallowed them up. Then Basil quit searching for them.

He began then to travel just for the love of doing it, but along the way he visited more and more bars until he became such a victim of sin that he worked at his trade only long enough to get a bit of food and to pay for the next drink. Then he begged his food and worked only for his drink. This way of living had written lines of sin and unloveliness on his features. Basil in looking back over his life shivered even in the warmth of the evening. He felt pain surging through him and an awful, empty loneliness. Now as he seemed to be nearing the end of his life he realized that he had not thought of its being like this, with no one to go to, and no one to care what happened to him. In his aloneness he spoke out the cry of his heart, "If I only had some place to go, someone who cared, someone to love me! If—if—such a little word that 'IF,' but, oh, if I only had my life to live over!"

It seemed to Basil that Satan said, "Who—who would love you, sick and dying? Who? Why no one; no one cares anything for you."

To this thought Basil agreed. Who? Who could love him, the unlovable? "Who? Who?" sang his tormented mind. But wait! Softly now sounded the church bells. Could he go there? Would they let a tramp hear the message of God, or would they turn him away? "Well-come, well-come," the bells seemed to say. Somehow to Basil Albert's mind came a soft and beautiful voice, "In the day when you seek for Christ with all your heart, you shall find Him. Christ, Christ is your answer."

"Christ! Christ!" echoed in Basil's ears, but would Christ want a broken-down life, a life that was sin-sick and sorry? There was a verse he read long ago, something about "Come unto me, . . . all ye . . ." That "all ye," meant everybody, didn't it? "Well then, it means me, too," decided Basil. Painfully he rose from the park bench and followed the small crowd of people into the church. Going through the church door one well-dressed woman looked at him with amazement on her pretty face. She gathered her skirts closer to her, lest they swish against his ragged clothing. Basil paused in the doorway, uncertain and bewildered, but the young minister who had seen all this made his way quickly to Basil's side. With no hesitation at all he gently laid his hand on Basil's shoulder. "Glad to have you, sir," he said, and he sounded like he meant it too. He helped Basil into a seat near the front, where he could hear the sermon clearly. Then he went back to the door to greet the other people as they came in.

Basil heard the well-dressed woman whispering about him. "Indeed, Mother," she said, "someone should ask that tramp to leave at once." The voice that answered her sounded sad, "Daughter, that man has a soul, regardless of his shabby clothing. No one has a right to order him from the Lord's house. You ought to be ashamed. I for one am going to pray for that man that whatever he came here seeking he will find."

"O Mother," said the young woman, "I'm sorry. It's just that I didn't think."

"Well," said the mother, "suppose you do think from now on. Just how do you think that man would feel if he heard how you talked?"

"Shhh, Mother, I know he didn't . . ." The conversation dwindled off into silence as it was now time for the service to begin.

The sermon was wonderful. The preacher spoke of the love of God that walked to Calvary through Christ, that the people of the world through Christ's shed blood could have their sins washed away, if they chose to repent. He spoke how even the vilest sinner, if he would come to Christ just as he was, could be born again into the family of God, cleansed, redeemed, forgiven, for the asking, by Christ. As he spoke the Spirit of the Lord seemed to be in the midst of the church, and a heart was drawn in longing towards Jesus of Galilee.

Lips moved, "Father, forgive me, though I am unworthy." Painfully and slowly the man who had whispered this plea walked to the front of the church and knelt at the altar when the invitation was given. "Pray with me, preacher," said Basil. The minister knelt and put his arm around the unkempt old man, and they both prayed till contentment settled over the old man's heart and he knew the Lord saved him.

"It's all right now," he said to the minister. The minister shook his hand. "God bless you, I'm so glad." The minister arose and said, "I will help you up. Remember, now give to Christ your remaining years."

"Please let me kneel here a while; I feel so close to God. I wish I had done this before. It is wonderful. Remaining years? I haven't any. You see, I—I'm sick—so—sick. No—please—please don't lift me up. Let me here a little while longer."

There was a tenseness over the crowd. A doctor came up but stood aside seeing there was nothing he could do. The well-dressed woman with a sob came down to the altar. She laid her hand on Basil's shoulder. "Forgive me, please," she said, a sob caught in her throat, "I looked at your clothes and not the need of your soul."

Basil looked up at her. His smile was radiant. "God bless you, lady. It's all right now."

"Listen, the music, preacher. Do you hear the music? It is so sweet."

"I hear no music," said the preacher.

"It's here though, even prettier than the lullaby my Helen used to sing. I hear the voice of angels." Basil Albert raised a feeble hand heavenward, and with a smile on his lips his soul departed to the Saviour who had so recently saved him.

The people went silently from the church. No whispers broke the quiet, but here and there was a muffled sound of a sob as tears flowed from many eyes. There were those whose Christian experience was deepened by this recent scene.

No one knew the Helen whom Basil had spoken of, nor could any relatives of the old man be found. The body was buried in the churchyard and all the expenses were attended to by the well-dressed young woman. She learned from this experience a lesson that she never forgot, that GOD SEARCHES THE

(Continued on page 197)

JUST TO BE TENDER

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child;
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with song,
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in His promise ever to rest,
Just to let love be our daily key,
That is God's will for you and me.

—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., JULY, 1953 No. 7

The Phrenologist's Testimony

By Almeta Hilty Good

John Salvage could testify with the Apostle Paul: "By the grace of God I am what I am: and his grace which was bestowed on me was not in vain." Our own testimony should be no less.

IT HAPPENED in the early days, when the science of phrenology was news. Much maligned, and much argued, the storm was kept raging by certain fellows who, after being thoroughly versed in the science, went about the country giving lectures and demonstrations blindfolded.

Supper and family prayers were past and the children tucked into their beds when Pastor John Salvage glanced up from his newspaper to remark to his wife Liza:

"I see one of those phrenology fellows is to be in this town Friday night and give a demonstration of his knowledge at City Hall."

"Oh!" she responded. "Hmm. I wonder if there's anything to it. Suppose not."

"Everybody I hear talking seems of the opinion that it's a thing of the devil," he chuckled.

"Why?" she flashed.

"Oh—I don't know. Too much like fortunetelling, I guess. Paul Sharply even got so vehement as to vow that if one of the fellows ever came to this town he would personally prove him a cheap trickster and a fraud." He chuckled again. "I must remind him."

"But haven't people always believed in faces giving away one's inner thoughts? Other people's, anyway. You've heard folks say, 'I can read her like a book,' and things like that."

"Sure, lots of times."

"I've said myself, 'So-and-so has kind eyes' or a 'bullet-headed man' or 'that lantern-jawed fellow' or somebody 'had an intelligent forehead.' Just yesterday somebody remarked about our little Jane having a sweet face, and I meant to tell you. I thought it described her exactly, with her wide-eyed innocence." Liza's voice trailed off as she snipped the thread she had mended a stocking with, and rose in her deft way to tuck the things away.

She returned presently to lean over his shoulder and study the announcement.

He answered her remark of a moment before as if there had been no interruption.

"Well, don't you think maybe it's because it's so new and so, so uncanny, somehow. It has us old folks leery," he teased, as he often liked to twit her on being ten years younger than he.

She blushed, and looking defiant while smiling at the same time, (a thing only Liza could do, he thought) answered, "Well, I'd personally like to attend that lecture."

"No, you wouldn't really."

"Yes, I would." Then she grew serious. "Don't you think, John, that if you could just understand your people, could somehow get inside them and know them better than they know themselves, you could help them more?"

John looked soberly up at his wonderful little helpmeet. "My dear, I already understand many of them far better than they do themselves, and may understand the rest as well if the Lord sees fit to give me the discernment of His Spirit for their good. Was not the Holy Spirit given for just this purpose? And those that puzzle me most, God sees as an open book. The message that comes from the living Word probes them like a knife sometimes when I am least aware of it. You see, it is not so much for me to analyze the needy souls I am sent to, but to give them God's message, that they may realize how well God's Holy Spirit has analyzed them already."

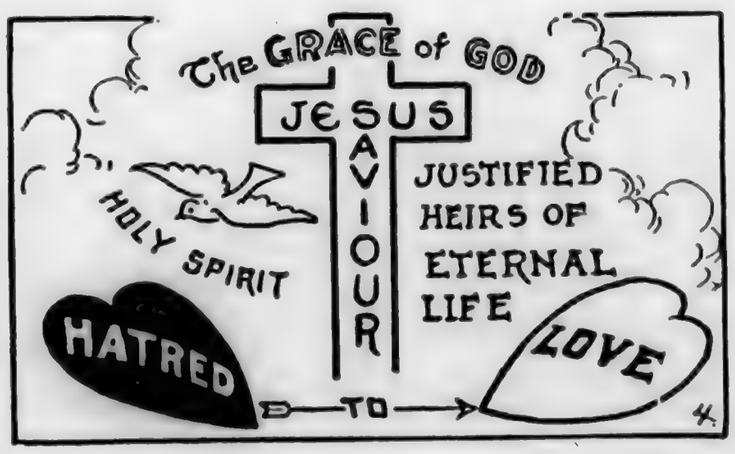
"Well, I suppose you're right. I'd still like to hear the fellow, though. What's his name?"

They studied the paper, noting the name of Mr. Ernest Faucette.

"Well, perhaps we might slip into a back seat for a while. We could always slip out unobtrusively, should the Spirit so direct," he consented.

* * *

The City Hall was crowded. Seldom anything so controversial came to the little town of Whitewater.



On the platform Mr. Ernest Faucette had held forth in convincing style for half an hour or so when John and Liza slipped into the rear of the hall and found seats. They watched as the actual demonstration of the science began. A chair was placed before Mr. Faucette and a blindfold securely tied over his eyes by Paul Sharply himself. Then, one by one some of their neighbors were called out of the audience to occupy the chair before him. All was electrically silent as his nimble fingers probed their heads intimately, noting each little peculiarity. Then after a moment of evaluation he began to speak, summing up in amazing fashion the characteristics they knew so well, sometimes revealing traits they had little dreamed one another possessed.

Paul Sharply, of the Sharply Feed and Seed Store, he who had declared in his loud, positive voice that he would expose the whole thing, stood strangely silent and a little pale. Hadn't he, himself, chosen the ones to sit in that chair and be analyzed? Once more he would try.

John was startled to notice the hand of Sharply beckoning him. He looked wildly about for some means of escape. As more and more of the attention of the crowd centered on his predicament, snickering spread through the audience.

"They think you're afraid to have the truth known—or too proud," Liza whispered. "You'd better go."

John got up in consternation, wishing desperately that he had stayed at home. "Let no man despise thee," the verse smote him. But as he walked slowly down the aisle he discerned another inner voice whispering, "But by the grace of God I am what I am," and he straightened, striding tall and quietly to the chair.

The busy fingers ran quickly, confidently over his head. Then suddenly they faltered, and stopped, and he heard a gasp. The breathing of the man above him accelerated, while the crowd stared expectantly. After a moment the dignified Mr. Faucette with the up-to-now convincing demonstration began slowly and hesitantly to start over. At last he straightened.

"I—don't know whether to say this or not. You realize that I don't know this man—but you do. I had hoped never to find such a case in a public demonstration." The crowd strained forward. "I would like to be excused from making a statement in this case."

"Speak up!" demanded Paul Sharply in his commanding voice.

"If you insist, you shall have the truth. This man is a potential murderer. It cannot be denied."

A gasp from the crowd was quickly followed by a hostile murmur.

Sharply, flushed with triumph, spoke above the other voices:

"That just shows that there's nothing to this whole business. It's just like I always said. The whole thing's a hoax! That's what it is. Even if he did guess it mighty close on the others!"

John felt like a condemned man about to confess, as he rose from the chair, and slowly faced the audience.

"Mr. Faucette," another voice shouted from the audience, "I'll have you know that's a lie! Why John Salvage is the preacher down at our little country church, and a better, kinder man you won't find in all the country!"

The voices of the crowd assented to this.

Faucette snatched off the blindfold. "I must see this man!" he exclaimed.

John trembled, touched by their loyalty, yet torn by the necessity to renounce it. If he should say what he must, would he be ruined forever as a minister? Yet speak he must.

Motioning the crowd to silence, John began. "It's true," he stated quietly, tears in his eyes and voice. "I have my moments of temptation as you all do, and blind rage is my weakness. But for the grace of God, there go I, a murderer. There was a time once when I realized it, when I found myself but a breath away from murder, but even there Jesus Christ stepped in and saved me from myself.

"When I realized what He had saved me from, I knew that I owed Him my life. I gave Him my life and all, and since that day I have come more and more to realize what all He accomplished when He paid the purchase price for me long ago and died unto sin in my place. If One died for all, then were all dead, He says in His Word, and praise God, it's true!"

Liza thought he had never spoken more powerfully, and her heart sang praises as he crowned it by saying, though the tears streamed down his face, "But for the grace of God, friends, neighbors, there go I. Won't you accept that grace, too? I take my place by the Apostle Paul, who counted himself a murderer, too, you know, but he said, 'I laboured more abundantly than they all—yet NOT I, but the grace of God which was with me'!"

Hammett, Ida.

OUR PRAYER TRACK

In a certain West African village the native Christians had no privacy for prayer in their huts. So each Christian made off to the bush, behind his hut, for seasons of prayer. After a while there was a worn track from the hut to the place of prayer. Then if it ever happened that the track became overgrown from want of use, another Christian villager would admonish his neighbor, "Brother, there is something the matter with your prayer track."—Southern Churchman.

Too Easily Satisfied

By Wilbur Willis

Allowing spiritual things to take second place in our lives is not a problem peculiar to young people, much as they face it. All of us as Christians need to resolve, by the grace of God, to seek first the things of the kingdom of God.

THE porch swing was moving gently, but Celia was not aware of it. She was thinking hard, and her thoughts were neither flattering nor cheerful. She was so absorbed that she did not hear Allen until he spoke.

"Hello, Celia. Room for another one in that swing?"

"Oh! sure, Allen. Come and sit down and weep with me."

"Weep with you!" ejaculated Allen, as he seated himself. "Why should you weep? You're always so happy."

"Read that, and see if it affects you as it has me," and Celia handed him a paper and pointed to a brief paragraph. It suggested that many Christians were like an Australian miner who returned to England, claimed an estate he had inherited, moved into the porter's lodge, and was satisfied to live there rather than move into the beautiful mansion.

When Allen looked up, he said, soberly, "Well, I guess most of the Christians I know are much like that miner."

"I know I am," Celia responded, "and I'm truly ashamed. I've been a Christian now for five years. I've attended church and Sunday school and young people's meetings, but have I really tried to be a better Christian?"

She shook her head sadly and went on, "There have been times when I wanted to be a better Christian, but the feeling didn't last. It never got down into me until it became a real purpose and began to control my life."

"That's right, Celia, you're speaking for me and a lot of others."

"Just think," Celia began again, "if I had studied the Bible and the history of Christianity as faithfully as I've studied other subjects in high school, how much more intelligent I would be as a Christian! As it is, I don't see how I can be called an intelligent Christian at all. And yet I'm a Sunday school teacher and an officer in our young people's group. Really, Allen, I feel almost like a hypocrite."

"Oh! no, Celia, you're not a hypocrite. Everybody knows you are a good Christian at heart and a far better one than the average young person of your age."

"'A good Christian!' Allen Black, you know perfectly well that I don't deserve to be called a 'good Christian.' I may be a little more active than the average of my age, a little more in the public eye, but I wonder if that doesn't make me all the more unworthy."

Allen was so astonished to hear such words from Celia that he remained silent.

"And then, too, Allen," Celia continued, "think how careless we are in the things we undertake to do. Honestly, now, did you make any real preparation for the part you had in young people's meeting last Sunday night?"

"No, Celia, I'm afraid I'll have to confess I didn't. It didn't seem important."

"Not important! That's it, Allen, that's just the way we have felt about these things. Not important to know what the Bible teaches! Not important to know Christian history! Not important to lead young people's meetings or teach a Sunday school class! Allen, how could we feel that way about such things? If our Lord had felt that way about what He needed to do for us, we wouldn't have any Saviour at all."

"Celia, don't say such a thing. What a dreadful thought!"

"Yes, but I wonder if our indifference to what He taught us, and what He has done and still wants done in the world isn't rather dreadful to Him, Allen. Don't you think so?"

"I'm sure it must be, Celia. Why, when we think of all He has done for us, it must be terribly, terribly dreadful to Him."

There was a moment of silence, and then Allen spoke again. "What are you going to do about it, Celia?"

"I don't know what you and the rest of our group will do, Allen, but for myself I'm going to be spiritually ambitious. I'm going to study the Bible. I'm going to study Christian history and Christian doctrine. I'm going to take my Christian duties seriously. I'll prepare to teach my Sunday school class as carefully as I would to teach a lesson in the public school. When I'm to lead a young people's meeting I'll give time and thought to it. And I believe the Lord will help me to be a far better Christian and a far better Christian worker."

"My, Celia, that means a lot of work. How are you going to find time to do it, with all the other things you have on your hands."

"I don't quite know, just yet, Allen. I may have to give up some of the things I'm doing

FAITH

By Ursula Miller

Faith is not merely praying
Upon the knees at night;
And faith is more than leaving,
The darkness for the light.

Faith is not only waiting
For the glory that shall be,
But it is daily working
With the Lord in harmony.

Faith is a brave endeavor,
An active enterprise
With God; to serve wherever
The calls to serve arise.

Protection, Kans.

now. But from now on in my life Christian things are not going to take second place to anything. That's a promise, and I hope the Lord will help me to keep it faithfully."

Huskily Allen replied, "He will, Celia."

Silence followed as if his words had been a benediction. Then Allen spoke again. "I'm to lead the young people's meeting next Sunday night, Celia. Let's see if we can't get a number of the young people to join with us in putting Christian things first. I'm sure the pastor will help us to work out plans of study and organization."

"Oh! thank you, Allen. I was a little afraid you weren't going to help me."

McMinnville, Oreg.

Ruth and the Sickle

By W. Everett Henry

"While by virtue of the passing centuries, we should have developed our personalities even more than our machines, we have shamefully little moral and spiritual gain to show, if any at all."

The spirit of Ruth the Moabitess steps out of the centuries into an American wheat field ready to be harvested. The sun is fast drying the dew, and as she looks over the golden grain she is filled with wonder.

The field is so big. All the fields of Boaz could be put into it, and yet there would be room to spare. And the grain is so ripe. As it is reaped and hauled to the threshing floor, the grains will fall from the heads and much will be lost.

Where is the threshing floor, anyway? It must be very large to take care of so much wheat. And how can so big a field be reaped in time to save it? It will require hundreds of men to reap a field the size of this before the grain is so over-ripe as to be almost a total loss in handling.

What is making that noise? Oh! there it is on that narrow stretch of white down yonder. It's going so fast! No ass could possibly run that fast, and there's no sign of anything pulling it. And there comes another to meet it. O-o-o-h! How did they pass without smashing each other to pieces? What are they, any way? Is that the way men travel now, and not on donkeys?

Ha! See what's coming into the wheat field away over yonder. What a funny contraption that is! That little thing out in front seems to be pulling the much bigger thing behind it. Surely those men are not going to allow it to go through the wheat field, are they? There it goes! Well, if it isn't cutting the wheat! And what is it doing to it? The straw is coming out all chopped up. What is happening to the grain? There, it's dropping off bags full of something. That must be the grain. Can it be? A machine cutting, threshing, and sacking wheat all at the same time?

How wonderful the men of this twentieth century must be! Having made for themselves such wonderful machines, every one of them must be far better than even Boaz and the godliest men of his generation.

Modern Combines Are a Far Cry from the Sickle of Ruth's Day

Ah! Ruth, your inference seems logical enough. It ought to be that way, but it isn't. Man has developed the sickle of your day through the man-swung cradle, the horse-drawn reaper, and later binder, into the truly amazing tractor-drawn combine. And along other lines he has developed still more astonishing things.

But that development has been in things. It has been confined almost entirely to the material. Men know far more today about the world they live in than the men of your generation knew. They have mastered the world of matter until they can almost blow the planet to fragments. If their knowledge were intelligently applied, the way of living of all men everywhere could be lifted to a higher level almost overnight. But men seem to prefer the road to destruction rather than to construction.

Of course, it's hard for you to understand how this can be, Ruth, and when we take time to think soberly about it, we find it hard to understand ourselves. But we have to admit that, while we have wonderfully improved on your sickle, we have not at all improved on your character. Instead of going beyond you in nobility of character you are still the ideal of our finest womanhood, and Boaz beckons our finest manhood to "higher ground." While, by virtue of the passing centuries, we should have developed our personalities even more fully than our machines, we have shamefully little moral and spiritual gain to show, if any at all.

Surely the ills of man lie deeper than the world in which he lives and the body in which he dwells. Will the story of the centuries never convince us that the heart of man is "deceitful above all things, and desperately wicked," that only a new birth in Christ Jesus can enable men to approximate what they ought to be? The gate to spiritual life and development is held open by a nail-pierced hand, but so few heed the invitation to enter it.

McMinnville, Oreg.

LOVE FOR THE UNLOVABLE

(Continued from page 194)

HEART and too prone is man to look upon the outward appearances. She learned also to come out of her lukewarm experience and to be wonderfully warmed by the indwelling Spirit of Christ.

A little tombstone was erected over Basil Albert's grave, and she ordered these words engraved on it.

"This is a memorial to the man who found God."

"**For God so loved** the world, that he gave his only begotten Son, that **whosoever believeth** in him should not perish, but have everlasting life."

Vero Beach, Fla.

SUCCESS NUGGETS

What we long for, strive for, the vision we nurse, is our great life shaper, our character molder.

Sticking to the truth may not be as entertaining as lying, but it's far more remunerative.

Confidence, assurance, faith—these are the great friends which will kill the traitor doubt.

Confidence in your ability to do what you undertake is one of the first requisites of success.

He who can suppress a moment's anger may, by so doing, prevent a day of sorrow for himself and another.

Don't spend so much energy in building air-castles that you will have nothing left to make your dream real.

Many people of real ability do little things all their lives because they are the victims of discouraging self-suggestions.—Selected.

CHRISTIAN MONITOR PULPIT

Cause for Bended Knees

By C. R. Heisey

TEXT: For this cause I bow my knees unto the Father of our Lord Jesus Christ.—Ephesians 3:14.

There must be a reason back of this pause in Paul's statement that he must spend time on his knees talking to God in behalf of the church at Ephesus. He had stated the first clause of our text earlier, in verse 1, but the urgency of the matter demanded these dozen verses of explanation of what generated this burden for his brethren of the body of Christ belonging to the Ephesian congregation. When we understand it we, too, will spend more time on our knees, for the occasion which is parent to this petition is most unusual and of supreme importance to God and to all who would live godly in a godless world.

It was as though he, a prospector, had struck a rich mine of precious materials in the realm of sacred truth. To him was bared one of God's secrets, long hidden since time began. It had always been in the mind of God but this mystery, vaguely discerned by a few men in past generations, now became Good News, as it was made clear to the mind of man what were the intentions of God in Christ Jesus toward a world buffeted by Satan. Paul could truly say, "'My gospel' is the 'gospel of God,'" for God's Holy Spirit gave it to him. Such revelation breeds humiliation and brings its bearers to total dependence upon God. He becomes a man of prayer.

Though the prophets sensed the Spirit of Christ within them urging them to write of the sufferings of Christ and the glory to follow, they understood that it was not for them or for their day, but for a later day. They understood not "what, or what manner of time," though they "enquired and searched diligently" for the answer. To the angels also it was a hidden mystery; it captured their attention and gave them "desire to look into," but they did not understand. I Pet. 1:10-12.

That was before the Holy Spirit came to earth in person to act as Paraclete in unfolding infinite wisdom to finite man. That the angels were to profit from this also, was not explained by Christ but was now made known to this man of God. To him, who in the presence of this divine illumination, felt as one "less than the least" it was given to know this "mystery of Christ." To be attached to an eternal purpose is an enlarging experience. A man shrinks in his own estimation while actually experiencing spiritual enlargement. Such men are impelled to prayer.

To this point in his ministry, Paul, with his fellow apostles, labored within the confines of a restricting wall known as the "chosen people." Their Gospel was to the Jews only. All others were heathen dogs for whom no salvation was provided as far as they knew. Now the angle of vision was lifted. He saw the "whosoever" of the salvation now possible in Christ Jesus. He understood that the "Fountain that was opened in the house of David for sin and uncleanness," had no "middle wall of partition," excluding any places or persons from its globe-girdling provisions. "That through union with Christ Jesus the heathen are fellow-heirs with the Jews, and belong to the same body and share the same promises with them" (3:6 Trs.) His "Gospel to the Jews, Ltd.," is now reorganized into a "whole-world corporation." This purpose had been "hid in God," but it was now being released to this man. If such a vision would not lead a man to pray there would be something wrong with the man.

The wisdom of God is "manifold" and cannot be fathomed by the mind of man. It requires the Spirit of God for its revelation. His Holy Spirit was now opening to Paul more of God's eternal purposes than had ever been revealed clearly to any man heretofore. He not only saw the "world-whosoever," of the Gospel, but he also saw the church as the instrument for making known this ever-existent intention of God now being carried out by Christ Jesus our Lord. But there is more to this revelation. There is a depth to this wisdom of God that is difficult to our understanding, even though it is explained to us by this chosen vessel of God.

We can comprehend the commission of the church to carry the Gospel to the world; but Paul tells us that his revelation includes the fact that the church is also the medium for making known to principalities and powers in heavenly places the "many phases of God's wisdom, . . . in accordance with the eternal purposes which God executed in the gift of Christ Jesus our Lord" (3:11 Williams). That assignment would drive any preacher to his knees for his people. Only closest obedience to God's perfect will can qualify any church to fulfill this part of God's plan. This can only be done by Spirit direction. Though it is told to us here we still cannot understand, for it has not been fully revealed. We can only join Paul in prayer that we may be qualified to share in this ministry of making known to the other world the mystery of Christ and the church in the reconciliation of sinful men to God and the restoration of the seeming wreck of God's purposes in this world by the devil.

There is one more urge to prayer in addition to these already mentioned. With revelation of this ministry in its twofold aspect, to this preacher also came the personal commission to make it known to his fellow men that they might comprehend this great purpose of God. Paul counts it a special privilege; he is humiliated before the enormity of the task; he gives us to understand that the responsibility is eased by the consciousness that his call is accomplished by a special gift of grace to make his ministry effective. He says, "To me, the very least of all His people, this favor has been given, of preaching to the heathen, the inexhaustible wealth of Christ, and making clear how the trusteeship of this secret purpose, which has for ages been hidden away in God, the Creator, is to be carried out; so the many-sided wisdom of God may now, through the Church, be made known to the rulers and authorities in heaven, fulfilling the eternal purpose which God executed in the gift of Christ Jesus our Lord" (3:8-10 Trs.)

That conviction of commission would bring any man to his knees and cause him to seek wide fellowship in prayer, as Paul does. His encouragment to prayer is, he tells us, the consciousness that "by union with Him we have a free and confidential introduction to God" (v. 12 Trs.) Our God, in whom this secret was formerly hid, but who now makes it known and commissions His own to share in making it known.

Now when we read our text we understand the reason for Paul's oft-bended knee, for the church at Ephesus. It is a prayer for the church at large, then and now; for us who compose His church today. We are interested in what he has to say to God about us. There are four petitions.

First, that we maintain a constant recognition that Christ has all power and authority in heaven and in earth, and that we are utterly dependent upon Him. "I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named. It starts with, "Our Father which art in heaven, Hallowed be thy name," and includes, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The world waits for someone to speak with authority. We must tell them of Christ Jesus. He alone can quiet the turmoil and still the unrest in these troublous times. That His name was not mentioned in any of the prayers at the inauguration of our President is cause for grave concern on the part of His believing church, How can there be peace

if the Prince of Peace is not recognized when men and nations assemble and purport to be calling upon God? We have no "introduction" to the Father apart from the name of the Son.

The second petition of Paul is for personal possession of Christ's strength on the part of His professing people. "That ye may be strengthened with might by His Spirit in the inner man." (One translation has it read: "inner nature.") People will spend all they possess on physicians, seeking to restore power to a run-down heart in order that they may have strength to do their temporal duties, and yet give no thought to securing that strength of heart which only comes as Christ is enthroned within. Need one wonder why the visible church is doing so poorly in bringing salvation to a hell-bound world? The Psalmist said, "Wait on the Lord: be of good courage, and he shall strengthen thine heart" (Ps. 27:14). So Paul says, and so say we all.

The third petition is for the abiding consciousness of Christ's presence, without which there is no possessing of His power nor carrying out of His purposes for a world's salvation. "That Christ in His love may make His permanent home in your heart, by faith . . . that having your root and your foundation in love . . . you and all God's people may be strong enough to grasp what breadth, length, height, and depth mean, and to understand Christ's love, so far beyond our understanding." He has said, "Lo, I am with you alway, even unto the end of the world." If He isn't with us it is because we will not permit His residence within us.

Petition four is that each professing Christian in the church may enjoy a genuine experience of Christ's fullness: "That ye may be filled with all the fulness of God." In other words, that all might be filled full of this unspeakable "love of God [which] is shed abroad in our hearts by the Holy Ghost." Our Lord said: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" He knew that without this empowerment His church on earth would be but a conglomeration of "sounding brass" and "tinkling cymbal," unable to fulfill God's eternal purpose for her.

Why did Paul pray? Paul saw that the ultimate goal of history is a redeemed people, gathered from all nations, subject to the authority and rule of Christ as King of kings and Lord of lords. He saw that even though it was always in the mind of God, celestial beings did not fully understand the full import of this intention. He saw that the agency for the accomplishment of God's purpose in the world and clarifying the mystery before "principalities and powers in heavenly places," is the living church, against which the gates of hell shall not prevail. He saw that the thing of greatest consequence in the mind of God was the Church of Jesus Christ and that the great salvation was provided not only for our redemption, but that this redemption was a part of the triumph over Satan, and its final completion was to include the humiliation of this archfoe of the Son of God before His celestial associates. He saw that the capacity of the church for making light shine in the hearts of men blinded by the god of this world, and making known to angels God's glorious purpose, depended upon the presence in her of Him who is the Light of the World. He saw that this total testimony is made up of individual Christians, each of whom is essential to the completion these great purposes. Hence he bent his knees before the Father, whose business it is, and whose servant he was, that each child of God might realize within himself, in the fullest measure according to His riches in glory, all that God had provided in Christ Jesus, in order that His eternal purpose in both worlds might be realized.

Paul understood that only a church fully dependent upon Him, wholly dedicated to His purpose, entirely yielded to His will, strengthened by Him, continuously conscious of His guiding and undergirding power and presence, in the person of the Holy Spirit, could do the great task assigned to her, according to the eternal purposes made known to him as explained in this chapter. To this end he bowed his knees to "the Father of our Lord Jesus Christ." For this same reason we should be found frequently in bent-knee posture, importuning heaven to make of us and to keep us the kind of church Paul desired the Ephesian Church to be. Only so can God's great purpose be carried to completion through our efforts. Only so may we share in the revelation of His glory world without end.

Elizabethtown, Pa.

ALL FOR THEE

Ida M. Yoder

Fill me, Lord, with zeal for service,
Humble though my task may be,
In the field, the shop, or kitchen,
Help me work as unto Thee.
Thou alone dost know the future,
'Tis Thy will I seek to do,
As I yield myself, my talents
To Thy cause, Lord, keep me true.

Walton, Kans.

TODAY

Most of your misery is left over from yesterday or borrowed from tomorrow. Keep today clean.

Time is not divided into three parts—past, present, and future. There is only one real time—it is now.

Apprehension, premonitions, worries — these are the poison gases of our foe, the future.

Today is yours. God has given it to you. All your yesterdays He has taken back—all your tomorrows are still in His hands.

Today is yours. Use it so that at its close you can say: "I have lived today."—The Lookout.

A Time for Revival

By Ida M. Yoder

August is the stepchild month of the year. It has no national holidays, no important events to celebrate, nor does it have weeks of special significance, unless we would mention the dog days which are really weeks, that time of close, sultry summer weather. Before the day of so many municipal swimming pools, when boys went swimming in farm ponds, and the old swimming hole, there was a ban on swimming during the dog days. Right at the time when it was considered most necessary to cool off, too!

It is a time of physical letdown and we are in the mental doldrums as well. Harvest and plowing have been finished in Kansas, unless the season has been extremely wet or dry. It is not yet time to sow wheat, and the gardens have usually dried up by that time. The more energetic persons make fall garden in August. If the season is favorable, there is a nice crop of fresh vegetables. If not, the cost of seeds was negligible and "nothing ventured, nothing gained."

August is mostly a time of vacations and trying to get away from the heat. It is a splendid time to go to Laurelville, or to Little Eden, or to Chesley Lake. Sometimes, however, the weather plays tricks on us, and we have a few weeks of real resort weather here in August, even cooler than the tourists find at other places.

In church circles, it is the month for district conferences. It would be hard to evaluate what church conferences have done for Mennonite young people in the areas of Christian fellowship and social life. Before our young folks, generally, attended church high schools and colleges, the church-sponsored conference was an ideal place to form new friendships. Many of these led to courtship and marriage. Nowadays, our young people can go to Mission Board or other church meetings five hundred to a thousand miles away, as nonchalantly as their parents went to a neighboring state. The church fellowship horizons have stretched until they reach around the world.

Solomon says there is a time for everything. August this year promises to be an important month for Mennonites in Kansas, as we look forward to rich spiritual feasts at the Brunk Brothers revival. This will be held in Hutchinson some time in August. We are praying that for many hundreds of us, August, 1953, will be an important spiritual milestone in our lives—a month to remember as one of great spiritual awakening, a month to look back on as the time we rededicated our lives to God, when we renewed our vows to walk daily with our Saviour, to put away self and selfish desires, and to be wholehearted in our service in the kingdom. We know His coming draweth nigh, and we must be about our Father's business.

Walton, Kans.

"The truly useful person is so busy being useful that he hasn't time to consider how useful he is."

Editorials

Harvest of Souls

Golden grain waving in the sun, shocks standing row on row, combines chugging through the fields—all remind us that harvest time is here. It is a time of hard work, but it is rewarding work as the husbandman reaps the increase of what he has sown. It is a time of joy, as the Scriptures testify in a number of places: "They joy before thee according to the joy in harvest" (Isaiah 9:3). "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

The natural harvest, which is seasonal and periodic, is typical of the spiritual harvest, which is perpetual, as Jesus emphasized to the disciples: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:35). The Apostle Paul spoke as follows concerning the spiritual harvest: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

When Jesus beheld the multitudes as a great harvest of souls to be reached by the Gospel He spoke these telling words to His disciples: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37, 38).

The recent meeting of the Mennonite Board of Missions and Charities pointed out anew the truth of Jesus' words. There are still great fields that are urgently in need of the Gospel. Some are closed, others seem to be closing, while many others present great and effectual doors to the messenger of the Gospel. As the large group of missionaries gathered on the rostrum of the chapel for the consecration service one was impressed that the church is active in sending out laborers to the fields that are open today. And yet one had to realize that these were but a handful compared to the army of needy souls that are to be found everywhere. The harvest is still great, and the laborers are still comparatively few, even as it was in the time of Jesus.

Jesus in speaking to the disciples stressed the urgency of the harvest. Urgency still beckons us to send laborers from a number of angles. There is the urgency of entering lands while the doors are still open. Reports at the Mission Board meeting stressed the fact that the time may be short when missionaries will be permitted to enter India, or South America, or sections of Africa. No one knows how long any foreign country may be open for American missionaries. Visas for our workers are slow in coming through, and some are not granted at all. So we need to pray the Lord of the harvest not only for workers but to open the way for the workers whom we have.

Another reason for urgency is that each generation must be evangelized and that millions of souls pass into eternity each year. How many of these heard and heeded the Gospel message? is a question that faces us. In this connection we were impressed with the following startling facts as presented in an article which came to our attention:

"It is an astonishing fact that apart from the ravages of war, over fifty million souls pass into eternity each year—that from the hour these words are written, until this time tomorrow, one hundred and forty thousand souls will have passed into eternity. If we were informed that each day during the whole year round a city of one hundred and forty thousand people would pass into eternity, we would throw up our hands and cry to God to have mercy upon their poor souls. But that is what really happens. Many are accustomed to getting up in the morning and going to business. When noon comes they put on their hats and go out to lunch, quite unconscious that before they return to their desk six thousand dear people, who loved life as dearly as any of us, have breathed their last. It takes about five seconds to drink a glass of water. During that time eight souls have died. It takes about one minute to sharpen a pencil. During that time ninety-seven souls have passed on. It takes three minutes to boil an egg, and two hundred and ninety souls have gone on to meet God in that time. A man rides downtown to work. It probably takes him twenty minutes. Nearly two thousand souls have died during that time. Two men stand on the street for thirty minutes in idle conversation, little conscious that two thousand and nine hundred precious souls have crossed the Great Divide during that time."

From our little corners it is hard to see how urgently dying souls all over the world need the saving message of the Gospel of Jesus Christ. It is hard for us to realize the need of the millions who have never even heard the Gospel. We haven't seen them, and so it is difficult for us to realize that they exist.

The natural harvest time is here. May the Lord use it to remind us that the spiritual harvest is constantly with us and that we need to respond to the call of its need and its urgency. May we be moved by the pathetic lament of the Prophet Jeremiah, which is expressive of the cry of lost souls: "The harvest is past, the summer is ended, and we are not saved."

Peace in Our Time

In the period over the Fourth of July the Mennonite Church this year is sponsoring a series of meetings on peace and nonresistance. These are sponsored jointly by the Mennonite Commission for Christian Education and the Peace Problems Committee of General Conference and are held in various centers in fourteen different conferences. Each meeting will follow the same general program, one of the major emphases being the application of the doctrine of nonresistance in the various phases of life and service.

It is very fitting that we as a peace church should emphasize peace and love and nonresistance at this time of the year, and at this time in the history of our church, our nation, and the world. Peace churches and individual believers in nonresistance are especially faced with the operation of the draft law in assigning conscientious objectors to civilian work in the interests of the health and general welfare of the nation. We are glad for these provisions of the law, but we need to learn how to make the most of this opportunity in witnessing for peace and giving a testimony for our Lord who is the Prince of Peace.

It is fitting that we should emphasize and pray for peace at this time when strong efforts are being made to secure peace in Korea as the parties involved meet around the truce table. Since our nation is involved as the principal member of the United Nations engaged in this war, we need to pray especially for our president and others so that the efforts for a truce and peace may come to a successful conclusion.

It is also most fitting in this time when there are so many trouble spots in Asia, Europe, and Africa, that threaten to jeopardize the peace of the whole world, that we should not only pray for peace but help to spread the Gospel of peace as much as possible.

We know that the final answer to peace in the world is peace in the hearts of men through the acceptance of Jesus Christ as Saviour and Lord. We know too that as Christians we need to learn to apply the peace teachings of our Lord to all our human relationships—in the home, the community, the nation, and the world. This means acceptance of the will of God, a desire to learn of Him, and a willingness to follow in His footsteps. Having done all this we can then earnestly pray:

"God the All-merciful! earth hath forsaken
The ways of blessedness, slighted Thy Word;
Bid not Thy wrath in its terrors awaken;
Give to us peace in our time, O Lord!"

CHRISTIAN LIFE

Christians Should Grow Up

I. "History's Only Truly Mature Person"

By Ellrose D. Zook

This is the first of a series of articles on Christian maturity by the Executive Editor of the Mennonite Publishing House. A good text for the series would be the famous statement of the Apostle Peter: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Maturity of mind and spirit is much sought after in these days of tension and uncertainty. One needs only to read the titles of books by writers such as Joshua Liebmann, Norman Vincent Peale, Harry A. Overstreet, Emmet Fox, R. Lofton Hudson, and others to realize that Christian and non-Christian alike are seeking for inner growth. In addition most of us are also aware of the scores of devotional books from various publishers and authors that are now on the market. Their appearance indicates their demand. People today are trying to probe below the veneer of our way of life to something more important than gadgets and a running of hither and yon through the land.

Our Perfect Pattern

R. Lofton Hudson in his recent book, **The Religion of a Mature Person,** writes, "Jesus was history's only truly mature person. He still invites all His followers to seek maturity in Christian living." Christ besides being truly divine possessed absolute perfection and maturity as a man. We get a glimpse of the rapidity and quality of Jesus' growth to maturity at the age of twelve. If at this age He was able to challenge the experienced and learned teachers of His day so that they were amazed at His understanding and answers, what must He have been able to do at thirty after having been completely filled with the Spirit of God!

To understand and become like Jesus as we grow up in Him, we need not only to accept Him as our Saviour and Lord but to have the mind of Christ and understand the emotions which stirred His soul. Here is the perfect pattern to emulate; here is the true stature of a man; here is a person who is worthy of our constant worship and adoration. Only in Him can our true personality be fully developed as intended by God through our creation.

Jesus Sets the Example

Although Jesus' formal education was perhaps quite limited, yet according to Philip Vollmer in **The Modern Student's Life of Christ** we find four outstanding mental qualities. The first is penetration. He had a full and accurate knowledge of men so that He knew by a glance what was in man. He saw Peter as a rock; Nathanael had no guile; Herod was a fox; the Pharisees were hypocrites.

His keenness of intellect was outstanding. He worsted the wise men of His nation on their own field. The people asked in amazement: "How hath this man learning, though he hath not studied?"

He had great breadth. He lived not for that period but for all ages. Socrates was a Greek; Luther, a German; Washington, an American. Christ was not local; He represented men of all nationalities. His disciples came from all classes of people and of various temperaments; He sent them to all nations.

He was truly original. He was not a copy of Moses, Abraham, or Elijah. Neither was He merely a product of His times. In His life plan He proposed to establish His kingdom in all the world for all time, though He had never seen a map of the world. When people heard His teaching they said, "A new teaching! We have never seen it after this fashion." In the Sermon on the Mount the people responded: "With authority He teaches and not like the scribes." "No man ever spake like this man." In His words the people saw perfect knowledge and perfect sincerity. Every word was vitalized by the power of the Spirit of God. As people believed in His words and in Him, they were saved from their sins.

The strongest inner compulsion and deepest feeling in Christ's soul was love. First was love to His Father. It was shown in His trust. His enemies said, "He trusted God." It was shown in His constant communion with the Father. His prayer habits varied—He prayed alone, day and night; He prayed in public; He prayed before important events; He prayed on the cross. His love to God was shown in His reverence for His Father. His prayer language showed it. He attended worship services in the synagogue or Temple regularly. He observed the Passover meal. He prayed before meals.

Second was His love to all men. He had a high appreciation for all men, rich and poor alike. His compassion and sympathy were stirred at their need. He was accessible to all who sincerely sought Him. He appreciated intimate friendship. His life was characterized by generosity, humility, simplicity, self-surrender, obedience, sincerity, and graciousness.

He appreciated nature in its life and beauty. He watched the weather. He used the lilies and ravens to illustrate His teachings. He observed the habits of the fig tree.

Joy and gladness characterized His personality, for was not the bridegroom here? He commanded, "Rejoice and leap for joy"; not when things go well, but when people hate us; when they are ashamed to be with us; when they bring reproach upon us. He commanded His followers to "be of good cheer."

Outwardly He did not hesitate to assert that He was the Son of God. He showed His great physical and moral courage especially on the cross. He had no fear for the strongest intellects of His day. He had an intense energy for the work of His Father, but He limited Himself to the work assigned to Him. He refused to use His time for such questions as inheritance, taxation, etc. He had nothing but strong indignation for hypocrisy, treachery, and Temple desecration. But sinful indignation never possessed Him.

Inwardly, our Lord was a person of great patience. He knew the calmness of self-restraint. When urged to hurry, He said, "Are there not twelve hours in a day?" He never lost His temper. We cannot imagine His being disconcerted by interruptions. He also was not foolhardy, but cautious. He fled from danger several times.

Christ's personality was characterized by perfect harmony. Vollmer concludes: "He was love, but also truth; merciful, but just; firm, but not obstinate; strong, but gentle; tender, but not effeminate; courageous, but never rash."

The Testimony of Pilate

From the lips of Pilate has come the truth, perhaps much greater than he thought, when he uttered the testimony for all ages, **"Behold the man!"** Our Lord was a perfect man. He was a strong man. He was truly the greatest man. He was divine and sinless.

"Till we should all attain the unity of the

LIKE ONCE TO WALK AND TALK

Mary Alice Holden

I cannot see the tall, neglected grass,
Nor hear the cracking of the ragged tree
That once enticed with rosy plums for me,
Who still see lordly maples as I pass
This lonely yard, where often as a lass
I played beneath their shade, as gay and free
As bumblebees with stores of garnered fee,
Or cardinals by rain-made looking glass.

So God must see the man He made and placed
In Eden pure, and long to purge this clay,
To shape anew the spirit's errant way,
And mirror His own image, glory graced,
So He might fellowship with him and walk
Like once at eventide He came to talk.

Cimarron, Kans.

faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fullness of Christ" (Eph. 4:13, Moffatt). Here is the pattern of true maturity for each of us to seek and to find.

(For next month: "Growing Up in Christ.")

Scottdale, Pa.

What Price Peace?

By S. H. Brunk

A Scriptural discussion of three areas of peace—with God, with ourselves, and with others.

A large share of the truth of this subject lies in the right understanding of true values. However, we will first consider the three phases of discord while in our temporal bodies—namely, with our God, with ourselves, and with our neighbors.

While in the flesh, man's carnal ways are contrary to the ways of God. However, in view of the fact that God is always in the right, and in consideration of what He has done to make it possible for man to be at peace with Him, there remains no question about any price being too high for man to pay to have peace with God.

On the fourth day of this month our nation commemorates a surrender. God alone knows the benefit or advantage, and I feel that His people should take little part in celebrating any day, place, or thing that is related to carnal warfare. However, we made a surrender to God when we turned to Him from idols. And let us make sure that the blessedness of this surrender is not all in our celebrating the occasion and shouting in song when we assemble, "I've surrendered all." But let us grasp the meaning of it and be truly devoted and loyal at all times, even in the minor details of life. We can picture how our nation would appreciate our enthusiastic observance of the Fourth of July and then working for another nation at other times. Apply this illustration to our relation to God and it is as true to color as seeing one's self in a mirror. Yes, let us have peace with God, at any price.

To those who may wonder how one can be at odds with himself, I refer to Romans seven, picturing an awakened sinner prior to his wholehearted surrender to God, who giveth grace for victory:

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members WARRING against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." I say, Amen.

To the person who has formed sinful habits, your conscience, together with the Spirit and Word of God, tells you that it is wrong. You would like to quit, but the law in your members continues to strive with the law in your mind; there is a real conflict. The victory can only be won through a full surrender to our Christ who said: "MY peace I leave with you."

That which is of real value to bring peace to our hearts has been paid in the sacrificial death of Christ. Our part is to keep back nothing that would enable His Spirit to maintain full possession of our hearts and lives. Then we can have peace which passeth all understanding. Praise God for the victory!

Lastly, we consider peace with mankind, the lack of which fills the greatest part of our historical records only because the previously considered conflicts are not recorded. God in His wisdom did not create man with horns or tusks, but his depraved nature surely seems to make him love to fight. The time and money that man has spent for war and protection is beyond our comprehension. In olden times, before the invention of explosives, men protected themselves by shields. Nations and cities were protected by great walls with gates. We think of the Great Wall of China, over 1500 miles long, built several centuries B.C., and of the massive stone walls surrounding Babylon, Jerusalem, and all the ancient cities. What a tremendous price to pay for peace! Then, like our modern defence programs, this was only peace in inactivity. Men would be raging on both sides of the wall. Now since the development of explosives, nations spend their billions to fight back, and this way hope to establish peace through conquest.

While professing Christians are admonished in Romans 12:18, "If it be possible, as much as lieth in you, live peaceably with all men," this freely implies that it is not always possible. The following verse says: "Avenge not yourselves, but rather give place unto wrath." This is the tenor of the whole Gospel. Yet it is not possible for saints to agree with sinners, and I feel we find entirely too much disagreement between those who call themselves sons and daughters of God. I feel we are entirely too much at home in the body, opening our blinds and shutters to let the light in, and locking our doors to keep our neighbors out.

In the South we have largely eliminated the window blinds, and are seeing the folly of locking our houses with uncovered glass windows. I wish this could be a figure of the experience of us who call ourselves brethren. The Bible is full of records where the prophets and apostles could not agree with the ruling powers; as,

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:18-20).

These men were beaten and imprisoned, and often gave their lives to have peace with their God and men. The enemy of souls is constantly active trying to sow discord among brethren. II John 10 plainly says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." So we find every avenue of disagreement even in our wonderful twentieth century enlightenment. What price shall we pay for peace?

In conclusion, I feel that we can receive some light on true values in meditating on the fact that the whole world should not be valued above our own soul. Then what will a man give in exchange for his brother's soul? Nothing that is not contrary to God's will should be valued above the price of peace. Nothing that may be wrong for our brother to do should be asked of him for the sake of peace.

Denbigh, Va.

THE DEEPER LIFE

By Andrew Murray

"And others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth" (Matt. 13:5, RV).

The seed sown upon the rocky places where the soil was superficial sprang up quickly, but it withered as quickly because there was no deepness of earth. We have here a striking picture of so much religion which begins well but which does not endure. The Christian needs a deeper life.

Let your whole life be an entrance into that love which passeth knowledge. In Ephesians 3:17-19 (RV), the Apostle Paul prays, "That Christ may dwell in your hearts through faith; . . . that ye, being rooted and grounded in love, may be strong to apprehend . . . what is the . . . depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." He prays that Christians may stand rooted first in the love of Christ which passes knowledge, realizing and acknowledging that the depth of this love passes knowledge. He believes it possible for the soul of a Christian to be so rooted in this love that he may be filled with all the fullness of God in such measure as may be granted to a saint upon earth.

Only in the life that knows the powerful working of the Spirit is such a life rooted in love possible. And yet more: "That Christ may dwell in your hearts through faith." The most important is that Christ in His everlasting love shall dwell in you every day, insuring a life ever more deeply rooted in the love of Him who gave Himself for us.

I beseech you, dear child of God, take time to bow before the Lord in prayer, and thus meditate upon, and appropriate, these words. Do not grudge time or trouble. Commune with the Christ who loved you with the same love with which the Father loved Him, so that you may get an insight into the greatness of the condescension of that love to you.—The Gospel Call.

MISSIONS

The Lord Is Opening Doors into the Future

By Lester T. Hershey

You will enjoy this view in retrospect and prospect of our mission work in Puerto Rico, by one of our busy workers.

In order to see where we are going in Puerto Rico, we must first of all take a look into the past year. Perhaps at a glance it might appear to some that we haven't been traveling, that we have been at a standstill. Souls have been saved; at least professions of faith have been made. Many of these have not been able to stand the persecution of families and friends and have returned to the world. Some of the church members have found the way too hard to travel, and have likewise turned their backs on the Lord and returned to sin. Satan makes great use of these cases to undermine the church and weaken its testimony. But, many have been saved thoroughly, and are pressing onward "toward the mark for the prize of the high calling of God in Christ Jesus." Upon these souls, redeemed by the blood of Christ, will the church stand. It is being built upon this kind of regenerated lives. Praise God for regenerated members of our churches!

Ana Maria Ortiz, Member of the Bethany Congregation, Teaching a Children's Bible Class

At least two new places of preaching and Sunday school have been opened by existing congregations. La Plata pressed forward into Cayey, and Betania pressed into Coamo. Both are cities where the Baptists are now working. But in both places there seemed to be a necessity. There were souls calling us to come and preach the unsearchable riches of Christ Jesus. Before entering these places, the Baptists were contacted and everything cleared with them. They seemed anxious to have us come into the city and help. This marks, therefore, a new road for the Mennonite Church in Puerto Rico. Heretofore we have been working in the rural areas. We can no longer say that we are looking only to the spiritual needs of a rural people. We are in the cities, and may even go into others. By no means, however, should we do as other denominations have done in the past: that is, forsake the rural areas. We need to work both rural and urban. The one can be a counterpart of the other.

Perhaps one of the problems confronting all of our congregations is that of members or converts upon reaching the place where they become useful to us deciding to leave for the city to work, or even to go to the States. High wages on the continent, debts at home, and a desire for adventure, give them the urge to get away from home. Perhaps we may add to this that as they become saved they desire to rise to a higher standard of living and can't do it with their present earnings; hence they seek a place where they can live better—on a higher level. Perhaps also the better living of the missionaries is a challenge to them to go where they can earn more so they can live better. Whatever the reason or cause may be in a given situation, the problem still stands: that is, that our members upon becoming useful to the congregation, often leave for other areas, thus leaving our congregation without their help.

One of our great concerns has been to prepare future workers for the church. We have carried on a "training-in-service" during the past year. It has not been the answer to our problem. Some have been sent to the States to Hesston or Goshen College. Time will tell whether or not this is satisfactory. The Evangelical Seminary on the Island is not satisfactory, due to its liberal teaching which we cannot approve of.

All of our congregations are expanding into other areas with the Gospel. It provides a good outlet for the spiritual energy of our brethren. It means more physical energy by our pastors. These new ventures must be guided by our pastors while manned by our national brethren. The ideal would be a pastor for each place, but since that is not possible at this point, laymen must carry on the job part time.

In two of our congregations, a lay sister has been commissioned to serve as missionary servant of the church. This is a healthy sign of progress, and of course, much can be done through these workers. Their support comes from the congregations they serve. This gives a challenge to the congregation in its giving.

In one of the congregations, an attempt has been made to have the people build their own chapel. The original idea that they would do all the work, thus cutting down the cost of labor, had to be abandoned due to the trek of several young men of the congregation to the States to work, while several moved into the towns, and others had other work, and couldn't be released. Much time was given, however, by members of the congregation, while others paid hired help from the community for certain types of work. The cement block chapel will be ready for dedication within a month or less. Then the congregation will need to be taught to give sacrificially to reduce the debt with the Mission Board on the chapel. This may or may not be the wisest of ways to secure a chapel. Time will tell.

Having glanced into the past briefly, let us see the doors that lie open to us in the future.

First of all, there is the door of using laymen in mission outposts. This affords good spiritual exercise. Care must be taken, however, to select the proper spiritual workers.

This leads to the second door, which is that of a teaching program in our churches which will put our laymen on fire and cause them to be prepared for spiritual work in the church. This teaching program could be provided for by the weekly Bible study service and also by direct selecting of material from each congregation for a special Bible study. For the latter, we need a missionary prepared to go about each congregation training this special group of laymen.

A third door opened to us is that of working more intensely among the children of our congregations. Sunday schools provide some teaching. Bible clubs for children of various ages add to the Sunday schools. But, besides this, our congregations ought to make as

much use as possible of our parochial school at Betania. We ought to see a selected group attending Betania Mennonite School from each congregation. To enable this, we will eventually need to limit the number of children attending from Betania community. It may mean that some of the teachers of the school will need to live in other communities and drive to school each day taking pupils with them. Such a plan needs to be studied further.

A fourth door open to us is that of the use of the radio. We are now on three stations on the island, with the possibility of a fourth. We are on four abroad, with a possible two more serving Argentina and Honduras. There would be no end to the number of stations we could use to spread the Gospel unto every creature that speaks the Spanish language. Perhaps the door is opening not only to the number of radio stations available to us, but the door to a radio station from which the Gospel could go out on short wave and long wave simultaneously. A station which would not only preach the Gospel and instruct believers in the Word but also provide information along such lines as agriculture, home building, health, etc.

These fo.. 'oors seem open to us as we look over the past and into the future. Pray with us that they may not close and that others may be opened.

Pulguillas, Coamo, Puerto Rico.

The Lauvers Going for a Sunday Dinner to a Home Five Miles from Cayey

The Lord Is Opening Doors into Cayey

By Paul and Lois Lauver

As in the days of Paul, the Lord opens effectual doors of service to His people today.

Each step of the way God has been leading and is leading in the work of the Mennonite Church in Puerto Rico. Just recently the Lord has shown an open door for the building of a church in the city of Cayey. This large city with a population of 18,402 inhabitants is located about nine miles from our church in the La Plata Valley.

Our church has been definitely directed to see the need in the city of Cayey through the conversion of a medical doctor living and practicing his profession there. In the month of November, through an automobile accident, he came to the hospital at La Plata for treatment. It was while there that he came to see the need in his soul and received salvation through the Lord Jesus Christ. Following his conversion, Bro. John Driver, the pastor at La Plata, continued to hold a weekly instruction class in the doctor's home in Cayey. The doctor was concerned with the great need which he saw about him in the city of Cayey and pleaded that the Mennonite Church be established there. He expressed the conviction that the need in the city was much greater than in the rural areas and for that reason the church should be working in the city first.

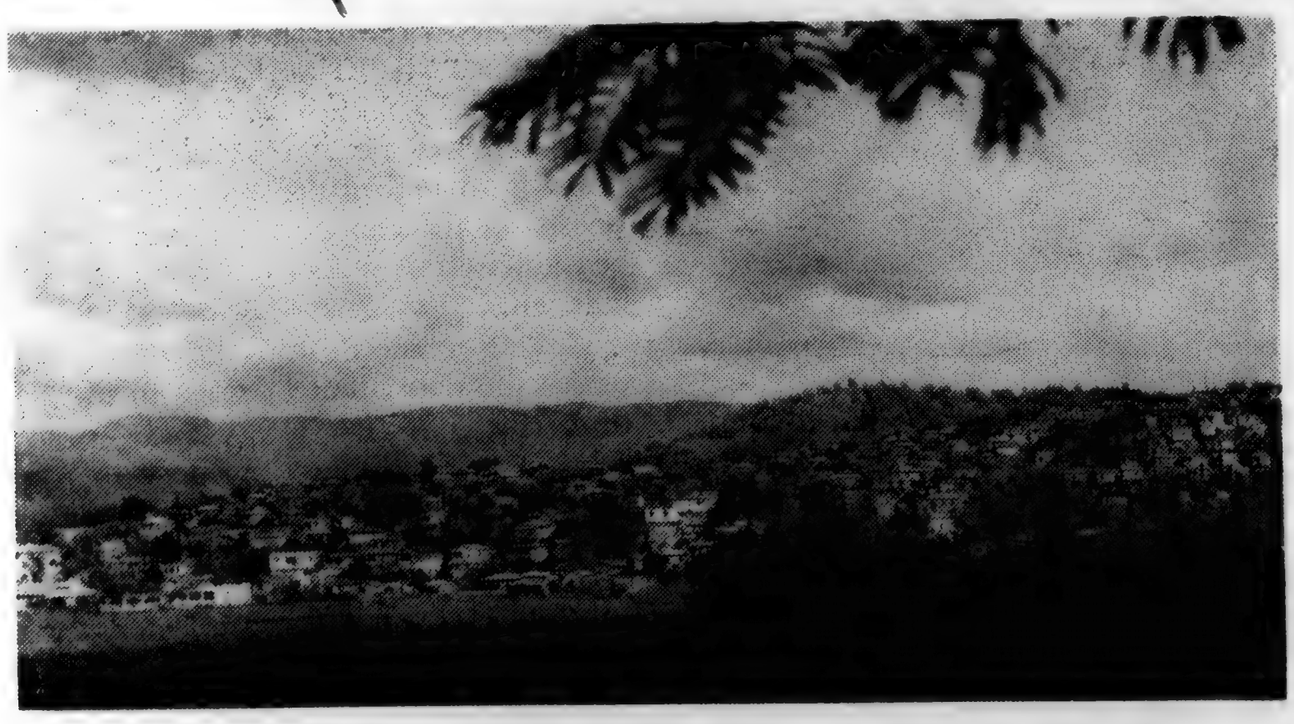
The pastor of the Baptist Church which has been established for many years in the city expressed his desire to co-operate with the Mennonite Church as she becomes established in the city. Also we are happy to have the good will of the people of the city in general, because so many have received medical aid at our hospital in La Plata.

On February 6 we completed the task of moving our belongings from La Plata to a home which was rented in the city. On February 17, 1953, we had our first service in the living room of our home with 29 present. It was interesting to note that among those present from the city we had a medical doctor and the principal of the city high school.

From February 25 to March 4 a special evangelistic campaign was held in a large theater in Cayey with an evangelistic team from the Latin American Mission leading the campaign. There were over 400 decisions in these meetings and we feel that a great opportunity is before us as workers in this city together with our Baptist brethren to lead these converts into a victorious life in Christ Jesus.

Our weekly schedule at present includes a Bible study on Tuesday evenings, converts' class on Thursday evenings, and a worship service on Sunday morning. Last Sunday morning we had an interesting meeting at the close of which time was given for a general discussion. The possibility of securing a lot for building a chapel was discussed, after which the doctor announced his desire to begin a clinic for the poor people in the near future. He suggested that a weekly clinic could be started in the parsonage. This project will be started very soon and our prayer is that God will build His church here in Cayey and that we may all be used for His glory. Pray for us.

Cayey, Puerto Rico.



View of a Section of Cayey; the Church May Be Located in the Section Shown to the Right of the Picture

WHO IS YOUR NEIGHBOR?

The world will be evangelized, not by winning those who are farthest from us, but by winning those next to us. It costs less to "go" to your nextdoor neighbor, "the butcher, the baker, the candlestick maker," that is, to those who bring to your home the provisions of life and those who render community service, than it does to "go" or "send" to the "roof of the world." "Win the one next to you," is an irksome but necessary slogan. We may rest assured that there is something wrong with our brand of Christianity if we cannot or will not win those who are around us. In judgment you will face the nations, but you will face your lost loved ones, your friends who are not redeemed, your neighbor who will say in that hour, "Nobody told me of Jesus." The humblest church member can win another to Christ.—Selected.

The Changing Scene in East Africa

By Merle W. Eshleman, M.D.

One of our medical missionaries gives an excellent description of present-day conditions in East Africa, and the consequent challenge to Christianity, which offers the only true solution of the problems of this or any other country.

Africa has been known until the rather recent past as the Dark Continent—a land where witchcraft, superstition, animistic religion and the horrors of the slave trader were to be found. The rest of the world was not greatly interested in this huge continent until near the end of the nineteenth century. Early explorers from Europe and Asia had sailed along the coast and had established contact at various places, but the interior of Africa was not influenced by this. It is only a little over 100 years ago that the first missionaries began work in East Africa, and for many years the work was small and reached only certain more developed areas. It is less than 100 years ago that brave men such as Livingstone, Stanley, and other explorers were pushing into the heart of Africa and risking their very lives that the way might be opened to bring help to the Africans and that the outside world might learn of this needy continent.

The written reports of these explorers, as well as the accounts given by the earlier missionaries, show that in Africa human beings had descended to an almost inconceivably low level of existence. Their ancestors at some time in the past certainly knew of God, and there are evidences even in some of the African tribes' present-day heathen religious practices that some Old Testament influence has had a part in their religious thinking. But it seems that to a large extent the common virtues which we consider belonging to human nature, even aside from Christianity, had almost disappeared from this branch of the human race. Among some tribes there was little concern for the sick, and the dying were placed outside to die alone, exposed to the elements or wild beasts. People often delighted in seeing others suffer. Native rulers took fearful toll of human life just simply to satisfy their own carnal and wicked desires. Tribes raided each other and often used the most horrible methods of torture and killing.

I have been impressed many times by the fact that in heathen life the African made almost no progress at all in improving his own living conditions. Even today the average heathen in our area are satisfied to live in the same type hut that their ancestors used for untold generations. No progress has been made in the care of the sick, and they are entirely helpless in doing anything for the simplest complication of childbirth. One would think that some individual more keen and observant than his fellow men would gain some knowledge about the common experience of childbirth and be able to pass on to others some useful means of assistance, but after years in Africa I have failed to see or hear of such an individual. Cruel customs of burning and cutting, and the use of native medicines in undetermined dosage are still practiced. The lives of infants are jeopardized by prying out unerupted teeth in the belief that they are responsible for some real or imagined illness. Common inventions which noted the start of progress in other parts of the human race were not found in Africa. The wheel was not even in use until outside people brought it in. One writer who has carefully reviewed the whole known history of East Africa has said that an unholy trinity of custom, superstition, and witchcraft stood inseparably together to exert an overpowering pressure on primitive society. Any ambitious individual who tried to do something different was effectively hindered by other members of his family or tribe, and fear and threats of witchcraft were sufficient to bring him into line again. Present-day Christians still face this type of pressure from their heathen parents and relatives, and it requires a real Christian experience to stand against it. Accumulation of more wealth or cultivation of a larger field immediately made the African of a few generations ago the target of his envious neighbors or

Dr. and Mrs. Merle Eshleman Ready to Make a Call

an evil local ruler. The tribe that would have had a tendency to progress was sooner or later raided by some adjoining tribe.

This dark picture continued until about the end of the nineteenth century and then began to slowly change as European countries began to control Africa. In 1895 by agreement between the European powers various parts of Africa came under the white man's control, and with this there began to be a change. Tribes that at one time lived by plundering others were now restrained. Famine, smallpox, and disease among cattle also reduced the strength of some of the tribes who were most given to raiding. As late as 1905 there was a major uprising in Southern Tanganyika against German rule. With the coming of World War I East Africa saw the white men who were beginning to bring peace and civilization fighting among themselves as the German and English territories bordered on each other. The resulting changes meant some setback, especially in Tanganyika.

The white men who came to East Africa came as explorers, missionaries, business men, farmers, and government officials. The missionary taught the Word of God, gave the African new religious concepts, opened schools and hospitals, and tried to help him to a better standard of living. Farmers and business men have had a definite part in developing the country. Government has done a good job in controlling the country, establishing peace and justice, conducting schools and medical work, developing means of communication, and assisting the African in many problems of his life. Pax Britannica brought help, peace, and a sense of security such as was never known before in the history of this part of Africa. Unfortunately not all of the white men who came were men of Christian character and some Africans saw and learned the vices of the white man.

These changes received a new impetus during and following World War II. Soldiers from heathen African villages saw the outside world and traveled across the seas to other countries. Young men were lured by higher wages to the towns, the mines, and plantations. They learned to drive trucks and tractors and were taught a variety of trades. More children began to get school privileges and a certain premium was attached to education which allowed many to work as clerks and do other jobs which did not require the old type hand toil in the field. There has been a desire on the part of many to improve their standard of living. Many of these changes have been good, but they have come so fast that they have left the African in many cases bewildered and unsettled. In one generation he is being brought through the stages of development that our ancestors passed through slowly over a much longer period of time. Some of the resulting problems are difficult ones. There is unrest over wages, standards of living, and education. Some have been away to other countries for education, and a few have unfortunately come back with communistic teachings. With the rise in standard of living, has come, in many places, a marked decrease in infant mortality as well as decrease in death from other causes. This combined with the absence, during a half century, of intertribal wars has resulted in a marked increase of population in some places. While there are still large areas of East Africa where population is sparse, there are certain areas where overpopulation occurs. One of these areas is in Kenya among the Kikuyu tribe. The problem there is accentuated by the fact that some areas into which European settlers moved about the turn of the century have since been claimed by the Kikuyu tribe as their own land. The famine and epidemics which reduced other tribes struck the Kikuyu also, and for a time they moved away from land which they had occupied in areas near Nairobi. The Europeans came in and found good rich land available and without much investigation and without appreciation of African thought on the question of land

claims settled down and felt the land was theirs.

The spirit of nationalism which has become manifest throughout the world is becoming evident in East Africa also. In Tanganyika there have been definite steps by government to encourage the Africans to take more interest in government, and in certain selected areas it is planned that the Africans themselves in a few years will have a large share in local government. Tanganyika as a trusteeship under UNO is being held and developed for the African more than many other parts of Africa. Land is not sold to outside interests. Missions and all business concerns have leaseholds only, and the local African population is always consulted before a lease is granted. In Kenya the situation has been somewhat different. It is a British colony and has been open to white settlers who have been able to buy land. A large part of the better farming part of Kenya is known as the White Highlands. It is a good farming area right along the equator, but with an elevation of 6000 to 8000 feet above sea level, has a good climate and good rainfall, and general farming and stock raising is carried on by white settlers. Near by in the growing city of Nairobi, in other towns and villages, and in surrounding crowded reserves, and as workers on the farms, is the large and progressive Kikuyu tribe. They have had Christian missions among them for more than fifty years and being near the largest city of East Africa they have had opportunities for advancement that other tribes have not had.

Various political movements have come into existence among this progressive tribe, and to a lesser degree among some other tribes. The younger generation which is asking for changes in the present situation has grown up since the days when intertribal raiding and warfare were a constant threat to peace and security. They have forgotten the insecurity of those days and feel that all of the present problems they see could be solved if Africa were for the Africans only. A number of these political movements, though not all, have been demanding that the white man leave East Africa, that the land be turned back to the Africans, and they have adopted an anti-Christian attitude. As one result various independent churches have developed during the past years. They have drawn dissatisfied members from various mission churches. Polygamy and other heathen practices are allowed and Christ is denied. As a part of the political movements, and in connection with these independent churches, a number of independent schools have been started. Government has had to close these schools during the present emergency because of their political activity.

The Mau Mau secret society which has reached the world news in the past months began to carry on its activities about 1948, although it is not exactly certain when the movement started. Its plans were apparently to act in a secret manner and slowly enlist the support of a large enough part of the Kikuyu tribe that at a given signal a general uprising could be staged and the Europeans forced to leave. Terrible secret oaths were administered, sometimes forcibly. Their plans for a wholesale uprising did not materialize, but as a result of this society's activity thefts, arson, raids on farms, and murder became so frequent that the government of Kenya declared a State of Emergency in October, 1952. Troops have had to be brought into the affected areas and stern measures are being used. The society has had enough strength that at the time of this writing, April, 1953, they are still able to carry on raids on European farms, have carried on ghastly massacres of their own loyal people, and are continuing to cause a great deal of trouble. This is actually a return to the old methods which were so common in East Africa before the dawn of civilization in these parts. It is disturbing, and in fact a sad commentary on the effects of the white man's civilization, to have one of the most advanced and most favorably located tribes react in this way. It is a proof that at this time Africa is not yet ready for self-government. The better thinking Africans all realize that if the British government would cease to function here, there would almost immediately be a reversion to the dreadful state of 100 years ago. The writer referred to says that the present situation "has demonstrated with startling emphasis that Kenya, with all its material progress, is still Africa, and African savagery is still the same" ("Before the Dawn in Kenya," Wilson).

African Village Scene

The problems which face East Africa at the present time are difficult. The Africans are Eastern people, and world history has shown that we Western people have difficulty in understanding and working with the Eastern peoples. No one knows how long the present unrest will continue in Kenya. It is certain, however, that it will have some effect on all of East Africa. There may not be actual uprisings in other tribes, but it will bring about an urgency in trying to handle East Africa's present problems. The white man will be put to a real test in the coming few years in attempting to intelligently and fairly meet the present unrest and plan for the future in such a way that both European and African can live here and work for each other's good in the development of East Africa. If the white man fails then repetitions of the present trouble will be inevitable.

The land problem is possibly the most difficult of all. Parts of the country are overcrowded and in these areas the progressive African sees no future and not even sufficient land on which his family can grow their food in the future. There are other large areas which could take the surplus population, but in many such places insufficient rainfall or tsetse fly, which carries sleeping sickness, needs to be reckoned with. Huge sums would need to be spent on irrigation schemes and tsetse fly control. In other areas where there may not be actual human overpopulation the people keep so many cattle that the country is overstocked and as a result the land is deteriorating. It is almost impossible to convince these people of the need of destocking. The more rapid increase in population in recent years combined with these land problems means that East Africa faces food shortage. The tendency toward less rainfall in Africa aggravates this situation. The land questions are further complicated by the misunderstanding between the European and the African where attempts have been made to evaluate claims for return of land.

The educated Africans, and they are rapidly increasing in numbers, are no longer satisfied with the old life. They want better houses, better clothes, bicycles, and other modern things, and want their children to have school privileges. But the wages are often not sufficient to make all of these things available as fast as they are desired. Schools are still too few and school fees are increasing. There is no free school system as we know it in America. In Tanganyika if all of the school plans can be carried out which are envisioned there will be opportunity for only about 30 per cent of the children to be in school during the coming few years, and only a small per cent of these can go on into secondary education. In an attempt to help out in his financial needs the African man may go away from home to

work for a time at higher wages. Usually he cannot take his family along, and this creates an unnatural situation in African society.

The tribes we work among were more peaceful than many of the larger tribes in the past, and they were not bothered by the slave traders. As they compare present conditions with those of the past, they see many advantages which have come with the white man's civilization. However, some of the old things that were good are being lost such as: respect for older people, respect for local authority, and the absolute binding quality of certain agreements made according to heathen customs. As these disappear there is an increase in lawlessness.

Many officials are trying to make an honest effort to understand and help the people, but the immensity of the task is staggering. The native population of Tanganyika is about 7,000,000 and that of Kenya about 5,000,000. The Kikuyu tribe where the present trouble is taking place numbers about 1,000,000. It must be understood that many of this large number of Africans are still living in heathen conditions and are satisfied with their condition. Many others who have become Christians have found peace and satisfaction in their new type of life, and while they are affected by the problems of education and advancing living standards, they are not pressing for changes in government. The number of agitators is actually only a small part of the total population. Scattered among this large African population are about 30,000 white people in Kenya and about 10,000 in Tanganyika. The number of Asians of various races and many religions is several times the number of white people. Along with the honest efforts being made by government and missions there is in contrast another element of the white population which is not sympathetic to the African and feels that the white man is here to stay at any cost. To this type the African is inferior and should be kept under. It is unfortunate that in many places in the cities even the best-educated, well-behaved, and well-dressed African cannot compete with the white man, and cannot enter many places where the white man goes freely.

In recent years at almost every discussion in UNO meetings where trusteeship of Tanganyika is considered, Russia assumes a very critical attitude toward England and accuses her of exploiting the country for her own advantage. It is interesting to note in the most recent reports that almost all other nations have commended England for the way she is handling Tanganyika.

Christianity offers the only true solution to Africa's problems, as is the case in any other country. We Western Christians need to be careful what we mean by that. The Bible and Christ are for all times and all peoples, and the resulting Christian Church should be that which is best suited for the type of people among which it develops. Unfortunately in the changes which are taking place in East Africa there is a strong sentiment in some African circles that Christianity is the white man's religion and that it is a part of Western civilization.

Christian missions need to be awake to the present situation and need to seek divine guidance as never before in facing the present changes. The African church in our own mission field has been blessed with a good growth during the past years, and has been blessed with revival working during the past ten years. We have always claimed that we wanted to encourage the building up of an indigenous church, and we still believe that such a church is the only real answer to Africa's needs. However, Satan has been able to turn such ideals to his own advantage in some of the independent movements.

This whole picture of development, change, and unrest has some effect on the African church. The exact nature of it cannot be exactly expressed by either missionary or African Christian. The missionary becomes more aware that his being a white man no longer gives him the unquestioned prestige that he once thought he enjoyed. The African sees the many things the missionary has, and sees plenty of evidences that money flows freely in America. How else could hospitals and schools be built and cars and other expensive things be provided? The home church is helping to build township churches and some financial help has come for pastors and teacher support. Our Christian communities in Africa are happy to have hospitals, dispensaries, and schools, and they are truly grateful to our home people who have given so generously. They are thankful for the help that is coming for church buildings and other needs. With all of this gratitude, however, they cannot help but feel that possibly more could be available for other needs which they see, especially in the support of the local church work and helping teachers and pastors.

Our fellowship with the African church has in the past not very freely touched the financial part of the work. The mission has felt that this was proper for the welfare of the indigenous church, but we may need to be more ready to help in the future. We need careful guidance that we do not become too generous and rob the young church of the blessing of giving. There is a big field for teaching on giving in the African church. It is so easy at the present for the African Christian to feel that his income is so small that he cannot give much to the church work.

True Christianity and fellowship in Christ is the answer to East Africa's problems. We Christians believe that this is true in any country. However, the situation is more difficult when it involves black and white and Western and Eastern thinking. The answer is still the same, but the possibility of misunderstandings is so much greater, and the opportunities for this principle of fellowship in Christ to really work are so much more exacting. We have had the privilege of rich fellowship with our African Christians when we have understood each other, and we have shared rich blessings. The most sensitive area is almost always that of any question of finances, and it is in this that we feel the need of guidance and careful planning for the coming years.

Experiences in other Eastern countries impress us with the fact that we need to have in our thinking and planning the possible time when the church will need to stand on its own. I believe that those who predict that the white man has only a few more years to stay in Africa are alarmists. Nevertheless, missionaries may need to leave sometime in the future. Therefore, the ties with a foreign land should not be too strong. The struggling years of the early church would seem so much easier if there were lots of help from the missionaries' home country. But too much help can be harmful to the growing church. We have come a long way in development in the church, and it is encouraging to see how the African church is working, is expanding, and is assuming responsibilities of church government and organization.

The picture presented in this article may seem rather dark, and some of the problems almost impossible of solution, but for the true church the future is bright. The results of our mission work and the preaching of the Gospel have been fruitful in the salvation of souls and in the establishing of a church which is giving glory to God.

Tarime, Tanganyika Terr., E. Africa.

IF IT BE TRUE

The tongue is the test of spiritual character. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

A man's tongue reveals his spiritual condition. His words reveal his character, a good man cannot be bitter. A man who is constantly imputing bad motives to others is simply describing his own state of mind.

The tongue is the telltale of the soul; the index of the dial of character and life. The secret therefore of right speech is a sanctified, Spirit-filled heart.

The sins of evil speaking, tale-bearing and hearsay are some of the greatest hindrances to the spiritual growth of the individual and to revival in the Church of God.

Dr. McLean tells how he was rebuked and humbled on a certain occasion when he repeated a grave matter he had heard to a friend. His friend opened his Bible to Deuteronomy 13:12-14 and read: "If thou shalt hear say . . . then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you . . ."

Then his friend turned quietly to him and asked:

"Have you, dear brother, inquired?

"Have you made search?

"Did you 'ask diligently'?

"Did you try and find out if the story is true?

"And the thing 'certain'?

"Is it 'certain, that such abomination is wrought among you'?"

Dr. McLean says he could only acknowledge regretfully that he had not fulfilled one of the six conditions and was repeating the tale from hearsay without making the slightest attempt to act thereon in a Scriptural way.—Herald of Hope.

Amid the clouds of the present day the cross of Jesus remains a glowing sun that breaks and dispels them.—The Lutheran.

OUR HOME CIRCLE

Youth and Delinquency

By Marion Silk

This discussion of some of the modern problems of youth and delinquency should help both parents and children to hold on to Christian attitudes and standards of life.

Not long ago a man who had worked for the same firm for many years was taken into custody for defrauding his employers of thousands of dollars. Readily admitting his guilt, the once trusted employee offered as an excuse that he wanted his daughter to "look nice." The daughter, it developed, for several years had been regarded as the best-dressed girl in her school and was very popular because she always had money to entertain and had the use of a handsome car. The daughter and the mother were both broken-hearted when the truth came out and the daughter cried that her whole life was "ruined."

It is problematical whether in this case the daughter's nagging for pretty things, or the father's foolish fondness were mainly at fault. In any event, the outcome was tragic for everybody concerned. The case poses a question as to how far a parent is justified in giving in to his youngster's whims. Everyone knows that children are demanding. But children have always been demanding: they are born that way, expecting others to do things for them since they are too helpless to do anything for themselves. But as the child grows older it is good Christian training to teach him that God helps those who help themselves, and children are no exception. There was sound psychology in the practice, in former days, of framing the first dollar a boy ever earned. It represented something—a goal achieved. It represented, too, a respect for the value of money.

Nowadays, with our vaunted prosperity, a dollar means very little. Even very young children are offended at the offer of a dime to go to the corner store to buy a loaf of bread. They expect more. And many parents foolishly give in to their youngsters' every wish, lest by refusing to do so they "frustrate" them and develop sinister complexes that will later on require the ministrations of the psychiatrist to straighten out.

The family car is a bone of contention, Junior contending that he ought to be permitted to use it for his dates because all the other fellows do. When his father mildly suggests that Mother might like to go for a ride in the cool of the evening, Junior retorts hotly that he, being young, deserves first consideration. "You've lived your lives," he will say; "let me live mine." And for living "his life" he requires the use of the car.

It is the opinion of this writer that much of the juvenile delinquency which plagues this country today is due to the selfishness of youth; and that the parents have encouraged this attitude to their own detriment and that of their children.

Once children were treated as children. Nowadays they must be treated with kid gloves. Parents are warned on every hand of the evils inherent in "frustrating" the youngsters' desires. Psychiatrists, employed for the defense of criminals in the dock, will proclaim with a straight face that because the defendant was the fifth child, he never got the love or the "breaks" that the other children did and because he had to wear "hand-me-down" clothes, he was more to be pitied than blamed for shooting up a tavern full of idlers while under the influence of drink. Perhaps this is an extreme instance, but excuses equally absurd have been offered in justification of crimes, and are still being offered as any newspaper's accounts will witness.

Years ago, when big families were the rule rather than the exception, there was no such nonsense as one hears today. Youngsters trudged miles on their newspaper routes, and a bicycle to enable them to make their deliveries quicker was an idle dream. And they did not take the money that they earned to buy a record-player or a portable radio; they turned it in to the folks and were proud and happy to have earned it to "help out" the family. Hand-me-down clothes were the rule in those days, but the wearers didn't usually turn into vicious criminals. They became, in many cases, spectacularly successful businessmen who boasted about the difficult time they had to get to the top.

Things have been made too easy for young people. The real values have been perverted out of all recognizance. Items once regarded as the wildest of extravagances are now accepted as a matter of course. Everything today is "youth," and older people instead of rebelling at this unnatural state of affairs have retired to the background and let the young folks take over—and to what cost!

Talk to any family man or woman on the street. Even in idle conversation, they will volunteer the information that they don't know what's gotten into children nowadays. They confess they can't handle them. Every school "stocks" at least one child psychologist instead of the old-fashioned ruler. Has there been any improvement? Certainly not in the writer's city. There, the schools have been characterized—at least in one locale—as dens of vice where drugs are openly sold on the school grounds, where younger children are terrorized by the older ones, where property destruction is the normal thing, and where even the teachers go in fear of taking a beating.

It is pathetic because every step made in the educational field has been for the benefit of the children and has turned them instead, into some kind of Frankenstein monsters with no respect for authority. Bus drivers, who drive the school buses, have on several occasions abandoned the buses, left them stranded, because of the atrocious behavior of the children. All kinds of social and other agencies have sprung up to try and improve this state of affairs but with no appreciable results. Juvenile delinquency, like a rolling snowball, keeps growing and gathering momentum.

It is significant that only a percentage of the juveniles taken into custody as delinquent come from broken homes or are addicted to the use of drugs. Many of the others come from homes where every material advantage has been lavished upon them since birth. Religious training, it should be added, was not one of the advantages although in fairness to the facts, it must be admitted that occasionally a family was characterized as being "pillars of the church." Only rarely, however. In most of the others, church-attendance was something the parents had never even thought of. In all of these the suspicion arises that the parents were too lenient. They did too much for their youngsters, and the pampered youth, not having to make any effort at all for himself, went out

---

BESIDE A BABY'S BED

By Walter E. Eisenhour

I stood beside a baby's bed
And looked into his lovely face,
And wondered what there lies ahead
For him along life's future race.

He looked so innocent and pure
To be in such a fallen world,
With many evils to allure,
Where Satan's banners fly unfurled.

I knew he'd need a lot of prayer
Across the weeks, and months, and years
A lot of love and tender care
To save him from remorseful tears.

The world, I knew, would tempt him sore
To waste his talents and his time,
And turn from Jesus, more and more,
And from the life that is sublime.

I thought, perhaps, he'd make a saint
And bless the nation and the earth,
If kept from sins that blight and taint,
And held to things of greatest worth.

I knew this little bed contained
A mighty force for right or wrong,
And prayed that he be saved and trained
And lead to God a blessed throng.

Taylorsville, N. C.

looking for thrills to vary the tameness of his existence.

Liquor is another factor that enters into delinquency, and to a lesser extent, cigarettes, since the two seem to go together. These two evils are so generally accepted that even the ball games telecast and radioed are sponsored by beer and cigarette concerns, and one hears on every side that such-and-such a beer is "refreshing" and such-and-such a cigarette will give you a "lift." Pseudo-doctors appear occasionally, shown peering into test tubes, who will tell you that their observations "prove" that their cigarette, far from having any harmful effect, is actually beneficial to the nose and throat. All this in the face of the growing threat of lung cancer!

"Realistic" novels, available anywhere for a quarter, with their bright jackets leaving no doubt of the "spiciness" of their contents; comic books that detail crime; the cult of beauty that envelops even teen-agers in its insidious tentacles; "sex-appeal"—all of these things play their part in furthering delinquency, all of them promoted by money-hungry manufacturers and publishers. One of these days, we hope, the parents, too long sunk in lethargy because they too have absorbed the poison that tells them that youth —and youth only—must be served, will change their policies and their methods, and will have a resurgence of the old, truer values of life and teach our children that there is more to living than being young and beautiful and alluring, and that selfishness can lead only to disaster.

Brooklyn, N.Y.

Everyday Chronicles

By Cora M. Stutzman

A busy mother in the routine of caring for her family finds her heart lifted up above herself and the "trembling elements" to the heart of God.

Tuesday

The little first-graders were enjoying a picnic under the shade trees near the school. That is, most of them were. After all that is expected! But after a bit we spied small Rosie sitting apart from all the others, asking for nothing and expecting the same. Poor child, her eyes looked so large, framed by a face too tiny and white, due to undernourishment. Her shabby clothing screamed loudly for soap and water. She realized she was different from this happy well-fed group of children—and perhaps unwanted too. How eagerly and yet with a certain amount of shy reticence she accepted a plate of food from one of us!

The picnic has been over for hours, and yet as I sit at the desk tonight I cannot get Rosie out of my mind. I keep asking myself why some children have "what it takes" and others have almost nothing. Will Rosie, someday, gallantly rise above her present environment? Or will she become bitter and resentful against a society that has shoved her aside? Children can be cruel to those who are not on equality with them. A mother must teach them that God loves all with the same love, regardless of class, color, creed, clothes, and what-have-you. And more, He expects us to love them too.

Wednesday

Down the road lives a real neighbor. She is the mother of eight children and lives on a large well-kept farm. Busy? Of course she is busy! But I never know another woman who gives so much of herself to others. She will do a sick neighbor's washing and ironing. She helps in every function of school and church. She takes time to go with her children on outings. Yes, she gets much done yet never seems upset or perturbed. She is not subject to moods and neuroses. She has no time for that foolishness. I always find her the same, regardless of the circumstances she may be in. We chat on the phone every now and then. We laugh a little over some amusing incident, and then go back to our work. Busy? Of course, this neighbor is busy. Too busy to talk about and pamper her nerves. And yet she is not too busy to take time to live!

Thursday

I keep remembering that cartoon I saw in the newspaper weeks ago. It was striking and will stick with me for a long time. In the lower left-hand corner the funeral procession of Stalin solemnly marches to his last resting place. The dark-coated figures around the gun carriage carefully mark time. High above this scene, supposedly seated on the balcony of heaven, gaunt, hollow-eyed figures bend slightly forward and grimly take in this spectacle below. They are the purged and persecuted who paid dearly with their blood during the reign of this departed despot. "The Final Judgment" is the caption of this heart-breaking story. And then I reflect upon the judgment that awaits this man who had no love for God and to whom the price of human blood was less than nothing. Would this fearful, hating man have been different if he would have had the light that is ours? Perhaps we are more responsible for our attitudes and actions than he was. It is a quickening thought! What then will the Great Judge have to say of us if we turn aside from the bright light that is ours?

Friday

"I'd much rather scrub woodwork than spend any time reading!" I heard a homemaker exclaim.

I wonder that my mouth did not drop completely open. For that is one thing I cannot comprehend or understand. Many good magazines find their way to our home and somehow I manage to read them even if I must put off that paint job a day longer. Each article is like a magic carpet. I find new ways to do old jobs. I learn about new advances in medicine. I am here and there with our own dear missionaries over the face of the earth. Yes, I travel in my own armchair to far-off lands! I learn how others live and feel. Now I am in Korea among the homeless, starving waifs, and my eyes smart. Now I see the breathless beauty in the land of lakes, mountains, and picturesque chalets. That is my ancestral home, Switzerland! Next I am in the Bowry, "the street of forgotten men." What experiences are mine right here in my rocker! And somehow life is richer. I have been encouraged, admonished, and enlightened. I have forgotten my own problems in thinking in a larger way of the problems of others. I go again to my tasks with heart and mind filled. What wealth is ours in our own publications, plus many other good ones. Yes, it is relaxing to sail away on my magic carpet a while every day. Away! Away from my own petty cares! I am glad for woodwork to scrub, but more grateful for good literature.

Sunday

It seems tonight I was lifted up on wings as we mingled our voices together in that old familiar hymn "Above the Trembling Elements." It may have been that the chorister had something to do with it too. After all, song leaders do play a very important part in leading an audience into the experience of worship in song. It did seem as if that song really found an echo in his own heart which in turn touched our own. Indeed, these elements about us do crumble, decay, change. We become discouraged at times. We feel helpless and inadequate to cope with some things that may come into our lives. Ill health and misfortune may be our lot. There may be loss of friends and earthly home. And yet, "Above the trembling elements, above life's restless sea," we find upon the face of our Father, "great calmness there, sweet patience, too." He can "lift me high above myself, dear Jesus, up to Thee."

Let come what may I want to be able to sing that grand old anthem from the heart. "Still this my prayer shall be, . . . Oh, lift me up to Thee!"

Drumore, Pa.

JOHN WESLEY'S PHILOSOPHY

John Wesley, founder of Methodism was once asked by a lady, "Suppose that you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?"

"How, Madam?" he replied. "Why, just as I expected to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to Friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."—Christ for the World Messenger.

BIBLE STUDY

Christian Ordinances

XXVI. Christian Marriage (Continued)

By the Bible Study Editor

Respect for the Institution of Marriage

Marriage was not a matter of secret relationships in the early Biblical days, nor among the older races of mankind. When a man took a wife unto himself the wife became a special possession or treasure which he kept to himself. The wife had a proper respect to the one who was her husband. Associated with marriage was a public celebration. Jacob was to take to wife the daughter of Laban. Gen. 29:1-27. As was customary, Laban made a feast for all the men of the place. Verse 22. After a week of such festivities Jacob was given his wife. She was placed in her tent in the evening while Jacob was absent. Retiring to the tent at night, he did not discover the duplicity of his father-in-law until morning. Jacob's insistence upon having the wife that was promised him resulted in a new bargain with Laban. But before Jacob could take another wife, another week of feasting was necessary, and a second public declaration of marriage was celebrated. At the conclusion of the week of feasting Jacob received Rachel into the tent with her sister Leah. Thus was publicity given to the marriage before it took place.

The handmaidens whom Laban gave to his daughters were servants to the daughters. They were not concubines for the husband. It was only upon the planning of Rachel, because of her barrenness, that she and Leah were led to give their maidens to Jacob to bear children for their mistresses. There were no marriage feasts to celebrate a marriage relationship between Jacob and the servants of his wives.

Marriage relations were cultured, so that the love and unity of home life could be promoted. The law required that no man who had taken a wife should be obliged to leave his home for military service until a year after his marriage. Deut. 24:5. Even the betrothal was considered to be a sacred obligation. It should not be broken (Deut. 20:7), nor should it be defiled, according to the law of the Lord. The breaking of the marriage bond, or of the sanctity of the betrothal was punishable by death. Two of the Ten Commandments were for the purpose of guarding these holy relationships. "Thou shalt not commit adultery," and "Thou shalt not covet thy neighbour's wife."

Even the heathen nations among which the patriarchs lived regarded the marriage state as one that should not be violated. This was shown on the occasion of Abraham's sojourn in Egypt when the king desired to take Sarah to be his wife. But when the Lord showed Pharaoh that she was the wife of another man, by judging his house with plagues, he returned Sarah to Abraham and sent him out of the country. A similar experience was had by both Abraham and Isaac in the land of Gerar. See Gen. 12:18-20; 20:1-8. In the latter case Abimelech, King of Gerar, called Sarah's attention to the covering, or veiling, which she wore, saying, "He is to thee a covering of the eyes, and unto all that are with thee, and with all other" (Gen. 20:16).

Isaac endangered the safety of his wife by saying that she was his sister. When it became known that Rebekah was his wife Abimelech charged that no man should molest her or Isaac. And they dwelt safely in the land for many years. Gen. 26:1-9. Both Abraham and Isaac deceived the people by saying that their wives were their sisters, in order to save their own lives. It would have been wrong for these nations to have taken a man's wife from him; but it would not have been wrong to have made the woman a widow and then to have married the widow. Civilization has brought many good things to mankind in these latter years; but a civilization that does not protect the sanctity of the home by safeguarding the foundation of every home, having the proper regard for the marriage state, is far removed from the fundamental principles of home life as set forth by the law of God.

Marriage a Sacred Obligation

The people of Israel considered the marriage relation as most holy. The law concerning divorce was allowed, but was to be considered an exception to the law of God: "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The husband and wife are one flesh, and the children born to this union are the flesh and bone of their parents. The law of wedded life and of the home is loyalty of the parents to each other and the loyalty of the children to the parents. It was the common law of Israel, given to them by the Lord.

When disloyalty or unfaithfulness of a wife was suspected, the law for jealousy could be invoked and ministered publicly before the priest and the guilt or innocence of the party be established. Num. 5. In the same manner the unfaithfulness in marriage relations was guarded by the seventh commandment. What was done against the law was punishable by death. Lev. 20:10. The law was as much against the adulterer as it was against the adulteress. "Whoremongers and adulterers God will judge" (Heb. 13:4).

Symbolisms in Marriage

It is a frequent occurrence in the Scriptures that the marriage relation is cited as a token of the relationship between God and His people. "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown" (Jer. 2:2). These early days of fellowship with God revealed His love in special providences, and revealed His righteousness in specific judgments, so that Israel should know how to honor and obey the will of Him who loved them.

The figure of marriage is carried farther in the prophecy of Isaiah. "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called" (Isa. 54:5). See context. This marriage relationship is carried forward to the time of the separation of Israel from the Lord, and is significant of the death of the husband; for the prophet speaks of the "widowhood" of Israel, which, in time, she will forget. Isa. 54:4. By the figure of marriage the Lord proves His faithfulness to the people whom He has chosen for Himself. Their disloyalty separated them, but His loyalty permits the restoration of His mercy.

In this union with the Lord there is required a detachment from all past relationships. In the present marriage formula there is a declaration to be made by both parties that they are "free from all other marriage relations and obligations." Psalm 45 seems to be an appeal to a homesick bride. The bridegroom is presented in all the glory, beauty, and power of his estate. His desirability is expressed in the appeal which his glory makes to the daughters of kings. Then the psalmist makes his appeal to the bride herself, to "forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord: and worship thou him" (verses 10, 11).

The prophets make free use of the marriage relation in their appeals to Israel. But Israel is always the discreditable character in the marriage union. She is dipicted in various characters. Hosea gives a twofold picture of this union of Israel with the Lord. Hosea is first told to take unto himself a wife of whoredoms; "for the land hath committed great whoredom, departing from the Lord" (Hosea 1:2). Gomer was not a di-

vorced person, but she was a harlot. After the birth of her three children, whose names indicated judgment and separation from God, she herself turned again to harlotry. The close of chapter two indicates how the Lord won her again to Himself so that He could say, "Thou art my people," and Israel could say, "Thou art my God."

The second figure given by Hosea is that of his hiring an adulteress to abide with him many days. Hos. 3. The woman was to represent Israel who was loved by her friend, the Lord. Hosea represented the nations who would hold Israel in captivity for many days. Afterward Israel would return and seek the Lord, and David their king, and should fear the Lord and His goodness in the latter days. Hos. 3:5. In this latter illustration it is well to note that the adulteress was not divorced from her friend, nor was she remarried when she returned to her Lord. Where there was no divorce there could be a reconciliation. The Prophet Ezekiel is quite explicit in declaring the departure of Israel from the Lord. Ezek. 16. Her affiliation with other nations was her sin. After the judgment of her sins the wayward wife was restored to her former relationship with the Lord. Ezek. 16:60-63. In no clearer manner could the Lord impress upon His people the sin of their unfaithfulness to Him than by alluding to the marriage relationship.

Marriage as a Figure in the New Testament

The beginning of miracles occurred at a marriage feast. The Lord honored the institution by His presence and that of the disciples. John 2:1-11. Nothing is mentioned concerning the important figures of the occasion, the bridegroom and the bride. It may be that, like Jacob, the bride came to the bridegroom after the feast. Jesus blessed the feast with the good wine.

Jesus referred to another occasion when the bridegroom came at midnight and went in unto the marriage. In this instance the feast is not mentioned. The foolish virgins, presumptuous as to the time of the Bridegroom's coming, took only their lamps, which burned until midnight, and were too late for the marriage. The Lord referred to another marriage, that of the king's son. Matt. 22:1-10. No mention is made of the bridal pair. The point of contact with His audience was the appeal of the invitation, and the refusal of the invited guests to accept it. His subjects showed no honor to the king who had invited them to the greatest occasion in his kingdom. The same truth is expressed as in the Old Testament, disloyalty to God.

There is a decided emphasis on the fact that Christ came to call to Himself a people separated from the world and joined to Him in a spiritual union. John the Baptist called Jesus the Bridegroom who came for the bride. John 3:29. This remarkable introduction of the marriage relationship of the church to Christ sees its conclusion in the revelation which God gave to John at a later time. The New Jerusalem which came down from God out of heaven was the bride, the Lamb's wife. There will be a triumph for the Lamb, who, through the ages has loved, cherished, guarded, and cared for His beloved, and finally is able to present her unto Himself the glorious church, saved out of and gathered from every nation and tribe and tongue and people, into one body of which He is the head. But the consummation of this union with His bride will not occur until the time of the passing away of the world.

In all of these spiritual obligations of relationship in both the Old and New Testaments is seen the truth of the obligations of the marriage relationships with all that they imply of love and unity which makes of the twain one flesh.

Husband and Wife Relationships

There is no husband and wife relationship unless there has been a recognized marriage. There may be many marriage customs and laws regarding marriage and what it takes to have the union of man and woman recognized as husband and wife, who belong to each other and to no other, but in all of such ceremonies or customs the one purpose is to unite the two persons into a union in which they recognize loyalty to each other in the fullest sense. The Samaritan woman had had five husbands in the past; the one whom she had when the Lord met her was not her husband. All of her past marriages did not legalize her living with her present companion. It would be possible for a woman to have seven husbands—seven brothers—but no two would be living as her husband at the same time. Matt. 22:24.

The marriage relation is held as binding as long as both husband and wife are living. Death frees one from the marriage relation. either party is released from the law of the other by death, and only death is recognized as legally separating what God has joined together. Rom. 7:1-4. The woman whose husband is dead has no husband. The same is true concerning a wife. Either may marry after the death of the companion in marriage without committing adultery. It would seem inconsistent to speak of either a dead husband or a dead wife. When they are dead they are no longer husband or wife. "There is no marrying or giving in marriage" after death.

There are obligations which a husband and wife have toward each other while living in the bonds of matrimony. Sarah called Abraham lord, or master. She was subject to him as her head, and obeyed him. I Pet. 3:1-6. This spirit of submission included all that a wife should manifest in her relation to her husband. It manifested the spirit of meekness and quietness of the hidden man of her heart, which is in the sight of God of great price. It avoided the display of herself with personal adornments. It meant the consecration of her life to her husband and to all of his interests. Every wife should hold a true affinity and respect to her own husband. Eph. 5:22. The marriage state was never intended to license promiscuous sex relations, nor to be a means of covering up such sins. The apostle wisely used the expression, "Wives, submit yourselves unto your own husbands." The breaking of this obligation is adultery.

The love of the husband to his wife is as his love to himself. His devotion to his wife exemplifies the love of Christ to the church; He gave Himself for the church. Such devotion is the appeal to the wife, as it is the appeal to the church, to a response of loyalty which removes the spots and purifies the life, and presents to the husband the unblemished life in which he glories. No husband or wife may expect the marriage ceremony to accomplish an unbroken unity and loyalty. Such loyalty results from love and self-sacrifice, from submission and reverence toward each other, until it attains the perfection of unity unspoiled by variance from the holy union blessed of God. Eph. 5:25-33.

The purpose of the marriage union, as ordained of God, is that of fellowship and the reproduction of life. "Be fruitful, and multiply, and replenish the earth." "It is not good that the man should be alone." Based upon these two injunctions of the Lord, are the spiritual enjoyment and the fruit of the physical union. Both are essential to the enjoyment of married life. Concerning the physical obligation and privilege of marriage the apostles teach, "Marriage is honorable in all, and the bed undefiled." This statement was made to counter the idea of license of fleshly indulgence by marriage. Heb. 13:4. And it also denies the aesthetic conception that would forbid marriage because it is detrimental to the development and enjoyment of spiritual life. I Tim. 4:1-3. The proper spirit of the marriage relation is stated by Paul in I Cor. 7:1-6. There are mutual interests to be entertained in all phases of wedded life, and each party of the union should respect the fact that, while they are one flesh in a holy and divine union, they are still two beings each responsible to fulfill the undertakings, mutually accepted, of the married life. But both are also responsible to God for the happiness and spiritual interests of each other.

(To be continued)

HOW WORRY MAKES DISEASE

Suppose that a man has an uneasy sensation in the locality of his heart which is due, let us say, to overeating or to gas in the stomach. But he begins to think that he has heart disease. He reads the advertisements in the newspapers to learn about the symptoms, and he learns about them.

"A sense of constriction about the chest." Yes, that is his difficulty exactly! "Slight pain on deep breathing, palpitation of the heart after vigorous exercise,"—it is evidently a serious case! He begins to worry about it. Worry interferes with his sleep. It interferes also with his digestion; he does not get well-nourished.

Bad sleep and bad digestion makes him worse and worse. Each one aggravates the other. And all the time he keeps thinking about his heart. In the end, his thinking actually affects its conditions, until he succeeds on fastening on himself a functional difficulty which may be a really serious and permanent trouble—and the whole of it can be traced back to his crooked thinking about the little pain in his chest.

This is no parable. It is the record of hundreds of actual cases. Every physician comes into contact with them.

A man who keeps worrying about the state of his liver will almost be sure to have trouble with it eventually. Indigestion can be brought on in the same way, and a long list of other ailments.—World's Work.

EDUCATIONAL

The Beginning of Chapter Three at Hesston College and Bible School

By Willard Conrad

Forty-five years of history as an institution have brought Hesston College and Bible School to a third period which should mean much to its future usefulness and progress.

Before a near-capacity audience on a hot spring afternoon (Sunday, May 31) Roy D. Roth was charged with the administration of Hesston College and Bible School. The charge was conferred by Nelson E. Kauffman, president of the Mennonite Board of Education, and Brother Roth thereby became the third president of Hesston College, the second oldest educational institution in the Mennonite Church. D. H. Bender and Milo Kauffman were the first two presidents of this institution. With the inauguration of her third president, then, Hesston College is ready to begin the third chapter of her history. Chapters one and two recount the development, early growth, struggle-for-survival-during-the-depression, and renewed growth of the school. They are chapters telling of vision, high hopes and aspirations, and of the task of converting these into realities. Mistakes and discouragements are found in these chapters, it is true, but in large measure they were well written, to the honor and glory of God. In his inaugural address President Roth commented, "I thank God for the firm foundation which has been laid, and for the edifice of eternal glory which has been built in the 45-year history of this Christian institution."

Hesston College must continue to press forward. She cannot rest on past achievements. President Roth, in the above-mentioned address, emphasized the point that self-evaluation and experimentation must be continued in an effort to bring all of school life into vital alignment with an evangelical and evangelistic Christian faith and philosophy, and he added, "I pray that the lofty idealism we have inherited may find increasing practical expression in continuing experiences of fruitfulness and spiritual victory among us." This is likewise the prayer and desire of the entire faculty, who hope to help write chapter three with the same fervor, zeal, and dedication to God which characterized the writing of the first chapters in the history of Hesston College.

Working with President Roth as chapter three is begun will be a capable staff of twenty-five instructors, at least eighteen of whom have a Master's Degree, or its equivalent, or higher, and all of whom are consecrated Christians. Many of these instructors have served long and faithfully at Hesston College; a few have helped with chapter one; and most have had a part in chapter two. Beginning with the school year of 1953-54 Justus Holsinger, formerly of Virginia, more recently of Puerto Rico where he served a number of years as director of the service program (1943-46, 1948-52), will serve as Dean of Instruction. Brother Holsinger taught here during the first semester of 1952-53, and spent the second semester at the University of Kansas taking additional work to prepare him better for his new administrative assignment. Instructors coming to Hesston College for the first time this year ('53-'54) include Mary Eleanor Bender (Languages and English), Gail Miller (Girls' Physical Education) and Paul M. Yoder (Music). It is interesting to note that Sister Bender's parents served for several years as instructors at Hesston College, some thirty years ago, while chapter one was being written. Several faculty members (Gideon G. Yoder and Merle Bender) are returning this year, after leaves of absence spent in further preparation for their work here. A number of other instructors spent the summer in various universities for the same purpose. This is very much in keeping with the frequent reminders of ex-Dean Walter E. Oswald, that students should not be forced to drink from stagnant pools. Brother Oswald, incidentally, is to remain with us for a short time longer as a social science instructor, before taking up his new duties in the Archives of the Mennonite Church at Goshen, Indiana.

While the J. D. Charles Hall of Science and Arts remains the newest completed building on the Hesston College campus, two other buildings are under construction. Both, when completed, should add much to the efficient functioning of the school in the years ahead. As the physical plant has expanded, there has been a growing place for maintenance work. Thus far, maintenance equipment has been chiefly in a part of the Industrial Arts Shop, and maintenance work has been done there at times convenient (and often inconvenient) both to the industrial arts instructor and his classes and to the maintenance engineer. One of the buildings under construction is planned for the use of the maintenance department, and also for the agriculture program which, it is felt, should be expanded and made more practical. The other building under construction is a church-chapel. Both the student body and the local congregation have outgrown present chapel facilities. This project is being sponsored jointly by the local congregation and the Mennonite Board of Education. In addition to the church-chapel auditorium, the building will contain Sunday school and Bible department class rooms and offices. It is hoped that the years just ahead may also see the construction of other much needed additions to the physical plant of Hesston College and Bible School.

J. D. Charles Hall of Science and Arts, Newest Completed Building at Hesston College

Almost simultaneous with the opening of the chapter three in the story of Hesston College was the admission of her high school department into the North Central Association, an accrediting organization. The school year of 1951-52 was a particularly busy one for faculty and staff as forms and questionnaires were filled out in the effort to gain admission to this Association. It was with deep satisfaction that thanks and praise were given to God when the favorable report of the Association was made known. This was especially true when Mr. Ralph Stinson, supervisor of secondary education in Kansas and a member of the committee on accreditation of the North Central Association, in-

formed the faculty that the N.C.A. committee was impressed most of all by the fine character and the co-operativeness of the young people on our campus. The high school is also fully accredited by the State Department of Education, and holds a Class A rating among high schools. The junior college is fully accredited by both the State Board of Education and the State University, and Hesston College is a member of the American Association of Junior Colleges.

Neither accreditation, nor physical plant, nor even faculty or new president will alone assure friends of Hesston College that throughout chapter three the ideals and aspirations of chapters one and two will be successfully maintained. The development of Hesston College as an educational institution where Christ is at the core of all of life must depend on everyone—president, faculty, staff, students, alumni, constituency, and friends; and all of these must place their complete reliance upon God. President Roth concluded his inaugural address with these words: "It is **for** all of us that Hesston College and Bible School exists; **upon** all of us is placed the burden of prayer and consecrated effort for her continuing usefulness and service to God and man. Laboring together with all of you in unity, with faith and hope and love, we are not alone, for we are laborers together with God."

Hesston, Kans.

Participants and Spectators

By Edwin L. Weaver

For three years a teacher in the Ethiopian Mennonite Relief Unit, the author had ample opportunity to be a spectator and in some areas a participant in Ethiopian life. That he was well qualified for both, the article abundantly testifies.

Persons suddenly transported from one society to an almost totally different one may react in various ways; certainly they will be spectators, but the extent to which they will be participants is not self-evident. And may it be known that Ethiopia is strikingly different from the United States; it is very much a part of Africa and has characteristics of an Oriental country, and Africa and the Orient are not Europe and America.

Large portions of Ethiopia have not yet reached the wheel stage of civilization. Seemingly the commonest mode of carrying goods is on the heads, shoulders, and backs of human beings, although the donkey is used almost as much and some places more. Donkeys can transport nearly anything; they carry water balanced on their backs in two-compartment containers; for the building of walls and houses they haul rocks and stones on frames fitted to the two sides of their backs; they carry the farmers' hay and grain from the fields and to the markets; and they often carry people, although mules are more capable for the latter task.

In Egypt three thousand years before Christ, the donkey, the camel, and human legs were the means of transportation. People, like the beasts of burden, belonged to the land on which they toiled and led dull, monotonous lives; the great mass of them lived in mean mud huts grouped together in villages. Garments for men and women were few and simply made and were of white cloth. Since the principal sources of power were the muscles of man and four-footed beasts, a historian has called it the Hand and Hoof Age; and the term applies to many other countries before the shift in farm labor to modern machinery, and it applies to much of Ethiopia today. In ancient Babylonia mud bricks were used for houses and the narrow, winding streets were impossible for wheeled traffic, and I know towns in Ethiopia like that. The agricultural scenes in Ethiopia today are what they were in the Old Testament times of Palestine: plowing with a home-made wooden plow drawn by oxen; filling skin bags with grain and pouring some into the skirt of the tunic from which it is scattered by hand; threshing by oxen walking around in a circle to separate the grain from the straw and winnowing it by tossing it into the air; and grinding the grain with stones. Nearly every one went barefooted most of the time, the village well was an important gathering place and women were the water carriers, the market place was the heart of the town's activity, the pupils studied aloud in the synagogue schools, most of the people were farmers, and donkeys, sheep, goats, oxen, and camels were the domestic animals—so it was thousands of years ago in the Holy Land and it is still thus in Ethiopia. In Europe in the twelfth century after Christ there were no chimneys, as there had been none in the days of ancient Greece and Rome, and the smoke escaped as best it might. Forks were unknown until the end of the thirteenth century and separate plates were rare; food was eaten from a common dish with the fingers; and before and after each meal servants brought water and towels for washing the hands. So it is in Ethiopia.

Haile Selassie, Emperor of Ethiopia

Foreigners in Ethiopia have been imported for a purpose, and it is in the achievement of this purpose that they are participants; this applies to engineers, aviators, army officers, hotel operators, bank officials, nurses, physicians, and teachers, and this holds true for Swedes, Danes, Englishmen, Germans, French, Egyptians, and Americans from Canada and the United States. The activities of teachers, which we are considering now, are localized largely to the school premises and the classrooms.

Most schools in Addis Ababa are boarding schools, and in them teachers must be available for duty seven days out of the week and from early in the morning to late at night, although each teacher does not follow such a schedule every day. In such schools teachers often have charge of pupils in dining halls and dormitories and during evening study periods. They inspect the premises from the angle of sanitation and take knowledge of the health and physical conditions of pupils. Of course, there are clinics, school nurses, cooks, and cleaners, and practically every school compound has guards. The latter are armed and at night take stations on different spots on the compound and are expected to remain awake all night; even then sometimes thieves get into compounds and break into teachers' houses.

The basic work of teachers is to teach and in government schools the instruction is mainly in the English language; therefore regardless of whether the subject is history, geography, psychology, or literature, fundamentally the instructor is a teacher of English. Hundreds of words we consider ordinary are unknown or unfamiliar to pupils; to convey accurate meanings the teacher must explain orally, illustrate with drawings on the blackboard, dramatize with motions and actions, or demonstrate with objects. With smaller pupils the use of pictures and objects is very advisable and necessary. Both oral and silent reading must be emphasized, the former to remedy the defects in pronunciation and the latter so that each pupil for and by himself can achieve skill in acquiring thought. Reading aloud has such attractions that teachers need to keep an accurate record of the reading of each pupil; otherwise some will want to monopolize the reading. In some schools pupils are required to speak only English in classrooms and are encouraged to use it on the playground; at home and elsewhere they may speak their native language.

Recently a school principal in a city in Indiana said, "Our schools are and will continue to be basically language schools," and the director of elementary school curriculum in the same city remarked: "Instruction in proper speaking, reading, writing, and listening will become a formal and integral part of teaching in all subjects and will be fitted to the practical needs, experience, and abilities of pupils. The program is designed to give pupils a good language base so that

they will be well prepared for advanced learning. "Thus it appears that the problems and aims in language instruction of American pupils are nearly identical with those or children in Ethiopia; in the latter country, however, the pupils have an altogether different background and the problems are greatly intensified.

One of these problems pertains to the needed equipment and materials. In one school in which I was employed classrooms had seats and desks for pupils but none for teachers; the latter could stand while teaching and hold their teaching materials, if they used any, or place them on the front row of pupils' desks. The same school, and this applied to many others, had a textbook shortage. Rapidly, however, the major schools of the capital city are being well equipped.

Perhaps as serious as the shortage is the nature of the printed materials imported from England, the United States, and Canada. They explain how millions and millions of years were required for the complex animals and plants of today to develop from much simpler living things, that man has been on the earth a million or perhaps millions of years and for a long time was much like the beasts around him, and that man lifted himself above the level of the other animals and of them all he only became a tool-maker and tool-user. Such falsehoods are taught as truth to the native youth. Likewise some of the educational moving pictures shown do not present ideas or facts from the Christian point of view.

To some extent learning methods are a problem. A characteristic procedure of learning long relied on in Ethiopia is that of memorization. Teachers in small native schools connected with churches insisted that pupils learn by rote, and the latter memorized various portions of the Scriptures and also prayers and homilies. That which they memorized in the Ge'ez language they did not always understand. Pupils still think memorization is the chief method of learning, and since usually they can memorize a large amount rapidly they rely on it almost solely in the preparations for examinations. Also they were accustomed to studying aloud and they find it difficult to learn to study quietly.

A lack of confidence in themselves is at times common among Ethiopian pupils and is particularly noticeable during examinations. Pupils do not want to proceed with an examination until they are sure of everything, and so they are inclined to ask many questions regarding the smallest details, and they are apt to complain. And yet on other occasions older boys and young men become quite presumptuous, attempting to reject the teacher's plans and decisions and to advise regarding class procedures and what subject matter should be taught. In some respects Ethiopian youths are very ignorant, as are most of the native people; they are not aware how vastly different their country is from modern civilized countries and how far behind they really are. They also do not understand some of our Christian moral standards and wonder why there is opposition to the theater, to drinking, dancing, and war.

The fact that government schools are a new adventure makes for attitudes somewhat different from those of American pupils. Pupils expect a more rigid discipline, and therefore strict control on the teacher's part is a good policy. We insisted strongly on orderliness and promptness in marching from the out-of-door opening exercises in the morning, and at noon to the classrooms, and in all activities of the day excepting during times of freedom on the playground. Pupils are studious, and perhaps more so than in American schools, and they have strong incentives for learning. They must learn English in order to acquire knowledge, for few or no bocks exist in Amharic in important fields of subject matter. Furthermore schooling is still the privilege of the select few in Ethiopia as in all Africa. If a boy is not succeeding he stands a chance of being dismissed and his place given to one of the many boys denied admittance because of lack of room. Pupils are often admitted to schools by examination; of the many taking an examination only those with best results are admitted. The attainment of remunerative employment provides a strong urge for diligence in schoolwork, for the educated youth has opportunities which the ignorant has not. In an upper class, seventh or eighth grade for example, there will be a considerable age range with young men twenty years of age and older present. Lacking opportunity they had a late start and have been in school perhaps four or five years or less.

Another interesting experience for the foreign teacher is the meeting of visitors from other countries; in their visits to places of interest in the capital city they include some of the schools. There I met such persons as Wold Leslau, the American scholar who is an authority on Ethiopian languages; P. A. Hamilton of the British and Foreign Bible Society in the Anglo-Egyptian Sudan; the Secretary of State of Foreign Affairs of Liberia; the foreign minister of Iraq and his secretary; and journalists from various countries including E. Silvia Pankhurst of London. Also there are contacts with native government and school officials.

Teachers have associations with schools and individuals other than where they work; they may at times hear speakers from various countries and participate in a rather limited number of social, religious, and other events. Every Fourth of July all citizens of the United States in Ethiopia have the privilege of coming to the home of the American ambassador for a social affair and again at Christmas for the singing of carols. There are opportunities for participation in fellowship with missionaries. But away from school buildings and grounds the foreign teachers are mainly spectators.

And what sights there are to behold in Addis Ababa, "the strangest metropolis in the world!" My first arrival occurred at Mascal, one of the principal Ethiopian festivals, and since I first set my feet upon the firm earth of the airport rather than of the railroad station I did not at the beginning see the human maelstrom of the latter place upon the arrival of a train. I was taken from the airport on an airlines bus to the Imperial Hotel where I remained most of two days with the exception that I walked about on the streets and thus introduced myself promptly to the strange sights of the city. From that day on until my departure the moving sea of humanity was one of the strongest attractions for a foreigner.

Schools opened almost at once after my arrival, and in the course of a few days I moved into a house on the spacious compound of the Haile Selassie I Elementary School where I lived during most of my stay and each year in a different house—three houses in all. I recall the words of David Mathew, an English scholar who lived in Addis Ababa for a time to do some historical writing, and who wrote about the ineradicable impression left on his mind: "Those first nights in Addis Ababa in the house on a cleaned-up lot to the west of Churchill Street are unforgettable, the thin air at eight thousand feet above sea level, the grunt of the guard beneath the window as he lay sleeping with his rug and gun, the sound of the hyenas and the breath of the soft wind in the eucalyptus trees." My own first nights were equally impressive. It was the close of the rainy season (on my first day there it rained and that was the end of the rains for that season); consequently Kabana River flowing past the southwest corner of the school compound and with water falling and gurgling over the rocks filled the nocturnal air and my ears with the sweet music of moving waters; the tall trees and luxuriant grass everywhere had that rare freshness that prevails most lavishly at the close of the heavy rains; the stars shone nightly with the striking brilliance characteristic of tropical skies and the moon was nearly in her full glory; and behind all was Yeka, the southeastern outreach of the long, green Entoto range!

While one is slowly becoming accustomed to the remarkable features of Ethiopian life,

Section of Addis Ababa, Ethiopia's Capital

a first and foremost impression comes from the walking people, the typical Ethiopians of today, uneducated in the modern schools. Men pass by in close-fitting trousers and in white shammas with an end cast over the left shoulder and hanging in graceful folds to back and front. But many have already exchanged their typical national costumes for modern khaki suits, usually tan or gray, and these are particularly common among schoolboys. Some of the better educated wear the business and dress suits of the western world. Among women also the white color of the national costume, the shamma thrown over the shoulder, still rules in the streets. Women are able to dress beautifully in their native costumes, and commonly they are barefooted also. Yet occasionally women and girls wear flowery silk clothing cut after modern patterns and with nails on hands and feet varnished red. This is rather rare, however.

One of the striking recent changes in the capital city is the improvement in the quality and the cleanliness of clothing. The wearing of shoes is becoming more and more popular, and they along with most clothing worn by the native people, are manufactured in the city. Many men and boys wear the cord, the emblem of Christianity, round the neck. Most people carry in their hand a fan or duster, often made of horsehair, with which they chase away the flies. Occasionally nobles ride on the streets or sidewalks on splendidly bridled mules and followed by a retinue of servants on foot. At night every street-walker carries a club for self-defense, but all I ever carried was my flashlight. The umbrella, an object handed down from remote antiquity, is used by great men as a mark of distinction. Marvelously magnificent ones are used in religious processions. Common people have umbrellas made out of grass fastened to a long stick. I believe on ordinary times umbrellas are used as a protection from sun and rain.

A spectator will be interested in the native people not only as they travel on foot but likewise as they engage in other activities. They gather in certain locations, often street intersections, where amplifiers have been installed through which news reports, music, and sometimes speeches in Amharic or Arabic or even English come over the air. When crossing bridges of the streams or rivers one sees people down along the water washing clothes; this very common scene continues even when the water is reduced to trickles. In passing churches, which are always surrounded by massive stone walls, they bow and kiss the walls or if the church is at a distance they tip their hats. Often on the streets and paths are funeral processions in which the dead person is carried on a litter and covered with a cloth thrown over the body and followed by relatives, friends, and mourners on foot. Cattle are driven in herds or individually along the streets. Markets are held in various vacant areas of the city, and there the people sit on the ground with their produce placed about them and they remain all day long. The Big Market, concerning which the newcomer soon hears remarkable reports, yields many strange sights and scenes, and is a rendezvous for spectators. It covers such an immense territory that one can walk for hours observing the buying and selling and the articles for sale.

The foreign pedestrian on the streets will not be allowed altogether the privileges of a carefree stroller. Some persons he meets offer to be porters in case one is carrying something. Boys want you to use your influence to get them admitted into some boarding school where their needs will be supplied. Many seek employment and beg to become your servant; these perhaps have servants of their own for servants have servants. Some beggars are legless or otherwise deformed. Thieves may steathily pick the sun-glasses off your face, but perhaps their chief victims are newcomers to the country. Sales people, particularly boys and young men, try to sell you monkey rugs, articles of clothing, imported foods or native grown, native-made baskets, shoe polish, newspapers, and almost anything and everything.

In this observation of the people one does not at once get much farther than the surface for, as one foreigner of long experience has remarked, the real life of the Ethiopian is a closed book to the stranger.

Another important sphere of activities connects with the festivities of the chief religious and national holidays. The first festival of the Ethiopian year is Maskal, the day of the Cross. It is claimed that part of the cross on which Christ died was brought to Ethiopia, and its arrival is celebrated annually as a memorial. The observance in the capital city is spectacular when dignitaries along with many spectators watch thousands of native priests, bishops, and laymen march, singing and chanting around a giant pole fixed into the ground in Menelik Square before St. George's Cathedral. Additional withies (twigs) are set leaning against the tall one and after dark all are lighted and burned. Timkat, another of the popular festivals, is a celebration of the baptism of Jesus by John the Baptist, and is the day on which people are baptized. It is the Feast of Epiphany and is observed yearly on January 19. On a monument are erected images of Christ and John the Baptist with the Magi hovering over them; it contains a fountain which feeds a pool symbolizing the River Jordan, and the Holy Fountain is used by priests to anoint the public. In festive mood there is singing accompanied by hand clapping and jumping, and this is followed by horseback riding and racing. Other festivals are connected with Christmas and Easter, and altogether these holidays reveal what a large hold the Ethiopian Church has on its people. Other holidays of spectacular events are of a more political nature; Coronation Day honors the crowning of the present Emperor, and Liberty Day commemorates the time he was restored to the throne after Italian usurpation. To a Christian of simple faith in Christ and His Word the observance of these holidays involves much worldliness.

The foreigner in the capital city will be an observer of physical aspects other than the people. He will notice the lack of order and planned arrangement of streets and buildings; the stone or asphalt streets, dirt roads, narrow alleys, picket-lined lanes, and curved paths with which the territory of the metropolis abounds run in any and every direction and contain endless turns and twists. There is an altitude range from twenty-three hundred to twenty-eight hundred meters above sea level and the surface is cut up with small rivers and rivulets, gorges, valleys, and hills. Along these winding streets are houses of many different sizes and patterns—European stone houses intermingled with wood and mud huts; proud flats looking down on shabby tukals from which smoke seeps out of the thatched roofs and corners (native huts have no chimneys); and churches, foreign embassies, government buildings, and residences of the more wealthy enclosed with massive walls of stone. On every hand are groves and forests of eucalyptus trees.

Of interest are the rivers and streams—the Kabana, the Ginfile, the Bulbula, the Gordoma, the Kersa, the Anku, the Akaki, and their joining to form the Awash. The road building projects in the northern parts of the city, and the mountains of Entoto including the rock-hewn church beyond Yeka provide enticing walking tours. Observations can be made of the monuments—that of Menelik II, that dedicated to those who lost their lives in the Graziani Massacre, the monument of liberty dedicated to those who strove for Ethiopian independence, the mausoleum of Menelik II, and many others. The 1951 Agricultural, Industrial, and Commercial Exhibition was an eye-opener as to the wealth of materials produced in the empire and the vast amount of modern industrial manufactured products imported. Teachers find delightful scenes for observation on vacation trips to places of interest out of the city, such as Bishaftu, Mount Zuqualla, the Blue Nile River, Lake Coco, Mulu Farm, and many others.

Through all one's observations and experiences one can have a sense of gratitude for what God has done in the past and is now doing through the Christian witness in the capital city and elsewhere; but one sees much that is evil and meets multitudes of people who do not personally know Jesus Christ as their Saviour. Consequently Christians in Ethiopia and elsewhere should have a constant concern for the spiritual welfare of the people.

Ft. Wayne, Ind.

KEEP AWAY FROM THE BOTTLES

"When I was a little boy," remarked an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it was not possible for it to pass through, and I wondered how it got there. Out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vines, and then I understood. The cucumber had grown in the bottle. I often see men with habits that I wonder any strong, sensible man could form and could allow; and then I think that likely they grew into them when they were young; and although they condemn themselves for them when older, they cannot slip out of them then; they are like the cucumber, Look out for such bottles."—Youth's World.

they will be well prepared for advanced learning. "Thus it appears that the problems and aims in language instruction of American pupils are nearly identical with those for children in Ethiopia; in the latter country, however, the pupils have an altogether different background and the problems are greatly intensified.

One of these problems pertains to the needed equipment and materials. In one school in which I was employed classrooms had seats and desks for pupils but none for teachers; the latter could stand while teaching and hold their teaching materials, if they used any, or place them on the front row of pupils' desks. The same school, and this applied to many others, had a textbook shortage. Rapidly, however, the major schools of the capital city are being well equipped.

Perhaps as serious as the shortage is the nature of the printed materials imported from England, the United States, and Canada. They explain how millions and millions of years were required for the complex animals and plants of today to develop from much simpler living things, that man has been on the earth a million or perhaps millions of years and for a long time was much like the beasts around him, and that man lifted himself above the level of the other animals and of them all he only became a tool-maker and tool-user. Such falsehoods are taught as truth to the native youth. Likewise some of the educational moving pictures shown do not present ideas or facts from the Christian point of view.

To some extent learning methods are a problem. A characteristic procedure of learning long relied on in Ethiopia is that of memorization. Teachers in small native schools connected with churches insisted that pupils learn by rote, and the latter memorized various portions of the Scriptures and also prayers and homilies. That which they memorized in the Ge'ez language they did not always understand. Pupils still think memorization is the chief method of learning, and since usually they can memorize a large amount rapidly they rely on it almost solely in the preparations for examinations. Also they were accustomed to studying aloud and they find it difficult to learn to study quietly.

A lack of confidence in themselves is at times common among Ethiopian pupils and is particularly noticeable during examinations. Pupils do not want to proceed with an examination until they are sure of everything, and so they are inclined to ask many questions regarding the smallest details, and they are apt to complain. And yet on other occasions older boys and young men become quite presumptuous, attempting to reject the teacher's plans and decisions and to advise regarding class procedures and what subject matter should be taught. In some respects Ethiopian youths are very ignorant, as are most of the native people; they are not aware how vastly different their country is from modern civilized countries and how far behind they really are. They also do not understand some of our Christian moral standards and wonder why there is opposition to the theater, to drinking, dancing, and war.

The fact that government schools are a new adventure makes for attitudes somewhat different from those of American pupils. Pupils expect a more rigid discipline, and therefore strict control on the teacher's part is a good policy. We insisted strongly on orderliness and promptness in marching from the out-of-door opening exercises in the morning, and at noon to the classrooms, and in all activities of the day excepting during times of freedom on the playground. Pupils are studious, and perhaps more so than in American schools, and they have strong incentives for learning. They must learn English in order to acquire knowledge, for few or no books exist in Amharic in important fields of subject matter. Furthermore schooling is still the privilege of the select few in Ethiopia as in all Africa. If a boy is not succeeding he stands a chance of being dismissed and his place given to one of the many boys denied admittance because of lack of room. Pupils are often admitted to schools by examination; of the many taking an examination only those with best results are admitted. The attainment of remunerative employment provides a strong urge for diligence in schoolwork, for the educated youth has opportunities which the ignorant has not. In an upper class, seventh or eighth grade for example, there will be a considerable age range with young men twenty years of age and older present. Lacking opportunity they had a late start and have been in school perhaps four or five years or less.

Another interesting experience for the foreign teacher is the meeting of visitors from other countries; in their visits to places of interest in the capital city they include some of the schools. There I met such persons as Wold Leslau, the American scholar who is an authority on Ethiopian languages; P. A. Hamilton of the British and Foreign Bible Society in the Anglo-Egyptian Sudan; the Secretary of State of Foreign Affairs of Liberia; the foreign minister of Iraq and his secretary; and journalists from various countries including E. Silvia Pankhurst of London. Also there are contacts with native government and school officials.

Teachers have associations with schools and individuals other than where they work; they may at times hear speakers from various countries and participate in a rather limited number of social, religious, and other events. Every Fourth of July all citizens of the United States in Ethiopia have the privilege of coming to the home of the American ambassador for a social affair and again at Christmas for the singing of carols. There are opportunities for participation in fellowship with missionaries. But away from school buildings and grounds the foreign teachers are mainly spectators.

And what sights there are to behold in Addis Ababa, "the strangest metropolis in the world!" My first arrival occurred at Mascal, one of the principal Ethiopian festivals, and since I first set my feet upon the firm earth of the airport rather than of the railroad station I did not at the beginning see the human maelstrom of the latter place upon the arrival of a train. I was taken from the airport on an airlines bus to the Imperial Hotel where I remained most of two days with the exception that I walked about on the streets and thus introduced myself promptly to the strange sights of the city. From that day on until my departure the moving sea of humanity was one of the strongest attractions for a foreigner.

Schools opened almost at once after my arrival, and in the course of a few days I moved into a house on the spacious compound of the Haile Selassie I Elementary School where I lived during most of my stay and each year in a different house—three houses in all. I recall the words of David Mathew, an English scholar who lived in Addis Ababa for a time to do some historical writing, and who wrote about the ineradicable impression left on his mind: "Those first nights in Addis Ababa in the house on a cleaned-up lot to the west of Churchill Street are unforgettable, the thin air at eight thousand feet above sea level, the grunt of the guard beneath the window as he lay sleeping with his rug and gun, the sound of the hyenas and the breath of the soft wind in the eucalyptus trees." My own first nights were equally impressive. It was the close of the rainy season (on my first day there it rained and that was the end of the rains for that season); consequently Kabana River flowing past the southwest corner of the school compound and with water falling and gurgling over the rocks filled the nocturnal air and my ears with the sweet music of moving waters; the tall trees and luxuriant grass everywhere had that rare freshness that prevails most lavishly at the close of the heavy rains; the stars shone nightly with the striking brilliance characteristic of tropical skies and the moon was nearly in her full glory; and behind all was Yeka, the southeastern outreach of the long, green Entoto range!

Section of Addis Ababa, Ethiopia's Capital

While one is slowly becoming accustomed to the remarkable features of Ethiopian life,

a first and foremost impression comes from the walking people, the typical Ethiopians of today, uneducated in the modern schools. Men pass by in close-fitting trousers and in white shammas with an end cast over the left shoulder and hanging in graceful folds to back and front. But many have already exchanged their typical national costumes for modern khaki suits, usually tan or gray, and these are particularly common among schoolboys. Some of the better educated wear the business and dress suits of the western world. Among women also the white color of the national costume, the shamma thrown over the shoulder, still rules in the streets. Women are able to dress beautifully in their native costumes, and commonly they are barefooted also. Yet occasionally women and girls wear flowery silk clothing cut after modern patterns and with nails on hands and feet varnished red. This is rather rare, however.

One of the striking recent changes in the capital city is the improvement in the quality and the cleanliness of clothing. The wearing of shoes is becoming more and more popular, and they along with most clothing worn by the native people, are manufactured in the city. Many men and boys wear the cord, the emblem of Christianity, round the neck. Most people carry in their hand a fan or duster, often made of horsehair, with which they chase away the flies. Occasionally nobles ride on the streets or sidewalks on splendidly bridled mules and followed by a retinue of servants on foot. At night every street-walker carries a club for self-defense, but all I ever carried was my flashlight. The umbrella, an object handed down from remote antiquity, is used by great men as a mark of distinction. Marvelously magnificent ones are used in religious processions. Common people have umbrellas made out of grass fastened to a long stick. I believe on ordinary times umbrellas are used as a protection from sun and rain.

A spectator will be interested in the native people not only as they travel on foot but likewise as they engage in other activities. They gather in certain locations, often street intersections, where amplifiers have been installed through which news reports, music, and sometimes speeches in Amharic or Arabic or even English come over the air. When crossing bridges of the streams or rivers one sees people down along the water washing clothes; this very common scene continues even when the water is reduced to trickles. In passing churches, which are always surrounded by massive stone walls, they bow and kiss the walls or if the church is at a distance they tip their hats. Often on the streets and paths are funeral processions in which the dead person is carried on a litter and covered with a cloth thrown over the body and followed by relatives, friends, and mourners on foot. Cattle are driven in herds or individually along the streets. Markets are held in various vacant areas of the city, and there the people sit on the ground with their produce placed about them and they remain all day long. The Big Market, concerning which the newcomer soon hears remarkable reports, yields many strange sights and scenes, and is a rendezvous for spectators. It covers such an immense territory that one can walk for hours observing the buying and selling and the articles for sale.

The foreign pedestrian on the streets will not be allowed altogether the privileges of a carefree stroller. Some persons he meets offer to be porters in case one is carrying something. Boys want you to use your influence to get them admitted into some boarding school where their needs will be supplied. Many seek employment and beg to become your servant; these perhaps have servants of their own for servants have servants. Some beggars are legless or otherwise deformed. Thieves may steathily pick the sun-glasses off your face, but perhaps their chief victims are newcomers to the country. Sales people, particularly boys and young men, try to sell you monkey rugs, articles of clothing, imported foods or native grown, native-made baskets, shoe polish, newspapers, and almost anything and everything.

In this observation of the people one does not at once get much farther than the surface for, as one foreigner of long experience has remarked, the real life of the Ethiopian is a closed book to the stranger.

Another important sphere of activities connects with the festivities of the chief religious and national holidays. The first festival of the Ethiopian year is Maskal, the day of the Cross. It is claimed that part of the cross on which Christ died was brought to Ethiopia, and its arrival is celebrated annually as a memorial. The observance in the capital city is spectacular when dignitaries along with many spectators watch thousands of native priests, bishops, and laymen march, singing and chanting around a giant pole fixed into the ground in Menelik Square before St. George's Cathedral. Additional withies (twigs) are set leaning against the tall one and after dark all are lighted and burned. Timkat, another of the popular festivals, is a celebration of the baptism of Jesus by John the Baptist, and is the day on which people are baptized. It is the Feast of Epiphany and is observed yearly on January 19. On a monument are erected images of Christ and John the Baptist with the Magi hovering over them; it contains a fountain which feeds a pool symbolizing the River Jordan, and the Holy Fountain is used by priests to anoint the public. In festive mood there is singing accompanied by hand clapping and jumping, and this is followed by horseback riding and racing. Other festivals are connected with Christmas and Easter, and altogether these holidays reveal what a large hold the Ethiopian Church has on its people. Other holidays of spectacular events are of a more political nature; Coronation Day honors the crowning of the present Emperor, and Liberty Day commemorates the time he was restored to the throne after Italian usurpation. To a Christian of simple faith in Christ and His Word the observance of these holidays involves much worldliness.

The foreigner in the capital city will be an observer of physical aspects other than the people. He will notice the lack of order and planned arrangement of streets and buildings; the stone or asphalt streets, dirt roads, narrow alleys, picket-lined lanes, and curved paths with which the territory of the metropolis abounds run in any and every direction and contain endless turns and twists. There is an altitude range from twenty-three hundred to twenty-eight hundred meters above sea level and the surface is cut up with small rivers and rivulets, gorges, valleys, and hills. Along these winding streets are houses of many different sizes and patterns—European stone houses intermingled with wood and mud huts; proud flats looking down on shabby tukals from which smoke seeps out of the thatched roofs and corners (native huts have no chimneys); and churches, foreign embassies, government buildings, and residences of the more wealthy enclosed with massive walls of stone. On every hand are groves and forests of eucalyptus trees.

Of interest are the rivers and streams—the Kabana, the Ginfile, the Bulbula, the Gordoma, the Kersa, the Anku, the Akaki, and their joining to form the Awash. The road building projects in the northern parts of the city, and the mountains of Entoto including the rock-hewn church beyond Yeka provide enticing walking tours. Observations can be made of the monuments—that of Menelik II, that dedicated to those who lost their lives in the Graziani Massacre, the monument of liberty dedicated to those who strove for Ethiopian independence, the mausoleum of Menelik II, and many others. The 1951 Agricultural, Industrial, and Commercial Exhibition was an eye-opener as to the wealth of materials produced in the empire and the vast amount of modern industrial manufactured products imported. Teachers find delightful scenes for observation on vacation trips to places of interest out of the city, such as Bishaftu, Mount Zuqualla, the Blue Nile River, Lake Coco, Mulu Farm, and many others.

Through all one's observations and experiences one can have a sense of gratitude for what God has done in the past and is now doing through the Christian witness in the capital city and elsewhere; but one sees much that is evil and meets multitudes of people who do not personally know Jesus Christ as their Saviour. Consequently Christians in Ethiopia and elsewhere should have a constant concern for the spiritual welfare of the people.

Ft. Wayne, Ind.

KEEP AWAY FROM THE BOTTLES

"When I was a little boy," remarked an old gentleman, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it was not possible for it to pass through, and I wondered how it got there. Out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vines, and then I understood. The cucumber had grown in the bottle. I often see men with habits that I wonder any strong, sensible man could form and could allow; and then I think that likely they grew into them when they were young; and although they condemn themselves for them when older, they cannot slip out of them then; they are like the cucumber, Look out for such bottles."—Youth's World.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

A PATTERN OF CHRISTIAN BEHAVIOR

Romans 12:1, 2, 9-21

Lesson for July 12, 1953

Verses 1, 2. The new way of life in Christ, has a new source—reborn of the Spirit; and a new goal—that we might "prove what is that good, and acceptable, and perfect will of God." One catechism states it—"To live to enjoy God and to glorify Him." God who is perfect in love commands and commends the true course for men's lives. Paul, His representative, beseeches, on the basis of God's mercies, that our lives be patterned apart from worldly practices, and according to the will of God. This requires more than a conforming by similarity of character and manners. A transformation, the work of God through the Holy Spirit, renews the mind and changes the will to resolute determination for obedience to God.

Verses 9-21. Here we have more than a score of exhortations pertinent to Christian living and conduct. Love, as we would expect, leads the list. Its exercise is unselfish and calls for discrimination between what is evil and what is good. God's love to us can reproduce itself in us. In this chapter the emphasis on consecration (verses 1, 2) is followed by emphasis on humility (verses 3-8), and then on practice in spiritual living. Maintaining the spiritual glow is a much needed admonition today. Verse 11. The hope of eternal glory engages the true child of faith and prayer in spite of trials and persecutions. Verse 12. The hospitality in the days of persecution was a form of charity direly needed by the Christians. The solidarity of the home is improved by this type of fellowship. Constantly the believer's frame of mind is such that he would desire to do good to his fellow men. Verse 14; Matt. 5:44.

The practice of extending sympathy and mercy, when genuine, is refining, and paves the way to hearts and souls needing God. Actually entering into the tender experiences of others cannot be done superficially.

Verse 16 exhorts against the selfish severance of interests from those of our brethren. Humility and self-denial are counteractants for conceit and self-exaltation. Verse 17 warns against retaliation. The principle of consideration and forbearance portrays Christian virtue. We should avoid giving any just cause for our good to be evil spoken of. Moffatt states it, "Aim to be above reproach in the eyes of all."

Verse 18 provides the guarantee for continued peace. Christians are not quarrelsome. As far as it depends upon us strife should be impossible. Verse 19. Wrath is a matter to be left to God. Men should not take it out of His hands. We may wisely give Him the monopoly on this device.

Verses 20, 21 provide a culmination of love outpoured. God's love in us working out through us, can in His hands effect the victory over self and the enemy. Hostility repaid by love tends to shame the enemy. Christian behavior is motivated by Christ's being supreme within this temple of clay.

ONE WORLD IN CHRIST

Ephesians 2:8-10, 13-22

Lesson for July 19, 1953

This chapter is a treatise on the state of man before he knows Christ and of his possessions in Christ after he comes to know Him. Verse 4 brings to our attention what makes the difference, "But God, who is rich in mercy, his great love," provided the means for the great change in the life of every person who will accept Christ. Our reconciliation to God was effected by Christ's atoning work. Salvation is through grace. Works by us have no part. God is the Workman and the Creator in Christ Jesus. Herein is the eternal goodness and mercy of God verified. God's plan for mankind is intended for all, but not imposed upon any. The kingdom of heaven in Christ is brought to men by the consecrated and zealous efforts of the truly saved.

Verses 13-18. Christ's coming, death, and resurrection are intended to reconcile two parties—God and man. The obstacle, sin, was removed by the sufficiency of the cross. II Cor. 5:18. Christ the intermediary has brought a near and loving relationship of God to man and of man to God. To the Jews and Gentiles of Ephesus who became Christians, this major emphasis could be lost amid a lesser and yet significant reality. Jew and Gentile became one in Christ. This was new and outstanding to the Christians in those early days of the church. Paul would have them know that access effected in Christ between God and man was "in one Spirit." God's concept of one world in Christ has not yet been fulfilled by man. Christ must become a part of everyone's life to fulfill perfectly God's will.

Verses 19-22. As the Temple at Jerusalem was the center for the household of Judaism, and as the temple of Diana was the center for the household of Paganism, so the Church of Jesus Christ is the spiritual temple comprising the household of God. Strangers and sojourners may become members of this spiritual household and be fellow citizens with the saints of God. Only in the Lord can believers become a holy temple. This glorious privilege is for all members of the body of Christ, saved for holiness according to His divine purpose and plan. The prophets and the apostles had one common discernment of man's reconciliation to God only by the atoning work of Christ on the cross.

All separation between Jew and Gentile is removed. Both have access by one Spirit into one fellowship, the household of the true church. Christ is a part of this spiritual structure, and all believers who become a part of it have partaken of Him. This church participates in growth as a living organism, since Christ is the element in which it has existence. We are builded together for one habitation of God through the Spirit.

GROWING IN CHRIST

Luke 2:52; Ephesians 4

Lesson for July 26, 1953

Luke 2:52. This verse is often referred to as a pattern in Christian growth. Jesus grew in wisdom. Solomon's counsel is to get understanding. Paul stated that when he became a man he put away childish things. James mentions that God gives wisdom liberally to those who ask of Him. Jesus grew in stature. This we believe was more than physical. In heart, in soul, in strength, in mind, He became mature. At the age of twelve the doctors and lawyers marveled at what seemed prematurity. **Jesus grew in favor with God.** He was the only begotten Son in whom God was well pleased. He fulfilled all righteousness according to the will and purpose of God. **Jesus grew in favor with man.** As a babe when His mother kept many things and pondered them in her heart there were Simeon and Anna, saints with Holy Ghost discernment, who testified concerning the purpose of His life. John the Baptist, the Twelve, and the Seventy, received the vision and went forth with the truth concerning His mission until multitudes turned and became concerned with their messages of the Christ.

Eph. 4:1-6. The members of the body of Christ have a high standard to fulfill in Christian living. Unity in the Spirit is an important aspect in this calling. Foremost in characteristics of this divine and spiritual experience are meekness, longsuffering, and forbearance one for another in love. As the basis for spiritual unity Paul emphasizes seven fundamentals. There is one body of Christ, the members of which are one in Christ. There is but one Spirit, by whom

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

all saints have been begotten again for His glory. The one hope unites Christians in God to one unique fellowship. The one Lord is Jesus Christ to be recognized as supreme in this unity. The one faith is the means of salvation provided through Christ. Believers' baptism is practiced by true Christians in obedience to Christ, an expression of acceptance by Him. The Heavenly Father is the one true living God over all, who works through those who dwell in Him. With such foundation unity in Christ can prevail and growth in love among the brethren can succeed.

Verses 11-16. By diversity of spiritual gifts the Church is served by varied talents particularly fitted to all walks and responsibilities. The one-talented, as well as the five-talented, have a place to fill. The apostles could follow their calling and move on to new fields of labor while others nurtured and watered the seed sown all to fruition for God. This is needed for Christian maturity, for spiritual knowledge, for Christlikeness, for steadfastness, and for unity in Christ. The predominance of truth in love makes for growth in Christ who is the Head. Then only can the infinite parts be knit together to make fitting increase of the body not by mere organization but by man's spiritual union with the Head.

Verses 25-32. The new life is created in true holiness. In this culture growth is normal. God desires it. He commands us to grow. The possibilities for it are great. Others can observe and be blessed by seeing the Christian grow in faith, in love, in purity, in fruitfulness, and in the grace and knowledge of our Lord and Saviour Jesus Christ. Ps. 92:12.

THE CHRISTIAN HOME

Eph. 5:15-33; 6:1-9; Col. 3:12—4:1

Lesson for August 2, 1953

The Christian home is the most suitable place to prepare young people for the responsibilities of an earthly career that will terminate with the Master's call to heaven. The household of parents, children, and all "within the gates" are needed to make it a lighthouse for love, peace, truth, joy, and service for the cause of Christ and His church. Christian marriage is fundamental for establishing a Christian home. Gen. 1:27, 28. The spirit of forbearance and forgiveness is ever needed with the knowledge that none are faultless.

Husbands and wives are to bear a Christian relation similar to that of Christ and His bride, the church. In the divine headship shown in I Corinthians, chapters 11 to 15, the order is God, Christ, man, woman. The expression of the husband is choice and claim. The law of the husband is love for his bride, self-sacrifice in winning and in cherishing, and moral perfection through the union effected by marriage. Both husband and wife should diligently seek to preserve a strict guard over words and conduct so that by God's grace they may maintain the spirit of love and unity. Happiness is multiplied to those who enjoy an uninterrupted union, unbroken by dissatisfaction or frustration.

Parents and children have the first opportunity to establish a unit of blissful society upon earth. The living jewels as gifts to the parents by a gracious Father are a sacred trust. In general the truest mission that parents can fulfill in this world is diligent instruction of their children and their training for useful citizenship. With the parents and the children rests the future of the church and the nation. Indulgence in family life is no safe substitute for godly restraint. The divine command of God has ever been to "multiply and replenish the earth" and accept the responsibility of family life.

Masters and servants each have duties to fulfill to the other that require a Christian attitude and disposition always. Masters shall remember that God is over all and as He is no respecter of persons so should men be in this respect. Servants are admonished to be unstinting and purposeful in their service. The true Christian servant honors Christ by pleasing his master. Peter observes that it "is thankworthy if a man for conscience' sake endure" even wrongfully. Serving for another is not to be construed as debasing or humiliating, for Christ was among men as one that served. Those who aspire to true greatness should remember "whosoever will be chief" "let him be your servant." Matt. 20:27, 28. Attainment of position as masters increases the responsibility and also the condemnation to those who fail to exercise the Christian spirit. Those with supervision need mainly to have the vision. Equal privileges in a Christian home extend further than to the children and the visitors.

The Christian home is one where the rule of love is in practice, where each seeks not his own but the other's weal. The mark toward which each will strive is that all will know Christ and without fail eventually glorify Him about the great white throne.

My Sunday School Teachers

By Anna May Garber

As we read this article may the Lord help us to examine our teaching and its effects on the minds, hearts, and lives of our pupils.

"Did I miss anything?" a dear sister asked a few minutes before the close of the class period. She had given a masterly discussion of the various phases of the lesson—the context, the history, the geography, the theme, each verse as she read it, purpose and application. Now she asked if she missed anything. One little point came to my mind and I started to present it to the class but she hastened to say, "Oh, I forgot that," and proceeded to explain it herself.

It was nice to listen to her and I appreciated her teaching, but I had to wonder about the ladies who sat in her class each Sunday. (I was there as a visitor, as I often traveled with a minister father or a minister husband.) When do they give expression to their joys in the truths of the Word? Why can't they all share the treasures of their Bible study with each other or give testimony of their interest? If a member of the class did study (I had a feeling they didn't because they could learn it so easily by just listening) the lesson well from the quarterly she heard the same material given in much the same form and I hope did not yield to the temptation of mind wandering. How much richer the lesson could have been to the hearts of each one if all had contributed!

The very next Sunday I had quite a different teacher, yet there was a similarity. He read the title, the introductory remarks, and then each verse and the comments from the quarterly himself, barely lifting his eyes to the class. Even though he did not ask for help he seemed to appreciate it when some of us raised some discussion. Perhaps that was the best he could do, but I felt if he had put more effort in preparation and asked for comments from the class he could have taught more effectively. No matter how little we are able to do, if we ask the Lord to bless, it counts for Him; but how much better we can do if the Lord is real to us and we love Him and want to share His love and truth to help others to honor Him!

Perhaps this teacher was in training. Often the Sunday school has to train its own teachers at its own expense (expensive in loss of interest or members) when they take no teacher training course. The class looked like a group of quiet, patient mothers who would try to help a beginner between times they were taking care of their babies. But the mothers needed the best spiritual nourishment because of their many demanding duties in their busy lives and their spiritual responsibilities with their children.

How differently my father taught a class years ago! For a period of time he told us to study our lessons so well that we could close our quarterlies in class. He was able to lead the class discussion with a closed book, too. I guess that was to get us into the habit of studying our lessons. I am afraid the biggest trouble with our Sunday school today is the lack of prayerful study by pupils. Perhaps that is the reason many teachers have the lecture method habit.

Out of the hundreds of teachers I have had, I am thinking right now of one who was specially gifted in leading the class in an animated and helpful discussion by her thought-provoking questions. When I expressed my appreciation to her for this, her answer quickly came, "Well I can make them think anyway, but there is something more important that I can't do so well. The 'head' part of teaching is easy for me. I lack in the 'heart' part." I am happy that she later had a change of heart and I wish I could sit in her class again.

Another teacher I especially appreciated was one who was a good Bible student and a warm-hearted Christian. Each Sunday he discusses the whole lesson, showing that he

knew the Word and also how to make it practical in our lives. Then he asked us young people if we had any "thoughts." Because we appreciated him and because we wanted to show our loyalty to the cause of Christ we wanted to respond, but we could not, for he had given all we knew on the lesson and more besides! If he had asked us before he had covered so much ground we could have shown our interest. Perhaps I should have told him, but young folks long ago did not say what they think as freely as today.

It is easy enough to criticize anybody—much easier than to teach. The only reason I have mentioned a few weaknesses is to help us all to avoid mistakes and errors made in the past.

My primary teachers taught me happy songs of Jesus and the easiest Bible stories in such a way that I loved to learn them.

My junior teachers made me study the lessons and work out special assignments, one of which I especially remember. We, while studying the Book of Acts, memorized the list of events in each chapter. I have been glad ever since, even though I thought it quite a chore at the time. (That teacher was my mother.)

I appreciated those teachers who put God first, who were conscious of the presence of the Lord Jesus, who depended on the Holy Spirit for revelation of truth and for direction and power in teaching, who were emptied of self, (doing nothing for selfish honor or ambition) and who were joyful and victorious over sin and Satan.

I appreciated those teachers who had a good knowledge of the Word, who had in mind the whole scope of the Bible and were able to fit the lesson into Bible history. They loved and read the Word and were able to direct the pupils in the reading of the Word. They were well informed so as to be able to use the best approach, like Paul in Athens.

I appreciated those who had cultivated the art of getting the lesson across. Some taught the lesson by handing out facts. Others taught the lesson to the class. Some hearts so overflowed with the truths of the Word that their message entered open hearts which understood and remembered, and produced conviction which resulted in faithful Christian living.

Here are a few more aims of my ideal Sunday-school teacher copied from my notebook.

Understand and try to appreciate the tremendous responsibility of handling the Word of God where souls of men are concerned. . . . of being the channel through which the Gospel flows to other souls who some day may be teachers themselves.

Remember it is through your personality, that the Gospel must flow. Anyone can cultivate a pleasing personality and winsome ways for the Lord. The pupils will forget much of what you say but will remember you.

Have definite purpose, burning desire, determination, faith, and perseverance.

Do not be tied to notes. Look at your class. Have the "emancipated eye."

Show personal interest and concern for each pupil. Be kind, friendly, thoughtful, sympathetic, and understanding.

Try not to let anyone be embarrassed by a wrong answer or any other mistake.

Be an inspiration, for it is one of the greatest services a teacher can render. Many a poor, unschooled teacher has been an inspiration that led souls to a faithful and difficult work.

Study interpretation before application. Prepare lesson well. Pray much. Pray for a message and the direction of the Holy Spirit. Prepare your heart by communion with God.

Speak so that all can hear.

It takes an exceptional teacher to use the lecture method successfully.

Encourage all to share gems of truth gleaned from their study and experiences in Christian living. It strengthens pupils in the Christian life and brings joy to pupil.

Remember the methods Jesus, the Master Teacher, used—stories, illustrations (they light up as windows, but we do not want the whole structure of just windows), objects, asking questions, and lecture. Do not be bound to one method. Vary your methods.

In teaching children remember their span of attention is very short. Be sure to keep it while you speak, then discipline is no problem. Sing a great deal. Explain the meaning of the memory verses before assigning the memory work. Be especially expressive to the very smallest. Appeal to their curiosity and imagination to get points across sometimes. Review, repeat, drill. Better teach a few things well than many things which leave no impression.

The best of teaching is wasted if it falls on inattentive ears, is not understood, or is not remembered.

The facts must be presented in such a way as to produce conviction which will result in action. A teacher can work with a pupil's mind and produce an opinion. He can work with a pupil's emotions and produce a feeling, but only as a teacher works with a pupil's will can he produce action. Does our teaching change lives of boys and girls, young people, and adults? Is the Word of God being translated into proper conduct?

Do we and our pupils have that constant, intimate fellowship with Christ and constant growth which comes with feeding on His Word? Do we see God and His great love in His dealings with man back of each lesson?

Not only speak simply or within the range of comprehension, but also give more difficult truths. We want pupils to grow.

Pupils are the center of our purpose. Know each pupil's character, shyness, activity, lack of training, or spiritual struggle. Have a clear idea of what you want the lesson to accomplish in the lives of your pupils.

Use blackboard, maps, flannelgraph, sketches, jetts, or objects to get the truth across. Objects lead from known to related unknown.

Appeal not only to the intellect but also to the will, to the emotions, and to the conscience.

Don't always ask for "thoughts." Ask for an explanation of the meaning of some truth in the lesson.

Some of these ideas which I copied from my notebook, I found from experience, some from observation, and some from a book about the size of the **Herald Teacher** which anyone could afford to buy—**New Training for Service**, by C. J. Sharp. If you are a young teacher and have had no teacher training course, may I urge you to get this book and study it? It is a "book that will lead to general knowledge of the Bible and how best to teach it." It is a good reference book for anyone to have.

May God help me to examine my teaching and its effect on the minds, hearts, and lives of my pupils. Am I earnestly and faithfully seeking to increase the attendance, to win immortal souls for God, and to help all to grow in Him? Do I faithfully plan and prepare my lessons and myself for teaching? Do I spend not only time but energy in prayer for a special infilling of the Holy Spirit for this great task of teaching the Word of the Lord? Am I a "workman approved unto God"?

Alma, Ont.

Remembered

Often, as we sit alone and muse, with our mind completely relaxed and with nothing in particular claiming our attention, we unconsciously think of the days gone by and cherish many memories. We think of our associates of youth, also of those who were old when we were but boys and girls, and we recall many virtues which ought to characterize our own lives. Is it not strange that we but seldom criticize those who have passed from this world? As we think of them we try to recall their best and noblest qualities, and we are inspired by them. We think of our kind old grandfather and grandmother, now departed, for whom it seemed everybody had a good word. We remember where we saw them, what they did, where they sat, what they said, and there steals over us a sort of lonesomeness which makes us wish we might see them just once more. We think of John and Mary, with whom we spent so many happy moments in our school days, but their bodies are already sleeping that long sleep which knows no waking until Gabriel shall blow the trumpet on that great day when all people, living and dead, shall be summoned before the tribunal of God. We think of many whom we once knew well and loved, but whose whereabouts we do not know, nor whether they with us are still engaged in the battle of life, or whether they have gone to their reward.

While we thus sit and muse, we can almost invariably recall more good qualities than evil, and in making comparisons we find many failings in ourselves. Perhaps we did not see them while those whose memory we now cherish were still with us, and I have often felt convinced that we who are yet here are not esteeming our fellow men as we would wish we had, if they should be called away now and we be spared another ten or twenty years. After all, we are very selfish, very selfish indeed. Why is it so? Do we not wish to leave an influence for good upon those whose thread of life may not be so soon cut off as ours? Surely there will be many who will think of us when we are gone, but what impressions will we have made upon their memory? Can we be so ardent in our pet pursuits as to allow our zeal to become so far our master that our actions are no longer governed by knowledge or good judgment? Do we eulogize our own abilities and flatter those over whom we have an influence to the extent that an unbiased mind can readily see that we mistake sentimentalism for good common sense? Whatever may be the case, it is a fact that we are not doing all the good we can. We may be earnest and sincere in our pursuits, but if that earnestness and sincerity leads us to seek self-aggrandizement, and to disrespect

(Continued on page 221)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE YPBM EDITOR

We continue this month under UNIT VI—PERSONAL LIFE PROBLEMS.

The topic for July 12 is Living for Christ in My Environment. Christ is our central figure in life. Our love for Him and for His way of life, and for His commandments, is our chief aim. As we come into touch with human life about us we find some who would lead us into things contrary to His principles of life. Through Christ and His grace we may live according to His will.

The topic for July 19 is Social Opportunities in the Church. In this topic is shown the importance of having the church and its higher standards of life and morals as our circle of influence for ourselves and families rather than the world.

The topic for July 26 is My Relationship with the World. Here, the high calling of the Christian is contrasted with the standards of the world, as seen in the eyes of God. Our relationship as children of God, separated from evil and devoted to righteousness, and as a light and a messenger of life to the lost of earth, should never be forgotten or compromised.

The topic for August 2 is Living for Christ in My Vocation. Christ is the chief of all my life. The vocation of my life is no exception. Though that vocation may be my earthly means of livelihood, it is to be engaged in with Christ and His kingdom first in every motive of living and working. When any vocation is adverse to spiritual and heavenly standards, it cannot be used. We should rather suffer the loss of all things for Christ and follow a vocation that is in accord with His standards, and that can be exercised to His glory.

All of these personal life problems coming into the experience of Christians will need to be met with clear vision of heavenly things. The Bible and the Church, with her leaders and servants, should be allowed to have first place in all my counsels. The resources of the new life in Christ should have a place of power in all my decisions.

PERSONAL THOUGHT

It is possible to meet our environment by God's grace in a way that is right and brings glory to God. We may become guilty of choosing an environment that is detrimental to our highest spiritual interest and service for the good of others.

SEED THOUGHTS

Persecution cannot destroy the truth. Christianity grows, whatever obstacles impede its way. Its progress through the centuries has been a triumphal march over difficulties, opposition, hatred, and every obstacle enemies could place in its way.

Bunyan in his **Pilgrim's Progress** well illustrates this truth: "Then I saw in my dream that the Interpreter took Christian by the hand, and led him to a place where there was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did it burn higher and hotter. Then said Christian, 'What means this?' The Interpreter answered, 'This fire is the work of grace in the heart. He that cast water upon it to extinguish and put it out, is the devil. But in that thou seest the fire, notwithsanding, burn higher and hotter, thou shalt also see the reason of that.' So he led him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, which he did cast continually (but secretly) into the fire. Then said Christian, 'What means this?' The Interpreter answered, 'This is Christ, who continually with the oil of grace, maintains the work begun in the heart.'"

We cannot live only for ourselves. A thousand fibers connect us with our fellow men; and along these fibers, as sympathetic threads, our actions run as causes, and they come back to us as effects.—Melville.

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.—Paul in Phil. 2:14-16.

Jesus Calls Us

Jesus calls us o'er the tumult
Of our life's wild restless sea;
Day by day His sweet voice soundeth,
Saying: "Christian, follow me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying: "Christian, love me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures:
"Christian, love me more than these."

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.

—Mrs. Cecil F. Alexander.

LIVING FOR CHRIST IN MY ENVIRONMENT

Rom. 6:1-13; Daniel 3:13-18

Topic for July 12

MOTTO

Christ in all life.

MEDITATIONS ON THE TOPIC

I. **Living For Christ in My Environment.**—Jesus prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (Jno. 17:15). He knew that the works of the world are evil. He also knew that the evil influence of society which will environ the Christians will have a tendency to lead them astray. But He was praying for such a help in their behalf that they could live right in spite of the influences that are to the contrary. We are therefore assured, by a careful consideration, that we have a plan in the way of the Gospel that enables us to "shine as lights in the world" as we live in "the midst of a crooked and perverse nation."

But there are certain responsibilities that we have concerning environment. We do not need to "run with" those who are bent on excesses. I Pet. 4:4. We may not conscientiously choose to enter into fellowship with those who are indulging in the "unfruitful works of darkness" (Eph. 5:11). We are responsible for choosing a business or occupation that isolates us from the associations of those who serve God and places us in an environment in which our motives can hardly be classed as seeking "first the kingdom of God." Though Lot did not worship idols or engage in the wickedness of Sodom, the fact that he had **pitched his tent** toward that wicked city seems to make him responsible for the corruption that came into his family. So we may likewise fail to do the higher service to those under our care, by allowing **earthly motives** to prevail in the choice of where we move and what we do.

But when we are where God has placed us by providence, whether by birth or by circumstances beyond our control; whether we are bond or free, rich or poor, does not shut us off from living the life we ought and bearing the witness we ought, to show forth the praises of Him who has called us into His marvelous light.

II. **The Text.—Rom. 6:13-18.**—Here the **will** is recognized as an instrument in ourselves that may, by grace, enable us to triumph over the evil and enable us to do the right.

Dan. 3:13-18.—Here the three Hebrew captive young men who were employed by the king were put to the test in their religion. They had to face a command of the king to worship his image which he had set up, or to meet the punishment which would follow refusal. They refused and met the king with a firm testimony. God saved them from the burning and enabled their testimony to stand out before the nation.

SOCIAL OPPORTUNITIES IN THE CHURCH

Romans 14

Topic for July 19

MOTTO

"Love the brotherhood."

MEDITATIONS ON THE TOPIC

I. **Social Opportunities in the Church.**—God designed that the human family should be gregarious. They are not alone but have fellow creatures like themselves who can have association and fellowship together. When the association which we have is agreeable there is always an enjoyment that goes with it that makes life happy. But when there are many elements of difference and characteristics of life that do not harmonize; it makes life unhappy.

The church is the congregation or assembly of God. God has designed that His people should enjoy one another's company in the things that are to be characteristic of His own. Because there are things done by those who are not of God's Church, it is

commanded that we should "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17). Something is wrong with a group of people who belong nominally to the church, if they do not have any social fellowship in their worship and conversation and necessary earthly affairs. Separation from those who are not of the church should not cause us altogether to forsake them. It is only as they have the ways of unrighteousness in their doings that we should separate from them. Otherwise we may have the usual association that is common so that we may be able to show them the higher and better things of life connected with the life of the Lord Jesus Christ.

We should look within the church for the most intimate associations of life for our home and for our earthly business partnerships and for the intimate friendships which we have in spiritual things. Associations that lead to marriage should be within the church. The ideal Christian home cannot be built with an unequal yoke in marriage.

Some cases may seem to make it difficult to find right associations when the church is in a place where there are many unbelievers and few Christians. But the faithful Christian will not compromise right for the sake of belonging to the larger crowd, but will make the most of the associations of the people of God and patiently wait on the Lord till there are more who have right standards of life with whom he can have intimate and fully lawful associations.

II. **The Text.—Rom. 14.**—The ones who are weak in the faith should have our careful concern that we do not do things that will be misunderstood and be a cause of stumbling to them. Any one who does contrary to what he believes to be right sins against God. We ought to be respectful toward those who esteem anything right or wrong and not hurt their feelings or lead them to harm their own consciences by the influence we have in doing differently. It is a great love principle to follow after the things which make for peace and the things that edify others.

PERSONAL THOUGHT

Since I love the Lord, I cannot help but love those who are His. It shall be my purpose to live so helpfully and lovingly that I will find my delight and service within the church.

SEED THOUGHTS

The test and proof that we are disciples of Jesus lies in following His example and that of the early disciples as stated in Matt. 25:

"I was hungry and ye gave me to eat;
I was thirsty, and ye gave me drink;
I was a stranger, and ye took me in;
Naked, and ye clothed me;
I was sick, and ye visited me;
I was in prison, and ye came unto me."

There's only one thing should concern us,
To find just the task that is ours;
And then, having found it to do it
With all our God-given powers.

Our Master is coming most surely,
To reckon with every one;
Shall we then count our toils, or our sorrow,
If the sentence be, 'Well done'?—Sel.

MY RELATIONSHIP WITH THE WORLD

II Cor. 6:14—7:1

Topic for July 26

MOTTO

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

MEDITATIONS ON THE TOPIC

I. **My Relationship with the World.**—What am I? What is the world? Where do the relationships come in? Where do our relationships differ? What responsibility do I have to maintain the right place in what I am as regarding the world?

I am a child of God if I have received Jesus Christ as my Saviour. Jno. 1:12, 13. I have been born of God. Jno. 1:13; 3:3, 5. I have been chosen out of the world and hence no longer belong to it. Jno. 15:19. "Though we walk in the flesh, we do not war after the flesh" (II Cor. 10:3). I have received a Spirit that is different from the world. I Cor. 2:12. This Spirit gives me a spiritual life that enables me to live in the Spirit and to mind the things of the Spirit so that I am no longer counted in the flesh. Rom. 8:4-13. Yet if I fail to use my newly acquired life and grace, I become a loser and endanger my position of power with God and so become enslaved to the flesh and its reign of death. Rom. 8:13; Gal. 5:16-21.

The world is composed of a lost human family whom God loved enough to give His only begotten Son as a ransom. Jno. 3:16. "The whole world lieth in wickedness" (I Jno. 5:19). Unless men receive the redemption by faith, and what conditions faith implies, they belong to this evil world which is under the power of the realm of darkness. Gal. 1:4; Col. 1:13; Eph. 2:2, 3. It is impossible to love the world of lust, while the love of the Father is in us. I Jno. 2:15. But if we allow ourselves to become friends of the world we become spiritual adulterers and lose our fellowship with God. Jas. 4:4. But it is possible to so meet conditions for the grace of God as to restore our fellowship. Jas. 4:6-10. But to persist in life against the Lord and His Spirit brings to us the danger of never being pardoned, and hence, subject to the vengeance of a God of righteous judgment. Heb. 10:26-31; Matt. 12:31, 32.

Jesus has appointed His disciples to be the light of the world. Matt. 5:14-16; Phil. 2:15. It is the believer's responsibility to keep himself unspotted from the world. Jas. 1:27. But he is to love the lost ones and join with the Saviour in seeking to save them. Jno. 17:18; Matt. 28:19, 20; Mk. 16:15, 16. He is to instruct them in the will of God when they turn to the Saviour and in turn become fellow helpers in the work of the kingdom of God. Matt. 28:20.

II. **The Text.—II Cor. 6:14—7:1.**—This passage reveals the danger of such a fellowship with the world of men who do not believe in Jesus as their redeemer, that we become partakers of their evil-doing. It is necessary to come out from among such evil association and to be separate, if we would be received of God as His children. All filthiness of the flesh and spirit needs to be purged out that we may live a life of holiness acceptable to God.

PERSONAL THOUGHT

Lord, give us a clear understanding so that we may, through Thy Spirit, know the difference between the evil and the good, that our life in the world may be acceptable to Thee.

SEED THOUGHTS

"Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:13, 14).

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:9-11).

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:12-23).

LIVING FOR CHRIST IN MY VOCATION

Eph. 6:1-9; Col. 3:22—4:1

Topic for August 2

MOTTO

"Ye serve the Lord Christ."

MEDITATIONS ON THE TOPIC

I. **For Christ in Vocational Pursuits.**—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). The standard of serving Christ is applicable to circumstances beyond our control. Even when we are so poor that we would need to be sold for our debt and would need to work as a slave; yet such a service may be rendered "with good will doing service, as to the Lord, and not to men" (Eph. 6:7). The hardships and even harshness of those who are over us can be made bearable when we know that we are **enduring** for Jesus' sake and that the opportunity to return good for evil is an opportunity to show forth His praise and demonstrate the riches of His grace.

It may be possible that under the yoke of the government men are required to do what they have a conscience against. Under such circumstances they can act "as unto Christ" similarly to the three Hebrews who refused to bow to an image and were ready to go through the fiery furnace. Dan. 3:1-30.

Often in a free country individuals may choose their own occupation. Such choosing should be done with the Christian principles in mind that ought to characterize our daily work. "Let him that stole steal no more: but rather let him labour, working with his hands **the thing that is good,** that he may have to give to him that needeth" (Eph. 4:28). No job should be accepted which we know has in it evil principles of life in its purpose. We may make plenty of money with an intention to spend it in useful purposes; but if it is an enterprise that promotes evils, such as strong drink, tobacco, or any other human folly detrimental to the welfare of the soul, then we should rather work for less profit in **that which is good.**

God has often blest those who choose rather to suffer than to take a job that requires joining in labor unions, or working on the Sabbath, or that isolates one from church attendance or the opportunities for self or family to do Christian service. An occupation ever so right that is so occupying our time that we do not have opportunity to develop the higher and spiritual interests of the soul, needs to be carefully considered, whether there is some way to provide for an all-round development of our life in its relation to Christ.

II. **The Text.—Eph. 6:1-9.**—Here the varied relationships of life are set forth showing the possibility of making the Lord first in every relationship.

Col. 3:22—4:1.—This is a passage having similar sentiments to the one above as found in Ephesians 6. The fear of God and the service of God is to be maintained in every situation. From Him comes the reward without respect of persons.

PERSONAL THOUGHT

Am I glorifying God in my vocation in life? Do I trust Him to make all things work together for good if there seems to be a problem as to the expediency of my occupation? Have I purposed in my heart that I will not defile myself?

SEED THOUGHTS

One of the best maxims in determining our course in life is to select, at the outset, that in which virtue and principles will be least likely to be put to a test and in which, from the nature of the calling, a man may bring around him such associations and influences as will be an auxiliary in keeping him in the path of virtue.—Albert Barnes.

The Gospel does not abolish industry, but changes its nature and chief design; it dignifies toil, mitigates the evils connected therewith, and creates new motives to diligence. The triumph achieved on Calvary never was designed to supersede the duty of close application to enterprising duty. Its first command is, "Study to be quiet, and to do your own business, and to work with your own hands as we commanded you." "If any man will not work, neither let him eat."—E. L. Magoon.

WORLD NEWS

(Continued from page 223)

righteousness and hated iniquity God anointed Him with the oil of gladness. Heb. 1:9.

The Presenting of Spurs and Sword, Girding and Oblation of Sword

In this ceremony the spurs are touched to the sovereign's heel, the sword put into her hand. The spurs are a symbol of power and chivalry, from the olden days when a horse presented the only means of transport. The sword, which is girded and then put upon the altar, is a symbol of justice and the power to execute it.

His Sword

The Lord Jesus Himself said "All power is given unto me" (Matt. 28:18) and in Rev. 19:11 He is seen crowned with many crowns and riding a white horse, symbol of power. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty" (Ps. 45:3)!

The Investiture with the Royal Robe and the Delivery of the Orb

Now the Queen stands while the Lord Great Chamberlain fastens about her the royal robe, an ancient symbol of authority going back to the semipriestly nature of the sovereign's office in ancient days. She is handed an orb encircled with jewels and surmounted by a cross from the altar.

His Investiture

Our King-Priest is to be "glorious in his apparel" (Isa. 63:1) and yet we shall not forget His sacrificial work for His robes are dipped in blood. Rev. 19:17 and also Isa. 63. In Hebrews 8:1 we are told that "We have . . . an high priest, who is set on the right hand of the throne of the Majesty in the heavens." In His hands He holds the world, encircled by the jewels which are His own. Mal. 3:17.

The Ring and the Staff

As a sign of kingly dignity and authority the ring goes back to ancient times, to the Pharaohs of Egypt and Ahasuerus of Persia. When the ring has been put on the Queen's hand, she takes in her hand the scepter with the cross, and in the left hand the scepter with the dove, while being exhorted to execute judgment and not forget mercy.

His Ring and Staff

Kingly authority and right of judgment have been given to our King by His Father (John 5:22) and He holds a scepter of righteousness. Heb. 1:8. This King shall execute justice and judgment (Jer. 23:5) and His mercy endureth for ever. Jer. 33:11.

The Crowning

While the Archbishop prays a blessing the Queen sits with bowed head, and then, sitting in King Edward's chair, a crown of pure gold is placed on her head. The peers put on their coronets, the people shout, "God save the Queen!" and in the distance may be heard the boom as the great guns in the Tower of London are fired.

His Crowning

Our King . . . the King of nations, King of the earth, King of righteousness, King of peace, King of glory, once crowned with cruel thorns, we see "crowned with glory and honour" (Heb. 2:9). He too will be crowned with pure gold (Ps. 21:3) which is His divine and sovereign right, and with "many crowns" (Rev. 19:12).

The Enthroning

After presentation of the Bible and the benediction, the sovereign is lifted to the throne, a custom dating back to the time when the chief was lifted on a shield before the people.

His Enthroning

From everlasting to everlasting is His throne. He "sitteth King for ever" (Ps. 29:10) for "unto the Son he saith, 'Thy throne, O God, is for ever and ever'" (Heb. 1:8).

The Homage

Now that the sovereign is enthroned, the princes and the peers do homage, taking off their coronets, they kneel to pledge faith.

His Homage

As we see our King high and lifted up, as Isaiah caught the vision, as John on that wonderful Lord's day, will we "fall at His feet as dead"? Our crowns cast before Him, we will join in that new song to the One who is worthy. Rev. 5:9. As the Lamb who has redeemed us He is worthy to receive "power, and riches, and wisdom, and strength, and honour, and glory, and blessing." To Him every knee shall bow.

The Communion

At the close of the coronation ceremony the Queen takes the communion.

The Marriage Supper of the Lamb

When the mighty voices have said, "The Lord God omnipotent reigneth," we will all be glad and rejoice, for the time of the marriage supper of the Lamb has come. See Rev. 19:7.

June 2 has marked the coronation of another monarch in a ceremony performed in Westminster Abbey since the days of William the Conqueror. But there is a day coming, when the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and He "shall reign for ever and ever" (Rev. 11:15)—He who is "King of kings and Lord of lords" (Rev. 19:16).

With such a future in store, why do we hesitate now to crown Him King of our hearts, Lord of our lives?

It is rather significant that the two great Anglo-Saxon groups of nations, both have heads of State who recognize God. Both prayed, and requested prayer for themselves. This recognition of Deity will bring blessings into the life of these nations. It is a salutary thing for the world, and certainly for the British Commonwealth of Nations and the United States of America, to have strong rulers, with clean records, who, knowing their own limitations and the limitations of their fellow men, proclaim before all their dependence upon God. God shall not fail them. **"Long Live the Queen!" "God bless America!"**

REMEMBERED

(Continued from page 218)

others who are perhaps more worthy of respect than we are if we but become honest with ourselves, it is plain that we are not expending our energies to the glory of God, but for our own glory and the glory of those who champion our cause.

God is not in such work. Smooth words and fair speeches are by no means an evidence that we are always right. Not all is gold that glitters, and it is but true that we are all too much after the glittering things of this world—alas, too often things that have a polished surface, but are without any depth, strength, or stability. Knowing this, what sort of memory can we expect those who outlive us will cherish of us, if it so be that our memory is at all worthy of being cherished?

Still the wish that we might be remembered because of our good deeds only is not the highest desire we may or should have. Rather, let it be fixed upon the memory of our successors how that in meekness, lowliness of heart, charity, forbearance, patience, and all kindred graces we have imitated our Lord, and that our actual, everyday life was the great proof of what we have professed. "Let your light so shine before men, that they may see your good works, and glorify [not you, but] your Father which is in heaven." If we strive to excel in the Christian graces, the burden of life becomes all the lighter, and the approach of the end of our race more welcome. We shall be missed, but not forgotten, and the memory of our lives will be as a book adorning the center table of the hearts of our associates, who will often spend moments in studying it.

Looking backward and recalling those who have gone before also reminds us that it will be but a very short time until we must go. When we visit the "city of the dead," we think, as perhaps at no other time, how fleeting time is. We are reminded of the necessity of "walking with God" and heeding His wise counsels. We do not wish to be ushered into eternity while engaged in jesting or something else which we know is not becoming, and when we consider our frailty we realize how needful it is to guard every step of our life.

We hold in reverence the memory of all good people whom it has been our privilege to meet. This becomes a source of inspiration to us and helps us form worthy resolves. We try to imitate the virtues which in our estimation have brightened their lives most, and sometimes almost lose courage when we see how far short we fall of the perfection which in our memory we see in them. Their lives seem to be like a sweet melody which echoes and re-echoes in our ears. Our heart strings respond and ere we are aware, the warm tear trickles down our cheeks while we long to be with them. O blessed memory, who has taught thee to melt the heart of the thoughtless girl or the wayfaring boy, the indifferent father or the careless mother, and bring them face to face with God's problem of life? Shall not the examples of our departed friends impress us with a desire to be unselfish?

We are not doing all we can to adorn Christ's Church, to make the rugged path of others smoother, and the way to God easier. Many are the moments we might have put to better use instead of trying to gratify our own desires, to connive against a brother and injure his character, or be a busybody. This may apply to some preachers, as well as to some lay members, and surely we cannot hide our hypocrisy before God. Let us not forget that whenever we mete out anything

(Continued on page 224)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The Coronation of Queen Elizabeth II

Honour the king [queen]—St. Peter.
Pray for kings [queens]—St. Paul.

CORONATION—the event which transformed austere England into fantasy of gaiety and celebration—took place in historic Westminster Abbey on June 2, when her Majesty, Queen Elizabeth II, became Sovereign of her realms.

The people of the entire world watched this historic ceremony. Steeped in tradition, the act of placing the crown on the Queen's head symbolized the lasting continuity of the British Democratic Monarchy. Just as her royal ancestors have done before her for centuries, Queen Elizabeth took the oath in which she pledged herself to have the welfare of her people at heart and to govern justly.

The lovely Queen is assured of the loyalty of her subjects—the people of different languages, creeds, and color, who make up the British Commonwealth.

The Canadian nation joined the sincere expression of devotion to this symbol of freedom—the British Crown. The people of the sister nation, the U.S.A., feel the tie of friendship, and wish the new Queen a successful reign. They too realize that she reigns, but does not rule. While the elaborate Coronation ceremony took place, the people of both nations repeated the prayer which has echoed down the centuries, **"God Save the Queen."**

It is true that the world paused and turned its eyes to London. The Queen's diadem is a symbol of more than the allegiance of a people and far-flung Commonwealth and Empire. Elizabeth II has won all hearts, including those of the people of the United States. She embodies beauty, youth, motherhood, virtue, devotion—we see the virtues and they stir our hearts, but there is surely more to it than that.

The Queen comes from a long, uninterrupted line of Monarchs back to Alfred the Great. The women were few. Some rulers brought glory to England and some disaster. Some were brave like Richard the Lion-Hearted. Some were wicked like Richard III. You have the bigotry and weakness of an Edward VI and the madness of a George III, and the statesmanship of such like Elizabeth I. What survived was England, Britain, the Empire, the Commonwealth, democracy, common law, tolerance, the parliamentary system, also the great Anglo-Saxon civilization of the United States of America. One does not need to be British to grasp the virtues and the greatness symbolized by the crown placed on Elizabeth's head. This nation feels the common bonds of traditions, ideals, mode of government, material interests, strategic unity. Also, both nations under God have been used in a mighty way for the dissemination of the Word of God.

Much has been lost, but not all, and much has been gained. We too know that if British civilization fell before barbarians, we would enter another Dark Age. Emerson wrote, a century ago, "England has a secret vigor and a pulse like a cannon." If it were not so, she would not head a Commonwealth upon which the "sun never sets."

It has been the writer's privilege, though still an American citizen, to have lived under four sovereigns in Canada. This makes for what an American missionary wrote lately: "Living in India gives one a greater appreciation for the Crown."

The Protestant Succession

We regret to have to insert these comments, which do not speak well of the Catholic Papal System—but this system is altogether too political it must be said. **As late as May 22, 1941,** the editor of the **Catholic Register,** of Toronto wrote:

As long as the walls stand English Catholics will never give up hope of seeing a Papal Legate standing once again before the Abbey altar to offer up the Sacrifice of the Mass and to reconcile England to the seat of Catholic unity.

Additional Facts

The Queen has already read and signed the Protestant Declaration. She said:

"I . . . do solemnly and sincerely in the presence of God confess, testify, and declare that I AM A FAITHFUL PROTESTANT, and that I will according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to Law."

When William of Orange (William III) landed at Torbay (November 5, 1688) he declared:

"The Liberties of England and the Protestant Religion I will maintain."

The reason for this Protestant Succession is stated in the Bill of Rights and Act of Settlement (1701): ". . . it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince or by any King or Queen marrying a Papist. . . ."

To ensure the Protestant succession it was enacted that there should be the Protestant Declaration on succession and the Protestant Oath in the Coronation Service.

These safeguards are necessary because the Roman Catholic Church is not merely a religious body, but is a political organization of a character very dangerous to the true welfare of any country. Lord Beaconsfield, after long experience, declared that there was no greater danger to the British Empire than the activities of the Papal Curia.

Rome's threat is real. Is she could, they would crush Britain's Protestantism. The following quotes voice the warning note.

England is the head of Protestantism, the center of its movements, and the stronghold of its power. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world. Once overthrown here, all else is but a warfare of detail.—Cardinal Manning, in sermon before Cardinal Wiseman, Aug. 6, 1859.

It is a time of war, remember! We have set ourselves to win back England to Rome. This means war. Protestantism, whether high, low, broad, or dissenting, is the enemy, and we must oppose it.—Catholic Standard and Ransomer, Aug. 30, 1894.

I express the hope that England will return more and more to that ancient faith that was her pride and glory,—Bishop Nelligan, Roman Catholic chaplain, upon return to Canada from England.

We (Roman) Catholics should pray that God may bring that nation (Britain) back not only to its glorious world destinies, but also to the great faith of its fathers and unity in the fold of Christ.—Cardinal Villeneuve, 1941.

The "Catholic Register" referred to Britain's "dreadful apostasy," and that it should pray "as the publican . . . confessing its sins and doing penance."

A Pontifical Mass was held on Parliament Hill, Ottawa, on Sunday, Sept. 14, in connection with the Government's proclaimed "Reconsecration Week." Such an affront to the Protestant majority was heralded by the "Catholic Register" as "An event of outstanding significance . . . in Canadian Catholic ecclesiastical history." Romanists pray that Britain will "return" or "come back" to the faith "that made it great." Britain threw off the yoke of popery in the 16th century, and the "Glorious Revolution" of 1688-90 drove out the last Roman Catholic sovereign and gave us a Protestant throne, Protestant liberty, and Protestant democracy. Britain became great only when she became Protestant.

If a priest could officiate at Westminster Abbey, Britain's Protestantism would have been crushed. She would no longer be a Protestant Britain, with a Protestant monarch. She would become a Spain, an Austria, or an Italy.

The Spectacle

There is a staggering immensity to the whole service. It has been said: The British are past masters at staging a pageant." The Coronation as a whole combines a vast range of institutions and symbols, such as, the Tower of London, where the Crown jewels are kept, Westminster Abbey, where Queen Elizabeth II was crowned. The Queen is not crowned in a palace, but in a "House of God." When she arrived at Westminster all legal confirmation of the succession was already completed. The Consecration was for the seeking of God's blessing on the forthcoming reign. Besides, it is an acknowledgment that even this high office is responsible to the Supreme Ruler. The Crown is actually only worn a few minutes. It is gold, weighs five pounds, and is impractical to wear for any length of time. It is the insignia of the ruler.

There are lesser symbols. The **Ampulla** and the **anointing spoon.** The use of these with the **oil** make up the initiation rite into this high office. There are **five state swords.** These are highly jeweled. The sword is the symbol of authority, so used in the Word of God. Romans 13. The **golden spurs** are emblems of knightly chivalry. The **orb** is a ball of pure gold, encircled by expensive jewelry, and surmounted by a cross. This is a suggestion of the Dominion of Christ over the earth. The **Coronation Ring,** sometimes called the "Wedding Ring of England," represents the wedding of the Sovereign and the State. It is the pledge of the vow. **Two sceptres** are used, the **cross** and the **dove,** representing justice and mercy. The **Coronation Chair** is a symbol of acknowledged authority. The Coronation vows are made upon the **Bible.** This list is quite simplified on account of the lack of space.

Then—there is **Buckingham Palace,** the home of the Sovereign, that is, the "Palace

of the Queen." From this place she went to her Coronation, and returned to it afterward. It is a mausoleum of imperial memories, an art gallery, an office building, a treasure house of gold and silver, and the heart of a great Commonwealth. It is largely a private residence. It is a stately building covering some three acres of stone and glass. It is under guard night and day. William IV so disliked the structure that he refused to live in it. It has been greatly improved. It is the symbolic seat of British sovereignty. There are in it 600 and more rooms. Only during Coronation week were they all used. In it are three miles of richly crimson carpeted corridors. King George the V asked his ministers to sell it for a hotel, but the deal fell through. It takes some 250 servants to do the usual work. The Royal Apartments are off limits for most of the servants. There are some 10,000 windows. The building is surrounded by a park of some 40 acres of trees, shrubs, and flowers. The Royal Standard flies over the huge building. These are the mechanics of the Coronation.

The peers, with their crimson robes, whether they arrived by horse-drawn coach or subway, furnished the colorful medieval pageantry. Rulers and statesmen from all parts of the world were in attendance.

The Queen's golden coach seemed to attract most of the attention. The reason for this is self-evident. It contained the Queen and her husband, the Duke of Edinburgh.

As a spectacle, the Coronation was without equal. The total cost, $5,600,000. Quite an expense! But most of this money went into the pockets of millions of subjects.

The Crown

When the curtain rose on the Coronation it was a curtain rising on a deep vista of history. Life took on a deeper meaning. The Queen is not a person exalted above her subjects by divine right, nor a person of their own choosing. The Queen is the unimpeachable figure of all that is good in government; her crown is a symbol standing above creeds and parties. One virtue of the Coronation rites is that they are out of date. She was crowned with the same ritual as that of her predecessors of more than a thousand years. This was probably the oldest state ceremonial in Britain, and perhaps the oldest in the world. While the forms were ancient, the spirit embodied in them never grows old. They speak of royalty and loyalty. The service epitomized some salient features of the constitution. It symbolized the philosophy of responsible government, government by the people through a Parliament and administered in the name of the reigning King or Queen. Parliaments and ministers pass, but the Crown remains. The Queen has a marked disconnection with the bias of any political party.

The Crown has a unifying influence on the major and the smaller nations which it combines. When George VI came to the throne it was said: "On all sides there was a deplorable lack of unity; everywhere politicians were stressing what keeps men apart rather than what brings them together, but King George saw to it that the Crown was at once the emblem and the hope of a more sane state of affairs." The charge given to the Queen speaks the needs of the hour.

Be so merciful that you be not too remiss; so execute justice that you forget not mercy. Punish the wicked, protect and cherish the just, and lead your people in the way wherein they should go.

Sir John Eliot, who died for his views on independence, said: "Parliament is the body: the King is the spirit." Under the Crown, Britain's free institutions have been born and brought up. The Magna Charta, signed 580 years before the liberty-vaunting French Revolution, was, it is true, a forced concession. But it did not shatter the Crown, only certain arbitrary powers then exercised by kings under the Crown.

The deeper idealism of the Crown can best be seen through the words of Dr. Arthur Bryant:

This hard-learned toleration, and all the tolerated eccentricity that sprang from it, has rested in the last resort on the Christian belief in the sanctity of the individual. It stemmed from the creed of personal responsibility to which the Celts of Wales, Ireland, and Scotland, and then the Anglo-Saxons of England, were won by the great missionaries of the fifth, sixth, and seventh centuries. At its core lay the conviction that every man, being free to choose between good and evil, was a soul of infinite value in the eyes of God. It was this that gave rise to an Englishman's saying in the English revolution of the seventeenth century that "the poorest he in England hath a life to live as the greatest he."

"By this sacredness of individuals," wrote Emerson, "the English have in seven hundred years evolved the principles of freedom." I have tried to show how they did so and the nature of the belief that inspired them. Without a realization of Christ's teaching neither England's history nor her influence on the world can be understood.

From Sidney passing the cup to the dying soldier, to Oates walking into the blizzard to save his friends; from Coeur-de-Lion forgiving the archer who shot him, to the men of the 43rd standing motionless on the sinking deck of the Birkenhead, the common denominator of the nation's idealism remained constant. It was expressed in the fourteenth century Piers Plowman, in the sevententh century Pilgrim's Progress, and in the nineteenth century Christmas Carol. Langland, Bunyan, and Dickens spoke with the same voice.

The English were not always true to that ideal. Often they fell far below it. Yet the conscience of a people free to criticize their rulers usually in the end restored the balance. "We did not commit fewer blunders than other countries," wrote Disraeli, "but we were a people more sensible of our errors. The history of England is the history of reaction." It was the English themselves who made amends for their injuries to others and reformed the abuses they had perpetrated. "I choose the people under whom we suffered forty years ago," declared General Smuts in 1940, "but who, when we were at their mercy, treated us as a Christian people."

The Queen

There were three aspects to the Coronation: first, the leading **religious** ceremony; second, the leading **political** ceremony; third, the leading ceremony of **earthly splendor.**

Above all this stood the figure of the Queen. The pageantry sought to set forth all three. However, she is expected to embody these aspects to her subjects, that is, to be a "Living Object Lesson."

When she became Queen, Elizabeth was perched in a giant fig tree watching rhinoceroses coming out of the African jungle to drink. Since childhood she has been drilled in the art of royal deportment, combining regal manner with democratic understanding. When she was returning from Kenya in East Africa she said: "I pray that God will help me to discharge worthily this heavy task that has been laid upon me so early in my life."

Elizabeth is one of the busiest women in the world, with her duties as wife, mother, and Queen. But she still has time for her children. She lives by a well-ordered timetable which sometimes is arranged as much as a year in advance.

They say she is an easy-to-talk-to conversationalist and has a retentive memory for names, faces, and details.

The Queen has faced several personal crises: her father's death and the royal funeral; and the death of her 85-year-old grandmother, Queen Mary.

Some Coronation Comparisons

Thrilling as it may have been to watch the Queen in the Coronation ceremony at London, it is but a faint picture of the coming Coronation. The comparisons are interesting, between the earthy Sovereign and the **Divine.** The day may not be far distant, when He will be crowned King over all the earth (Zech. 14:9) and King of kings (Rev. 19:16). Marjorie A. Clark, Courtenay, B.C., made some happy comparisons, in the pages of the **Evangelical Christian,** prior to the crowning. Here they are.

Her Procession

Nearly a year in advance the route was published, that thousands upon thousands may watch the royal coach wind its way from Buckingham Palace to historic Westminster Abbey. But thousands crushed in the throng will not even catch a glimpse of the gracious queen.

His Procession

He will come "revealed from heaven with his mighty angels . . . to be glorified in his saints" (II Thess. 1:7, 10). "They shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30, cf. Rev. 19:11) and "every eye shall see him" (Rev. 1:7).

The Place

Westminster Abbey, in the heart of London, 700 years old and built on the site of an abbey far older still, is perhaps the most historical spot in England. For centuries now, it has been the place of the coronation.

His Place

Will it not be Zion (Isa. 59:20) in the light, with glory upon her (Isa. 60:1) with walls of salvation and gates of praise? The heart of the earth and the center of sacred history. See Psalm 87:3; Rev. 21:11.

Now, in the ceremony itself, first of all there is

The Recognition

As the sovereign enters the Abbey the choir sings Psalm 122. After kneeling in prayer, she takes a seat on the raised platform. Then she rises and faces each side in turn, while the Archbishop asks four times . . . "I present unto you Queen Elizabeth . . . wherefore all you who are come this day to do homage and service, are you willing to do the same?" To this the congregation reply, "God Save the Queen."

His Recognition

There is a day coming when at the name of Jesus every knee shall bow and do homage. But even today the challenge is going out—a personal challenge to each of us who are of His kingdom—"Who then is willing to consecrate his service this day unto the Lord?" (I Chron. 29:5). "Choose you this day whom ye will serve" (Josh. 24:15).

The Oath

The sovereign takes the oath to maintain laws, execute justice and mercy, and defend the church.

God's Oath

God's oath to David was that He would raise up Christ to sit on His throne (Acts 2:30) and the One who takes that place is not the law maintainer but the Lawgiver who fulfilled the law (see Gal. 3); the Just One (Acts 3:14) and the Justifier (Rom. 3:26). He is merciful and faithful (Heb. 2:17), and Head of the church (Eph. 4:15).

The Anointing

Now, while a canopy of gold is held over her head by the Knights of the Garter, the Archbishop takes oil into the spoon for the threefold anointing: on the head as kings, priests, and prophets are anointed, then on the breast, and palms.

His Anointing

Anointing was God's seal of appointment for Israel's kings and signified being empowered by the Spirit. The "holy child Jesus" was anointed of God, the Messiah, the Promised One. See Acts 4:27; Ps. 2:2. And because He loved

(Continued on page 121)

Reviewers praised the first edition of

War, Peace, and Nonresistance

"The most complete presentation of the more religious aspects of peace and nonresistance that has yet come to our attention."—*Moody Monthly*

Back in 1946 a CPS Evaluation Questionnaire revealed that this book was rated by CPS men as the second most influential book. The Bible, of course, topped the list.

NOW Guy F. Hershberger has revised his outstanding work to include the most up-to-date facts and statistics on the subject. He deals more thoroughly with the broad, social implications of nonresistance.

The result is a *War, Peace, and Nonresistance* better than the highly praised first edition. Add it to your library now. $3.50.

Meditations for the New Mother

By Helen Good Brenneman

NEW mothers will welcome this unique devotional book. It was prepared to meet their need for a sustaining faith in God during the first 30 days after the child is born. The daily meditations instill quiet confidence. The themes used are "Thanksgiving for the Child," "Our Responsibility to the Child," and "Meditations on the Child."

Beautiful paper binding keeps the book light weight for easy handling. Line drawings are by Esther Rose Graber. This devotional book makes a lovely gift to any woman at the birth of a child, whether her first or fifteenth. $1.25.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

REMEMBERED

(Continued from page 221)

to our neighbor, our Lord expects us as His children to do as He did, and if we willfully and consciously withhold from our brother or our neighbor that which we know full well belongs to him at the judgment we must give an account of it. We do not like to associate such thoughts with the lives of those gone before, but delight ourselves with thoughts of their noblest deeds and kindest acts.

What shall be the characteristics in our lives which shall make others remember us when we are gone, and will the memory of us prove a source of inspiration to them, or shall it be that our names will be associated with such things from which the face of the Lord must turn in sorrow, and our friends with regret?

In Jesus confiding, in His grace abiding,
I walk in His counsels so precious and pure;
His hand ever guiding; 'neath His righteous hiding,
I know I am safe when temptations allure.

Though time fast is fleeting, and life's tempest beating,
My frail little craft in His hand is secure;
And I know when completing my journey, the meeting
With loved ones who've gone on before will be sure.

I think of them ever; forget I can never
The graces which brightened their lives here below;
May my life be a letter to make others better
And help them their Saviour still better to know.

Some people take a stand for Christ, but that is the trouble, they stand, they do not go.—Havner.

THE ART OF LISTENING

One of the busiest of the many busy women with whom I am acquainted is also the most charming woman with whom to converse. She is not a brilliant, perhaps hardly a clever talker, but one loves to talk with her. After mature and thoughtful consideration, I have come to the conclusion that her charm lies in the fact that she in an admirable listener. By her evident interest in, and sympathetic attention to the matter of the conversation, she brings out all that is best in the one with whom she talks. Diffident people forget their shyness in her presence, and leave her with the comfortable, and novel conviction that they have, after all, acquitted themselves rather well.

Few persons cultivate the art of being good listeners, and yet to listen well is, perhaps, even more desirable than for one to talk well. The good talker is often overeager to say his say, to utter his witticism, to tell his anecdote, and his conversation is often a monologue. The good listener inspires the talker by strict attention to all he says and, above all, by looking at him while he speaks.

There is nothing more trying than to find that your putative listener is giving only partial heed to your utterances. It is strange that a well-bred person should be guilty of the crude rudeness of picking up a book or magazine and "looking through" it while pretending to pay heed to the talk of a friend. The assurance: "I am only looking at the pictures in this magazine, not reading, and I hear every word you say," is no palliation to the offense. The speaker would be justified in declining to continue the conversation until the pictures have been properly studied. If a speech is worth hearing it is worthy of respectful and earnest attention.—Harper's Bazar.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

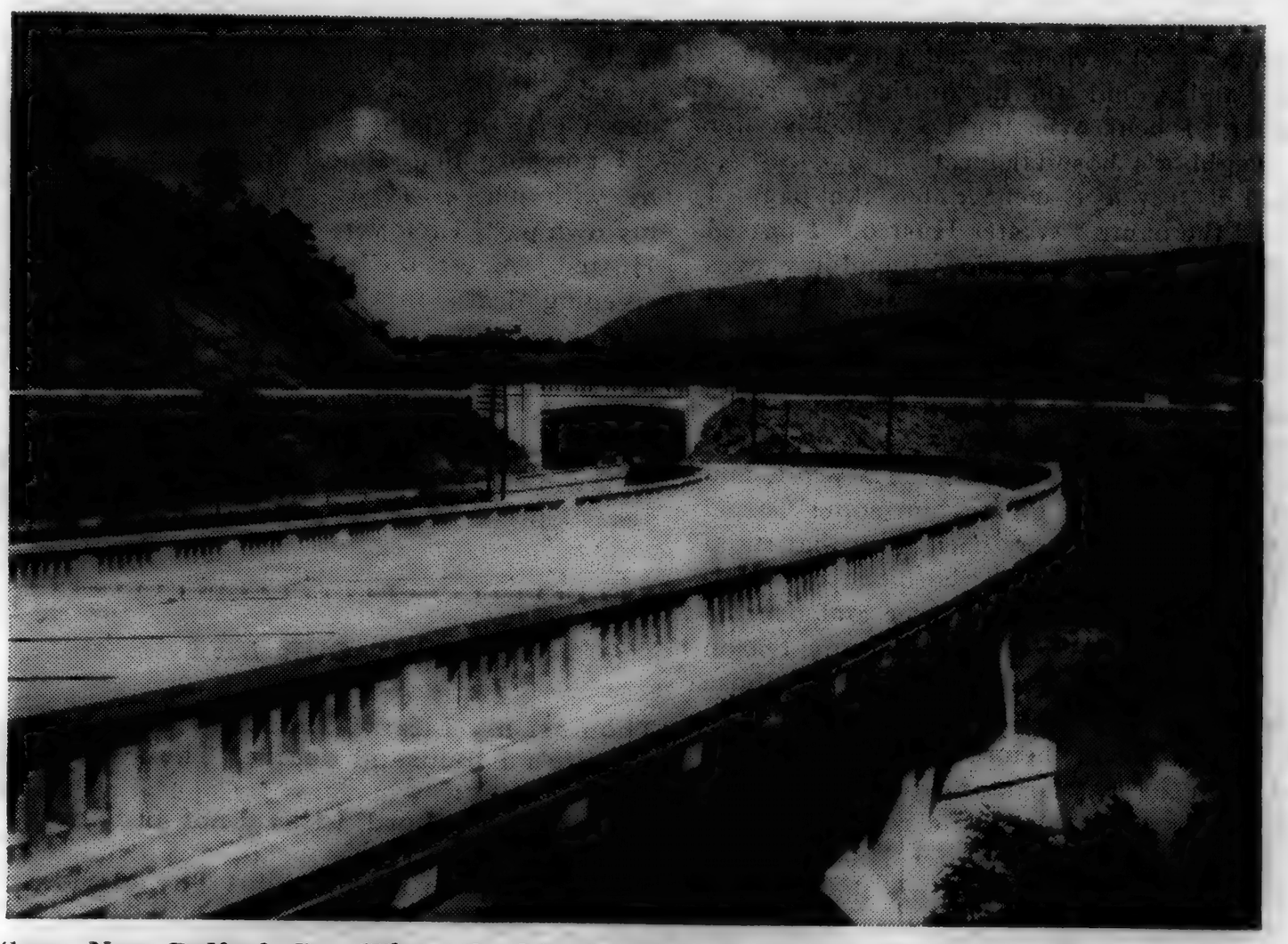
$2.00 per year year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.

In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

August 1953

CHRISTIAN MONITOR



Scene Near Bedford, Pa., Where the Lincoln Highway Crosses the Juniata River and Goes Under the Pennsylvania Turnpike

In This Issue

Name in the Book, by Edwin Raymond Anderson 226
Does Jesus Care? by Esther Miller Payler 227
Potato Country, by Martha Stoltzfus 229
Water Carriers, by C. R. Heisey 230
General Conference, an Editorial 231
Christians Should Grow Up, by Ellrose D. Zook 232
On Dress, by Anna May Garber 233
Does Jesus Live in My Home? by Mrs. J. E. Nofziger 235
Let's Show Appreciation, by Ida M. Yoder 236
In the Quiet of Eventide, by Mrs. Aletha Hamsher Troyer 237
Nakashibetsu, the Village of Decision, by Lee Kanagy 238
Journeys Northward, by Edwin L. Weaver 239
Christian Ordinances—Marriage, by S. F. Coffman 242
Eastern Mennonite College Continues to Serve, by Ira E. Miller 244
Some Board of Education Concerns, by Ernest E. Miller 245
Sunday School Lessons, by J. C. Fretz and Merle Shantz 248
Young People's Bible Meetings 250
The Gospels in Modern English, reviewed by Carl Kreider 253
Athletics! Right or Wrong, by C. F. Derstine 254

Name in the Book

By Edwin Raymond Anderson

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Mark 8:36, 37.

THE OTHER day a neighbor of ours fell off a ladder, while painting the side of his house, and was rushed to the Waterbury General Hospital. I promised his wife that as soon as I was able, I would drop over to pay him a visit.

And now the time had come. It was a Thursday evening, about a quarter of eight, when I entered the hospital lobby and walked over to the information desk. I noted a large book, together with a bit of paper, to the side. It said that this book was for the convenience of the visitors and friends of patients and would aid in locating the room number. I bent over the book, looking for my neighbor's hospital location.

And as my eye went down the page, I noticed the name, "Walter Husted." I passed by the name, but somehow found my eyes returning to it. "Husted, Husted," I found myself murmuring, "somehow it rings a bell." Next to the name was the address, 22 Knollwood Terrace. And that, too, "rang a bell" somewhere. But where?

I visited my neighbor, stayed a while, and then left him after giving him some Gospel tracts. And all the way back from that room to the downstairs lobby, the name of "Walter Husted" kept running over and over in my mind. I just could not give any reason for it. Perhaps it was just one of those things. But why?

I paused again before the record book. And then in a "daring leap of nerve," I leaned over to speak to the receptionist, "I am quite interested in Walter Husted, Miss. I wonder if you could give me the name of his doctor."

Why I should desire the information, I did not really know. Perhaps I might know the doctor and thus have my strange curiosity satisfied.

"It is Dr. Foster, sir," the girl at the desk replied. And I almost leaped in thanks! For Dr. Foster was more or less a "family doctor" during our stay in Waterbury. Perhaps through him I could find out one way or another about Walter Husted.

Only this morning, a few hours ago, while doing some downtown shopping, I stopped in at "Ye Lunch Shoppe," for a bit to eat. And there in one of the booths was Dr. Foster. He spied me first, in fact, and secretly I was glad for it!

As soon as I felt it convenient, I launched the subject. I told of my visit to the hospital to see a neighbor and how I became interested in the name "Walter Husted."

And as soon as I mentioned the name, I noticed a quick film of sadness spreading over the fine features of Dr. Foster. He lowered his eyes, and drummed on the table top. I felt rather ashamed for bringing it up.

"Well, Ed," he remarked slowly, "the name was in the evening paper not so long ago. He just came into a tidy fortune of $25,000, left by his only brother, who died in Florida. The brother had made good in the fruit business, and passed it along to Walter, up here in Waterbury."

"Of course! of course!" I almost exploded with remembrance. "That's where I met the name. But he is in the hospital now."

Dr. Foster looked up very slowly. Somehow the air suddenly seemed tense. "Yes, he is in the hospital. And he will—" he sighed very deeply, "never come out. It is only a matter of time, and there is nothing to be done." He paused, then dramatically raised a thin finger to his throat, and whispered that one fatal word, "Cancer."

I am sure that almost five minutes went by with neither of us saying a word. For my own part, I felt very sorry for Mr. Walter Husted. A fortune on the one hand, and creeping death on the other. Did the poor man know about his "good luck"? Was it worth knowing about?

I found Dr. Foster eying me curiously. "Yes, Doctor," I said, "there is something on my mind. Those solemn words of the Lord Jesus Christ. 'What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?' I do hope that Mr. Husted possesses the True Fortune, that One Thing worth holding." I reached into my pocket. "Here is a Gospel message. I would appreciate it if you would give this to him for me. Perhaps in one of his conscious moments, he may read it for the good of his soul. I am sure that the Lord will relieve him of the sufferings long enough for that."

I was glad that he took it. "You never can tell, Ed. It might do some good." He placed it in his pocket, and started to rise from the table. There seemed to be a kind of hesitancy.

"Is there something else, Doctor?"

He eyed me for a moment, then took a deep breath. "Well, it was in what you just said. I never paid much attention to religion before. But somehow it seems rather different now. Perhaps this paradox—a man with a fortune on one hand, and near sure death on the other—" He leaned over, "Do you have another of those religious papers? I would be interested, now, in reading it for myself."

And who can tell, reader, who can tell? The Lord has His own ways of working out these things for the good of the soul, and for His own praise!

Waterbury, Conn.

CHRIST OUR LIFE

Thou art my Life; if Thou but turn away,
My life's a thousand deaths. Thou art my Way;
Without Thee, Lord, I travel not, but stray.

My Light Thou art; without Thy glorious sight,
Mine eyes are darkened with perpetual night.
My God, Thou art my Way, my Life, my Light.

Disclose Thy sunbeams, close Thy wings and stay;
See, see how I am blind, and dead, and stray,
O Thou that art my Light, my Life, my Way.

—Francis Quarles.

IS GOD WAITING?

James H. McConkey

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fullness inpoured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fullness of life as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?—The Missionary Worker.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., AUGUST, 1953 No. 8

Does Jesus Care?

By Esther Miller Payler

Bea and Frank learned the truth that we all need to know and to remember: "Casting all your care upon him; for he careth for you" (I Peter 5:7).

"AN OPERATION right away is all that will help, Mrs. Emes," said the doctor, after he had completed his examination.

Bea Emes gasped. "Oh, the cost! I just don't know how we can do it now!"

"It is important. If you can arrange the rest of the expenses, you can take your time in paying me." The doctor smiled. "And for a fellow church member I am sure my fee could be trimmed."

"We would not want you to do that, but thank you, Dr. Benton." Her pretty brow wrinkled, and nervous tears were in her blue eyes.

"I haven't seen you and Frank in church for a long time," remarked the doctor.

Bea's lips trembled: "We haven't been there. Just one thing and another."

The telephone shrilled. Before he answered it, the doctor shook hands warmly. "Call me as soon as you talk to Frank, so I can make arrangements." He smiled: "See you in church!"

"Good-by, Dr. Benton: I'll call." Bea hurried from the office, heels clicking down the hall. Her mind was in a turmoil. She felt hollow and as if she was going to faint. How could she quit work now, just when Frank was started in school and wasn't earning anything?

"I won't tell Frank that I need an operation. I'll keep on working some time longer," thought Bea. Then she realized that might be fatal or cost more. Besides, the doctor would tell him. Again she thought: "Dr. Benton has so many patients, he might forget if I didn't call," but she knew as she said it, that this Christian surgeon would not forget. Even in his busy life, didn't he take time for church? He even remembered not seeing her and Frank in church. Perhaps when Frank was as successful in his profession as Dr. Benton, then they, too, would have time for church and all those things of the Spirit, which they used to enjoy. Bea felt lonesome and in need of help. From long habit she started to pray for help, then stopped: "Does He care? Why should I pray? I must be a 'fair-weather' Christian, who only thinks God cares when everything goes smoothly. Now just because Frank decided to become a dentist, then failed his entrance examinations at college and had to study another year, and now because I need an operation and we do not have the money, I am desperate and lose all faith when I need it most!"

As the bus jolted her home, Bea remembered that, since she worked and Frank had a part-time job sometimes, and study all the time, they did not go to church and Sunday school as they had in the days before they were married. Also in the first year of their marriage, when Frank had been an office worker, and she a busy housewife, they were active in the church and it was a real part of their life. Where had the break first come? "When the baby died," she whispered to herself.

Now the tears flowed down her cheeks. Quickly she dabbed them with a handkerchief, hoping no one had noticed. No one was looking at her. The other passengers were intent on their own thoughts or reading. "No one cares!" Bea repeated. "Not even God. We are alone in our trouble."

As she climbed the stairs to their tiny apartment near the dental school, Bea determined she would not tell Frank the bad news until after supper. When she opened the door, Frank was bent over the study table. He raised his dark head and flashed her a smile. "Thought you never were coming!" His smile vanished as he studied her face. "Bea," he got up and kissed his wife, then held her chin in his hands as he looked at her.

Bea dropped her eyes. "What's wrong?" asked Frank, a worry wrinkle between his eyes. "What did Dr. Benton say?"

"Let's wait until after supper and talk about it," answered Bea, drawing away.

"Now," demanded Frank. "Tell me now and have it over with. When a person has a bad tooth, the sooner it comes out the better!"

"I have to have an operation right away," Bea cried, weeping hysterically.

Frank was silent for a moment. Then he said with false gaiety, "We'll manage. Nothing is impossible!"

"But then I can't work for several months and where will we get the money?" sniffed Bea.

"I can work," stoutly affirmed Frank. "Have you forgotten you have a big husband to work for you?"

"But you need to spend all your time at school and studying if you are to get finished. Besides, I don't like to use the money you need for school."

"I can't get along without you," Frank patted his wife's hair gently. "Dr. Benton's a wonder. He's the best surgeon in this whole town, in fact, in the whole state, I believe. He'll get you well in no time."

"Everything's going against us," wailed Bea. "Even God doesn't care what happens to us."

Frank was silent a moment. He wrinkled his brow thoughtfully. "We haven't given Him much thought lately. We have been too busy doing everything for ourselves; maybe that is why we are so mixed up and everything is going wrong."

"Dr. Benton said he missed us at church," answered Bea.

"He's just being polite," muttered Frank. "Come, let's sit down and see what we can figure out about this operation."

No matter how Frank and Bea figured, there was not enough money to pay for the expense. Finally Frank said: "I'll call the doctor tonight."

Frank and Bea could not eat much supper. Somehow the food stuck in their throats. They no longer said grace at the table, but just sat down and ate. No longer after the evening meal did they have a Bible reading and short devotion, as they had done in the early days of their marriage.

Bea tried not to listen as Frank talked on the telephone. She could not help hearing him saying: "Yes, sir." Then Frank listened a long time and answered: "That would be very kind of you, but why should you go to all that bother for us?" Another wait, and then she heard him say, "Thank you. Yes, Dr. Benton, she will be there as you say."

After he hung up the receiver, Frank sat thoughtfully quiet. "Bea," he said at last. "Dr. Benton is a wonderful man. When I explained our circumstances, he said he knew of a way it could be arranged, through an emergency fund, and I can pay back as I can."

"He does care," Bea said softly. "If God made people so they have time and a heart to care for and help others, then maybe He cares too."

Frank hunched his shoulders and ran thin fingers through his hair: "Maybe!"

In the next few days everything was in a whirl for Bea. Several times she found herself praying: "God help me."

On the doctor's last visit to her room, the night before the operation, Dr. Benton said quietly: "It helps to pray. I always pray before every operation. It always helps me to know the patient and his family and friends are praying too. Remember the quotation about two or three being gathered together and Jesus being with them?"

Bea nodded. "Does He care?" she asked. "Sometimes I wonder, because so many things have happened to us," she hesitated.

"Not only things which are not good, but many, many things which are wonderful. Didn't you love your little baby?"

"Of course, more than I can tell," answered Bea.

"You are God's child. Of course, He cares and loves you. We must have faith in Him that He knows what we need more than we do and He sends us what we need. When we have trouble, He always gives us strength to conquer," assured the doctor.

"But this operation! How can that be good?"

"Afterward you will probably be stronger than you ever have been! You have the privilege of sharing your suffering through prayer and faith. You will be closer to your husband and you will better understand the sufferings and needs of others, because of your own trouble," assured the doctor.

A nurse came to the door. "Doctor, you are needed on the next floor."

The doctor reached into his pocket and pulled out a small paper-covered Testament: "Read Mark 4, from verse 36 to the end," he instructed. "That will give you the best answer to your question. You'll see you are not the only one who asked if Jesus cared!"

Bea opened the Testament with trembling hands. She read the story of Jesus in the boat in the storm with His disciples. He was asleep as the winds and waves tossed the boat about. The disciples, too, asked the same question as had been troubling her for months, and poisoning the sweetness of life for her husband too. The disciples asked: "Master, carest thou not that we perish?"

As Bea read that Jesus arose and calmed the storm, His words fell like healing in her troubled heart: "Peace, be still." Perhaps that was it, she must be still and have faith; forget this hurry and "must do everything herself," and just be quiet and let God do His part in His own way.

"Who am I?" she repeated humbly. "How foolish I have been and how arrogant to set myself up as being so important that I had time for my affairs only and not even time to go to church."

The Book lay in her hands as her mind traveled from one thought to another and she was ashamed. When she read in verse 40: "Why are ye so fearful? how is it that ye have no faith?" the words seemed to be spoken directly to her in the quiet room, directly from the lips of the Master.

Brokenly she started to pray: "Give me faith, God. I am sorry, oh, so sorry, for my attitude. Help me, and help Frank." The storm was quieting inside her, like the storm on the lake had quieted under the hand of the Master. She felt like her old self again. Something inside was dissolved that had been hard and made her afraid. Even the operation did not seem terrible now. She accepted it: "Peace, be still," she kept saying over and over.

When Frank tiptoed in she did not hear him, she was praying so intently with her eyes closed. "Bea," said Frank softly, "are you asleep? You look so peaceful and the happiest I have seen you since the baby!" His voice broke and he was down beside the bed, his head against against her hand, holding the Testament.

Bea's eyes shone: "Frank," even her voice sounded different, and alive again. "I have come back to the Lord! Read the last verses of the fourth chapter of Mark."

Frank looked surprised as he stared at his wife. She thrust the Book into his hand and he read aloud. When he had finished he looked at Bea, as he repeated: "'Why are ye so fearful? how is it that ye have no faith?'"

"That was us. We lost it but now we are finding it again, and we shall not lose it again, for we shall value it, knowing nothing is worth while without the faith and realization that God cares."

"It does give meaning to life," said Frank wonderingly. "The disciples asked the same question as we did. Many people are asking it now, even as we talk."

"Yes," nodded Bea. "When I get better, I'm going to take time for church, and I'm not going to let go of that feeling that God does care!"

"I'm finding time for a part-time job now," said Frank. "When we get all this paid for," he motioned around the hospital room, "I'm going to devote time to telling others that God cares."

"Dr. Benton helped lead me back and you, too, by his kind acts, his concern and directing attention to the Gospel story," said Bea. "If he can do it, we can also, as we won't ever be busier than he is."

Frank nodded. "Let's make a promise now that we will always remember God cares and make it important in our lives to let others know that He does."

Dr. Benton opened the door softly, and smiled as he saw Frank and Bea's heads bowed in prayer; their hands joined and holding the Testament. "'Peace, be still,'" he murmured. "Everything's all right now, for they are sure He cares."

MY BLESSED SHELTER

I have found a blessed shelter—
Spirit of the living God;
Hidden in Thy strong enfoldings,
'Neath the sprinkling of the blood.

I have found a blessed shelter,
Safe from every sinful dart—
Holy Son of God, my Bridegroom,
In Thy broken, bleeding heart.

I have found a blessed shelter,
Holy Father—in Thy home;
Perfect love all fear dispelling,
Sweet as honey from the comb.

Oh, this glorious blessed shelter
In the shadow of Thy wings!
Here my soul doth rest securely
And my heart forever sings.

—Robert W. Cummings.

GIVERS AND GETTERS

Who gets the most out of life? If my observations count for anything, it is the person who gives most who usually gets most, while the person who gives least usually winds up with little or nothing.

Take the fellow who puts a few seeds into the ground and says, "I've done my part, now let the sunshine and rain do the rest." That garden fails to produce—not because Nature failed to do its part, but because the individual did only part of his part. If he had watched that garden, watered it during the dry spells and pulled the weeds when they were strangling the life out of the young plants, he might have had a rich reward in vegetables. He didn't put enough into his garden and he got little out of it.

Who is the worker who gets ahead and finally wins a fine position? He isn't the winner who is forever complaining that the hours are too long and the pay too small. He is the chap who puts his shoulder to the wheel and who takes as much interest in his job as though he owned the concern. He isn't afraid to put in an extra hour when it is necessary. He isn't always splitting hairs about overtime pay; he doesn't count himself clever if he succeeds in putting something over on his employer. He gives the best of his muscle and brain and, in return, he gets better pay and promotion to a position which offers greater opportunity.

Yes, strange as it may seem, you can get vastly more out of life by giving than by grabbing. You at least are bound to gain rich satisfaction from giving, whereas there is little satisfaction for those who are always reaching out and trying to get.

Don't be afraid to give! Dig down into your purse and give to the needy; contribute your best effort to all you do; give a helping hand to the unfortunate; give the comforting smile and the cheering word where they will do the most good. Every day brings the opportunity to give in countless ways. It is only the selfish person who sees none of these opportunities and who goes his way without a thought of others and their needs.

Go out of your way to give fully and freely and you will come to realize that, in spite of all your giving, you are constantly getting more and more of the substantial things which make for happiness. Givers are, in reality, getters!—Louis E. Thayer.

Potato Country

By Martha Stoltzfus

An interesting glimpse into the process of harvesting the lowly tuber which has become one of the most important food sources in the western world.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. . . . The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.—Ps. 65:9, 13.

Something of the spirit of these verses will get you if you watch the great truckloads of potatoes go by on the way to the graders and consider what they mean to the hungry, and to the total food needs of the world. Overproduction? Was there ever such a thing?

What a blessing to these United States that away back in the sixteenth century somebody brought potatoes here from South America! What a difference that has made in our lives these four hundred years!

We live in a potato growing area. Nature in all its grandeur and prodigality satisfies some deep need in us other than to eat of her abundance. "Man shall not live by bread alone." A field of healthy growing potatoes gives the spirit a lift just because it is beautiful. And here from early March to late May you will see fields of potatoes of a deep luxuriant green everywhere you go. The first crop to go into the ground is potatoes. Plant them as soon in the new year as the soil is fit. Most of them will be planted by the end of February. Owing to wet weather many were planted in March this year. Perhaps it was due to wet weather that the blight was more prevalent this year. As we drive along the highways where blight has hit them we are aware of it because of the unpleasant odor of the diseased plants.

Those pretty red potatoes that you see in markets in early summer up north, grow here. "Triumph" and "Early Rose" make good eating, especially while they are still "new." Southern folks like the No. 2 grade best. Little scraped potatoes slipped into the pot with the simmering meat, or boiled in salt water and browned in hot fat, make a tasty addition to your menu. However, this spring many white potatoes like Irish Cobbler, were planted. They yield better, are more blight resistant, and by some vagary of the markets sell for about a dollar a hundred pounds more than the reds this season.

Processing the potatoes is an industry in itself. They are unloaded on a wide conveyer that vacillates as it lifts them to the washer. The shaking of the elevator gets out most of the clods and rubbish that get in with the potatoes in the field. From the washer they go over a grader and from there they divide into two streams. The small ones are run over another grader screen, then pass over the roller tables, where all the green or faulty ones are picked off the conveyer by women who watch them as they pass. The conveyer is made up of a series of rollers that keep turning the potatoes over and over; so there is small chance of any bad ones being missed. The large ones are routed another way. There are a dozen or more women standing on either side to remove any defective ones. With so many pairs of eyes watching no bad ones get by. They are funneled right into bags standing on a vibrating platform that packs them tightly in the sacks. Men lift them to the scales to make sure that each sack holds the required one hundred pounds. Next a man with a long, wicked-looking needle sews them up with a few deft twists and stitches. Big vans pull up to the platform where all this activity has been going on and the bags are loaded into them and soon another market up north will be receiving a load of US No. 1 "Red Triumphs." Two or three truck lengths away an identical outfit is busy washing and grading "Irish Cobblers." Often when a farmer comes with a truck of potatoes he must wait four or five hours for his turn to unload; there are so many loaded trucks standing around.

We are not making any profit on potatoes this year. Where blight was bad, farmers did not make expenses. In a world where unemployment is a constant threat for so many, the industry is needed even though **we** do not make a profit. "No man liveth to himself," is true in so many areas of living. The jobs it makes are needed, and the cheap food that results will be a benefit to many to whom the high cost of living is too great a burden. We hope many of those will profit by our cheap potatoes. Many elderly women depend on the work the grading plants give them for some of their necessities. The colored people who live so much from "hand to mouth" have a little extra (we hope), for their regular sources of income do not allow for many shoes and clothes. So losing money on our crop is less distressing when I consider these angles.

A BEAUTIFUL DAY

A beautiful turning to God in prayer
At break of day, be it dull or fair;
A beautiful word when chance occurs,
Instead of the gossip that hurts and slurs;
A beautiful deed—not one or two,
But just as many as you can do;
A beautiful thought in the mind to keep,
Where otherwise evil and sin might creep;
A beautiful smile—how it helps and cheers
And coaxes from others their smiles and tears;
A beautiful song in praise of Him,
When shadows fall and lights grow dim;
If followed you'll find a beautiful way
To make—and so easy—a beautiful day.

Let us go out to the field and see the colored people picking "taters," and watch the digger a while. The digger lifts two rows at a time. A wide steel blade cuts under each row and throws the dirt and potatoes on a conveyer that shakes out most of the soil and two streams of potatoes flow from it. Then along come the Negro pickers with their hampers and pick them up. There are men and women, boys and girls, and old men and women. The hampers hold five eighths of a bushel and we pay 3½ cents per hamper for picking. Nominally only potatoes go into the hampers, but watch that twelve-year-old Willie Clem. He shoves five or six potatoes along with his right hand until it meets his left which has shoved along some potatoes too. Inevitably some clods and stalks get mixed in, but there goes a double handful of potatoes into the hamper. He has to keep going to collect five dollars at evening. And how nimbly he moves! They are not all Willie Clems, though. James, a big, very black boy, spent the first cool hour of morning going to and from the bus that brought him, and other places. He picked up three hampers that first hour. Then he said he must get to work, but unfortunately he forgot his number. He had to walk halfway across the field to find out again and then he asked how many he had credited to him. He figured out how much three hampers would total at 3½¢ per and went away muttering. When he had a total of seven hampers he disappeared altogether. We saw no more of number seven until eleven o'clock, but when he got back he worked as fast as anybody. He had been in swimming, and that must have been just what was lacking.

When the pickers arrive in the morning each one is assigned a number. When someone gets a hamper filled he calls his number and the one who tallies puts a mark opposite that number. It was my job to tally, and I found it interesting. I "love people" and was glad to get acquainted with so many Negroes. We had a nearly new group each morning. Trucks or buses drive through the Negro quarter every morning to pick up the workers, and as they are ready they get on whatever truck is waiting at the moment. Some would prefer to "chop cotton" and get on a "cotton" truck.

In May and early June it's potato country here, but by July first potatoes are forgotten and King Cotton dominates.

Atmore, Ala.

David Livingstone tells of being present at the deathbed of an African chief to whom he had previously preached the Gospel. Leaning down to catch the last word of the dying chieftain he heard the warrior pronounce with his expiring breath the blessed name of "Jesus," and he rose gladly with the assurance that "the Judge of all the earth" would "do right." For the white man as for the black man, "There is none other name under heaven given among men, whereby we must be saved."—H. A. C.

CHRISTIAN MONITOR PULPIT

Water Carriers

By C. R. Heisey

TEXT: Well said; come, let us go. So they went . . . and as they went up the hill to the city, they found young maidens going out to draw water.—I Samuel 9:10, 11.

Recently the American Soul Clinic received a letter of inquiry from across the ocean which is both interesting and significant. It reads as follows:

"Dear Sir:

"I have the honor to inform you that I should like to join your club.

"I heard of you very much, and that I wish to have a catalogue of your medicines for 1953.

"I will be very pleased to pay any debt of it, when it comes to me here.

"I have the honor so be sir,

"Yours obediently,

"G.G.A., Konfundua, Gold Coast, British West Africa."

The Clinic replies, "We are very pleased to announce to Brother G.G.A. that the only prescription issued by us is a good drink of 'living waters'! We do not compound this prescription, but are merely agents of the Great Physician in prescribing it. The prescription is a free gift."

What a setting for a sermon with a challenge for all of us for the year that lies ahead. First: 1095 B.C., a young man is in confusion. He cannot find what he is seeking. He says, "What shall we bring . . . ? . . . the bread is spent . . . there is not a present . . . : what have we?" Another young man, his servant, knew where to find the answer. He says: "Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. . . . Come, and let us go to the seer." The young man groping for light answers with our text.

They go. As they climb the hill they meet other youth much to their liking, for it is ever so that young men and young maidens find pleasure in the others' company. God has designed it so. But these were different fair ladies; they were not set to entangle young men with their charms and to add to their confusion. These were carriers of water. Their task was their qualification to be helpful to these seeking strangers. They were conversant with the whereabouts of the man of God and eager to share this information. These were different young men, also: in their "lostness" they knew that the prophet alone had the answer to the quest for their souls.

It is good for youth to get together when the "loadstone" drawing them is God. It is very good when water carriers and thirsty souls meet.

From the Gold Coast of the Dark Continent comes evidence that youth the world over is seeking for "medicine" for the soul. This confusion of the age is intense and increasing. The crying need of the hour is for "water carriers." It is cause for thanksgiving that there are those who rally to the task even though there is "hill climbing" involved, hoping that somewhere on the hill they will meet seeking souls and direct them to God. In this service there is joy superb now, and at the end of the road its toils will be completely forgotten.

And what is this "water" in the containers of these "carriers"? Surely none need seek far to find the answer. Jesus said that He gives "living water." "Whosoever drinketh . . . shall never thirst." He also said, and this is a further commentary on the subject, "Whoso believeth on me as the Scriptures have said, forth from his being shall flow rivers of living water." Then John, lest we fail to understand, explains that this reference is to the Holy Spirit which had not yet been given. But that was on the last and great day of a feast long years ago. Now our heavenly Father gives this Gift to whosoever asks.

Oh, to be filled, thrilled, and permitted to share this priceless thirst-quenching Gift with parched souls! It's open to whosoever will give himself completely to the service of the Great Physician.

May it be our united prayer that in the days ahead God may find an increasing number of our "daughters" and our "young men" upon whom He can pour out His Spirit making them His "servants" and His "handmaidens" who will find their greatest pleasure in being dispensers of cooling, refreshing, healing drinks from that fountain that was opened in the House of David "for sin and uncleanness."

The "catalogue of these medicines" is the Word of God. Let us become more familiar with its pages. Therein will we find a prescription for every ill common to man.

This challenge is to every one of us, irrespective of age, for even "old men" were to be singled out by the Holy Spirit and in their respective area to be used of God to make this great salvation known in this era of the Holy Ghost.

WATER CARRIERS ALL, may this be our motto.

Elizabethtown, Pa.

THE PARSON'S PRAYER

I do not ask
That crowds may throng the temple,
That standing room be priced,
I only ask that as I voice the message
They may see Christ!

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy,
I only ask that as I voice the message
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad,
I only pray that as I voice the message,
Hearts may find God.

I do not ask
For earthly place or laurel,
Or of this world's distinctions any part,
I only ask when I have voiced the message,
My Saviour's heart!

—Ralph S. Cushman.

NOT WASTED

A young woman who was a great lover of flowers had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not blossom. Day after day she cultivated it and watered it and tried in every way to coax it into bloom.

One morning as she stood disappointed before it, her invalid neighbor, whose back lot adjoined her own, called over and said, "You cannot imagine how much I have been enjoying the blooms of that vine you planted." The owner looked and on the other side of the wall was a mass of bloom. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some heart will receive their blessing and their joy.—Forward.

The Ascension was the natural and necessary completion of the Resurrection. It is the presupposition of all the New Testament teaching. The mission of Christ was central in the cross, but He has now triumphed over the cross and the tomb, a glorious risen and ascending Saviour, who has all power in heaven and in earth, who is now at the right hand of God, who will be with His disciples till the end, and who has left a promise that He will come again to receive them unto Himself.—Henry T. Sell.

Editorials

General Conference

August of this year will again find our church assembled in biennial session of General Conference. This twenty-eighth biennial meeting will be held in the Municipal Auditorium at Kitchener, Ontario, with the Ontario Mennonite Conference as host. There will be sessions for delegates and ordained brethren on Wednesday and Thursday, August 26, 27, when the usual business of the Conference will be transacted. This includes hearing reports from boards and committees, acting upon recommendations and resolutions, and other business. The public sessions will begin on Thursday evening, August 27, and continue through Sunday, August 30. Of interest to everyone will be this statement on the program: "This conference is planned for the benefit of the entire church. Attend all the public sessions you can." Since the auditorium is said to hold about 8000 people, which is within or above the range of the highest attendance at any General Conference in the past, this general invitation is not an idle one.

As you see in the above statements, and as you will notice more particularly when you see the printed program, the general plan of the conference is somewhat different from anything we have had heretofore, in this that the business session is held first and then follows the public session. This is not to say that anyone is not welcome to attend the delegate meetings. All those interested in reports and general church business should feel free to attend. This arrangement will also make it possible for delegates to attend the public sessions which are given over to the discussion of subjects which have to do with our spiritual life and faith and testimony for Christ. This was not possible when business sessions and inspirational meetings were conducted simultaneously.

The subjects for discussion from Thursday evening through Sunday evening in the inspirational sessions are grouped under three general themes: Deepening the Spiritual Life; Preserving the Faith; and Making Christ Known. The individual topics are pertinent to these themes and are assigned to capable brethren from the various conferences of the Mennonite Church. Under the blessing of God we expect this to be a great session of General Conference. It is designed to be an old-fashioned conference with ample accommodations for all who wish to attend. The official announcement from the hosts, the Mennonite Conference of Ontario, says: "As you know, General Conference this year will be a mass meeting open to everyone from Maine to Oregon and Florida to Alaska, along with those from other countries or continents." Meals will be served on the Conference grounds and lodging will be provided in the homes of our hosts or in cabins near by.

But General Conference is more than a place to gather, much as we appreciate the privileges of Christian fellowship which it affords, as brethren and sisters gather from all over the United States and Canada, and to a more limited extent, from quite a number of foreign countries. It is a place where plans and policies for the work of the Mennonite Church are formulated and to a certain extent implemented. It is a place where the principles of the Christian life and faith are reiterated and expounded. It is a place where the mission and responsibility of the church to the present-day world are held up before us to spur us to action to bring the Gospel message to those who have either not heard or not embraced it.

The editor expects to be one of the eight thousand who will be in attendance at General Conference in Ontario. He hopes many of the readers may have the same privilege. This is the Conference Scriptural motto: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."

Church School Day

In the fifty or more years since the first church school of the Mennonite Church was established the matter of Christian education has become an increasing concern among our people. Evidence of this is found in the fact that we now have one seminary, three colleges, four high schools, two nursing schools, and fifty-nine Christian day schools, a number of which give, besides grade school work, partial or complete high school work. Besides these, two church high schools are being planned, in Ohio and Indiana respectively.

Because of the widespread concern in the area of education, either in the establishment and maintenance of our church schools or in safeguarding our children and young people who are in state or other schools, Church School Day has been established and promoted by the Mennonite Board of Education.

This year August 30 has been designated as Church School Day. At that time throughout our entire denomination churches, Sunday schools, and young people's Bible meetings should plan to give special emphasis to our own church school work and to remember in prayer and to show our concern for our pupils in public schools. Our youth fellowships should give this time special attention, since they as a group are vitally concerned in the matter of securing an education.

The Mennonite Board of Education has published a Church School Day folder, entitled "Stewardship of Life Through Christian Education," which gives some very timely discussions of stewardship as it relates to the life and soul and eternal well-being of man. It furthermore shows how Christian Education prepares for Christian stewardship and then gives some of the purposes of Church School Day. We quote:

"There is need in all our schools for a greater emphasis on stewardship. Our colleges should give more consideration to this phase of Christian education. Elementary and secondary schools should constantly teach the children that all they have has been given them by God. Our homes and congregations need to teach by word and example that we and what we have are the property of God to be invested and used for Him. Because God has given us all we possess, it becomes the duty of every one to live his life so that God is glorified.

"The following are additional purposes:

"Recognize the opening of our church and public schools.

"Encourage the young people to secure a Christian education.

"Warn of the dangers of attending state colleges, public and elementary schools.

"Explain the work which is being done through the General Educational Council, area councils, and the office of Educational Agent to co-ordinate and guide our educational work.

"Encourage wholehearted support of our church schools through sympathetic interest, prayers, and gifts.

"Show the possibilities for emphasizing in a local Christian school that life is a trust from God.

"Inspire all to be faithful Christian stewards of their lives in behalf of our church schools and the kingdom of God."

Church School Day will help us to appreciate what our church is doing to meet the present-day issues in the education of our people. It is suggested that it be recognized in the home in the family worship. This matter of education does vitally affect our homes, and how the issues are met will affect the spiritual welfare of our children and their eternal destiny. Our Sunday-school lessons can well be adapted to teach the principle of stewardship of life as we look at the advice which Paul gives to the young man Timothy. The young people's Bible meeting topic is specifically related to Church School Day in the topic, "Following Christ in My Education." The church services too can be arranged so as to provide Scriptural messages appropriate to the occasion. Some time in the day "special prayer should be made in behalf of the educational opportunities in our land, the freedom of the church to teach Christian education, for the young people who are preparing for future service for Christ and the church, and especially for our schools which are responsible for training these young people."

CHRISTIAN LIFE

Christians Should Grow Up

II. Growing Up in Christ

By Ellrose D. Zook

The need for Christian maturity is evident to every one who observes his own life and that of others. The admonition of the Apostle Peter applies to all of us: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

R. Lofton Hudson in **The Religion of a Sound Mind** comments: "We grow up physically in spite of ourselves—God knew that we would become extinct if He did not control that by our glands—but we grow spiritually by our own decisions."

If it takes from fifteen to twenty years for one's body and mind to develop, the question could be raised, How long does it take for one to grow up spiritually?

Jesus in His Sermon on the Mount urged that His disciples be full grown. The word "perfect" in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect," does not refer to the idea of sinlessness primarily. Of course, if one were sinless he would be perfect. What Jesus really said, "Be ye therefore mature or full grown, even as your Father is."

Sin can be likened to a disease—like cancer, tuberculosis, polio, or any other disease. Your child can't mature properly if he must be continually fighting a disease.

Harry A. Overstreet in his book, **The Mature Mind,** gives the following definition of mental maturity: "A mature person is not one who has come to a certain level of achievement and stopped there. He is rather a **maturing** person—one whose relationships in life are constantly becoming stronger and richer because his attitudes are such as to encourage their growth rather than their stoppage."

Let us restate this emphasizing spiritual maturity: "A mature Christian is not one who has come to a certain level of spiritual achievement and stopped there. He is rather a **spiritually maturing** person—one whose relationship with Christ, His Word, and fellow Christians are constantly becoming stronger and richer because his attitudes and concerns are such as to encorage their growth rather than their stoppage."

Maturity in the New Testament

As I was reading recently in the Revised Standard Version of the New Testament, which has been in circulation for seven years, I noticed the occurrence of the word "maturity." The word does not occur in the King James Version. In the King James Version this Greek word is translated "perfect" in almost every instance, except in Heb. 5:14 where it is translated "of full age." Below are quoted the verses which lay before each Christian the challenge to grow up in Christ.

Heb. 6:1: "Therefore let us leave the elementary doctrines of Christ and go on to maturity . . . ."

Phil. 3:14, 15: "I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded."

Col. 4:12: "Epaphras, who is one of yourselves, a servant of Christ Jesus, greets you, always remembering you earnestly in his prayers, that you may stand mature and fully assured in all the will of God."

Eph. 4:13: "Until we all attain to the unity of the faith of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."

Paul further in the Epistle to the Ephesians (4:15) speaks to the point when he says that "we are to grow up in every way into him who is the head, into Christ."

When we talk of growing up in Christ we are thinking in figurative language, making comparisons with physical growth of our own bodies, of trees, of flowers, of birds, and of animals. We see changes in appearance as growth goes on. We see changes in size, changes in conduct, and changes in physical development. Maturity takes for granted reproduction of kind—the fruit on fruit trees, the birds in their nests, the young lambs of the field, and the boys and girls in our families. To become mature we must constantly be maturing; it is only then that we experience what it actually means to be grown up.

From Ignorance to Knowledge

When a young child is born into our homes, he is born totally ignorant. He knows nothing about the world into which he has come, and we expect him to know nothing. He has no skills of any kind; he can do nothing. He does know a few things by instinct. He cries when he is hungry, when he is cold, when he has pain, or when he is uncomfortable.

Those of you who have led a soul to Christ know that the newborn babe in Christ first asks for spiritual food. His soul is hungry. He is totally ignorant of spiritual knowledge. You must feed him on the Word of God. Growth in knowledge begins here. The Apostle Peter challenges us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

Immaturity becomes noticeable not so much because we may not know as much as another, but because we feel our store of knowledge is complete and needs no more. We show to others that we are growing up in Christ by trying constantly to learn more about the love and grace of God from His Word and from fellow Christians.

From Helplessness to Responsibility

The young infant when first born is utterly helpless. He is completely irresponsible. He can do nothing for himself nor for anyone else. Not many years pass by until this changes. Hudson quotes John Dorsey, an eminent psychologist, as having remarked that in growing up we normally pass through three stages.

First we say, "Please help me."

Then later, "I can take care of myself."

Then when mature, we say, "Please let me help you."

Can you not now see yourself in one of these three stages? In which stage do you find yourself most often?

The newborn babe in Christ must utter the first request words: "Please help me to learn about God, about Jesus, about His Spirit, and how to live as a Christian."

But he must not continue saying this. Soon he must say, "Now I am reading my Bible; the Lord is answering my prayers; I feel His presence in worship; I spend much time in secret prayer; I am victorious over sin. I am now beginning to be able to take care of myself."

But growth must not stop here. He must come to the third step. The Christian growing up in Christ is also growing up in service. The maturing Christian or growing Christian accepts responsibility and with constancy of purpose discharges it to the best of his faith and ability. The old saying, "A boy's will is the wind's will," is a sign of immaturity.

For the Christian the path from irresponsibility to responsibility is one, we might say, of hazard. The acceptance of responsibility is one of faith. The growing Christian in the acceptance of responsibility will not be too much concerned about what will happen to his reputation or his security.

Learning to Talk

The infant when he is born is speechless. He cannot communicate even with his mother. He knows no words. He knows no meaning of words. As he grows he must learn to talk—to speak clearly and distinctly; to speak the language of those about him; to talk about things that are appropriate and helpful. His mental maturity is measured by his communicative powers.

How true this is of the newborn babe in Christ! At birth he is practically speechless. As he grows up in Christ more and more he speaks the language of the Christian. The more mature he is, the better he

can communicate the message of his testimony to others. Have you ever noticed how speechless some Christians are when it comes to talking about the good things God has provided for them? It is a sign of immaturity. Have you ever noticed how some Christians just cannot tell a soul about the way of salvation? They are not growing up in Christ. I am afraid that many Christians who were born again years ago have not yet learned to "talk."

Away from Self-centeredness

The newly born child is self-centered. God has made him that way and parents love him anyway. But if he continues to be self-centered, it is a sign of immaturity. The self-centered person is a kind of thorn in the flesh to society.

Someone has said that "a person is not mature until he has both an ability and a willingness to see himself as one among others and to do unto those others as he would have them do to him."

The newborn babe in Christ is also self-centered. He must learn much about himself—how to help himself, how to pray, how to meditate, and many other things which concern his own welfare. But this cannot continue. To grow up in Christ he must become less and less self-centered. He must become Christ-centered—to do this he must see himself as one among many others and as one intended to serve his fellow men.

R. L. Sharpe writes:

"Isn't it strange that princes and kings
And clowns that caper in sawdust rings
And common folks like you and me,
Are builders for eternity?
Each is given a bag of tools
A shapeless mass, a book of rules;
And each must make, ere life is flown
A stumbling block or a steppingstone."

If You Are Not Growing

You will remember what the Apostle Paul wrote to the believers at Corinth: "When I became a man, I put away childish things." In other words, the Apostle Paul grew up in Christ.

When a child cannot have his way, he may throw a temper tantrum, scream, kick at anything near him, talk loud, cry, stamp his feet, pout, refuse to eat, play sick, bump his head against a wall, feel hurt, or anything else whereby he thinks he can have his own way. Childish or carnal Christians must grow out of these things and become mature in Christ.

Here is how you can grow up in Christ. Spend much time with Him in secret prayer and meditation. He is perfectly mature—to be with Him you will become like Him. Read and meditate constantly on the Word of God. Be humble before Him and confess your childishness and put up a victorious fight against it. You may not be able to tell whether you have grown since yesterday, but you should be able to see how you have grown since last year this time.

Scottdale, Pa.

I know not the way He leads me, but well do I know my Guide. What have I to fear? —Luther.

On Dress

By Anna May Garber

If this is not a popular subject it is at least a practical and needed one. In fact, dress is a very popular subject, but the Scripture teachings concerning it are not always enthusiastically received. The writer here gives some of the principles concerning attire for Christians that are found in God's Word.

"I'll tell you what I want the most of all," one high-school girl bared her heart to a group of schoolmates. "I want to look as beautiful as Cousin Elizabeth did on her wedding day. Everyone talked about how pretty she looked."

"What I want most of all," said another, "is to earn some money and buy some pretty clothes."

These little women were simply echoing their elders. Dress is ever a popular subject with women of the world, and one consuming desire is to learn and follow the latest style. I have even heard the expression, "I'd rather be out of the world than out of style." So great do they feel the compulsion to be "like the rest" that they have it for a guiding principle, and they put much money, time, and effort into planning their wardrobe.

Just as Christianity can learn lessons in "earnestness, aggressiveness, and sacrificial passion" from Communism, so Christian women can learn a lesson from worldly women in devotion to a supreme desire. Instead of dress being an unpopular subject it can be popular with us too, for our greatest desire is to conform all of life to the will of God. Because we are born-again Christians we have new hearts with God's law written upon them. That means our delight and joy is in doing God's will because we love Him. Then we remember the precious promise that He will show us if we will to do His will.

A lady wanted a minister to show her from the Bible that she should wear the devotional covering.

"Are you willing to wear it if you are shown?" asked the minister.

"Well, I can't say that I am," she answered.

"There is no use in taking my time to explain it then."

If we are not willing to walk in the light, there is no benefit to us to have the light. When we earnestly seek God's will and yield to Him in every area of our lives He will lead us—"step by step thy way shall be opened before thee." I am confident that we women do want His will in the matter of dress, even though we have left the study of it mostly to the men it seems. In thinking of this article I collected quite a number of booklets and books written by brethren who have studied and admonished on this subject in the last thirty years. They must have seen some failings in us. Let us show our appreciation and, by God's grace, try not to fail any more.

When I was very young I had a half-bitter attitude toward all this admonition about dress directed toward women especially. It seemed that writers and speakers thought the church was drifting off to worldliness because we women did not dress as we should. Later the thought came to me that if the responsibility does (some of it does) rest on us women, what a charge to keep we have! And my prayer was to be faithful to it.

In God's Word we find His will. We think of verses we have often read—I Peter 3:3, 4 and I Tim. 2:9. J. C. Wenger's paraphrase of the latter verse helps us to arrive at the true meaning and clearer understanding of it: "It is my will that Christian women exhibit the beauty of Christian character by proper deportment and by wearing clothing which is expressive of their genuine modesty, with proper reserve and Christian discretion. Let them arrange their hair becomingly, not in the artificial braids of the current fashion. Further they shall resist completely the worldly practice of bedecking themselves with jewelry, whether of gold or pearls. And they shall not seek to make a demonstration of wealth by purchasing expensive clothing. On the contrary, let their adornment be that of the good works characteristic of those who truly love God."

Yes, we all agree that we should dress modestly. But then there are so many ideas of modesty. On this point we should remember that the first reason for clothes is to cover nakedness (Adam and Eve); so we should not allow ourselves to wear transparent clothes, dresses low at the neck or too abbreviated in skirt and sleeves (larger part of the arm bare). We hear that in some of our foreign missions in hot countries they wear very short sleeves and they are considered modest. Well, we have not just come from half-naked heathenism; so we could have a higher idea of modesty. Modesty means decent reserve and propriety. Propriety is defined as the character or quality of being proper, especially in accordance with recognized custom. So time and place would help somewhat in determining what is or is not modest. Years ago ankle length dresses and collars near the ears were modest. That idea of modesty has changed with the conventions of our time. We do not want to appear unnecessarily ridiculous, but neither do we want to follow the fads and fashions to ridiculous abbreviations of sleeves, skirt, and neckline of our dresses, nor wear clothes which expose nudity. Of course, as the so-called Christian nations revert more and more to heathenism their standard of modesty lowers, but a Christian's sanctified common sense should hold up a high standard, no matter what the world around does. May we allow the Holy Spirit to lead.

It is considered more refined and better taste among many of the higher class of people of the world to have the body well covered, wear softer shades, and plainer dresses. They realize there is beauty in simplicity. Recently a very high official and his

wife from England were entertained by a group of Christians from various churches. Many were there from our group. One, not of our group, spoke of how modestly the lady dressed, then added, "You should have seen some Mennonites put on the dog." Did we lose a chance of testifying to simple living as taught in the Bible?

The second part of the above verse talks about arranging the hair becomingly and not in the current fashion. It is good to test ourselves by this verse. Do we spend much time arranging our hair to look just like the world or to attract undue attention? Of course, we know from I Cor. 11 that no Christian woman should cut her hair. When we see Christian women with hair cut we must wonder if they are in ignorance of God's Word on the matter of women cutting their hair or what the trouble is.

Jewelry, gold and pearls, and expensive clothes are also not the Christian women's adornment, this verse tells us. We would not want to do this to attract attention to self, for we are living not for self, but for Christ. Nor would we want to display our wealth, for all we have is Christ's and we want to give the price of those worldly adornments for the cause of Christ. Think how much more of the world could be evangelized if the money for jewelry worn by professing Christians would have been given to the Lord! Whenever we spend money for display of self it shows where our affections lie. "Have your affections been nailed to the cross? Is thy heart right with God?" This paraphrase of the Peter verses by Wenger helps us to understand how to better please God: "Christian women shall not follow the current fashions of non-Christian society by occupying themselves in elaborately braiding their hair in an attempt to beautify the body; nor shall they wear clips, rings, or bracelets of gold; indeed they shall in no wise depend on what they put on externally for their attractiveness. On the contrary, their beauty shall be that of a sterling Christian character, a personality which exhibits a capacity to absorb undeserved rebukes or suffering, a quiet bearing which speaks eloquently of an inner strength. It is these traits of character which make one pleasing unto God."

For very helpful explanations of these two and other verses about how we should dress we can read pages 139-53 of the book, **Separated unto God,** by John C. Wenger. Let me plead with each sister in the Church of Jesus Christ to read these pages with an open heart, lovingly looking to Jesus to find and follow His will.

"But how about the bonnet and cape?" some ask. "The Bible says nothing about them." That question is for the church conferences, as they are the ones who thought them advisable to protect the sisters from worldliness. I think it was Sam Hoskins who said he was not the one to say if the straight cut coat should be worn, but when it is not, look what they come out in sometimes!

We hear all kinds of reasoning for and against the special cut. Some think they can win more lost souls with it; and some think they can without it. Perhaps it is different in different places and among different people. But let us be sure we are diligently trying to win lost souls. Some put such great stress on these symbols of separation in clothes that they forget that they stand for simplicity in every part of our lives, even our cars, home furnishing, food, and all we do and say. They have the symbols, but have lost the spirit of simplicity and modesty for which the symbols stand, just as in the case of feet washing, for instance, when some emphasize the ordinance in church services and forget to be lovingly helpful at all times. Sometimes a sister with a cape or even an apron too, appears in public with a transparent dress! Bewildering! The spirit of modesty and absence of outward adornment, and the symbol, surely should go together.

It is sad when those who do not wear the special cut think those who do are self-righteous. And those who do wear it think the others are rebellious. Rich spiritual fellowship can be had with both classes (both Biblically modest and not laden with folderol) if we keep the right attitudes—Christian attitudes. Paul rejoiced that the Gospel was preached even of envy and strife. Even though we do not see the same as some others we can rejoice in the good done. Never have all seen things alike and I guess we all never will, but may we have Christian love and forbearance where convictions are at stake. Each of us must remember that the other person has convictions too.

May we adorn ourselves with a meek and quiet spirit and beautiful traits of character. Separation fundamentally affects the whole area of our lives and is not just some special mark, although the mark helps many of us too. The mark or symbol of nonconformity often is a means of arousing interest (people ask why this or that) and helps make an opportunity for witnessing.

At the age of twenty while teaching school in a mountainous section, I shared my room one night with the school supervisor. When I returned to the room after being out a while, I was amusedly surprised to find the supervisor before the mirror turning her head this way and that way with my bonnet on her head!

"Do you like to wear this?" she asked. She had seen the outward (my attire) and now was studying the inside (my heart).

I told her I did. It saved me the trouble and expense of following the ever-changing styles of hats, and it was a suitable protection for the prayer covering.

Perhaps we do not wear bonnets like our grandmothers. Well, they needed larger ones then (horse and buggy days) than now (heated cars) for protection. But when we go in the bobsleds we wear no kind of a bonnet but resort to hoods. Necessity helps to determine our attire.

Our whole aim in planning our wardrobes is, "What will bring honor and glory to His name?" That attitude should permeate every thought and plan. We want to be economical (not the most expensive and often not the cheapest, but the best wearing material for the money) so we have more to give to the Lord. We want to be neat and becoming, for it is through our persons that the message of the Gospel must flow to others. Is not the outside a symbol of the inside? We want to leave off the unnecessary or that which is worn for vain display. We want to have Christian modesty. Above all, we want to have our hearts pure and spirits attune with the Holy Spirit so He will continually lead us in proper Christian conduct. Then the Lord will show us how to clothe our bodies which are temples of the Holy Spirit.

Alma, Ont.

BRINGING UP CHILDREN IN A GODLESS AGE

"Morality and religion have collapsed to a degree that has never been known in any Christian country." This statement was made by the famous Bishop Berkeley in 1738, the year of John Wesley's conversion. John Wesley's father and mother were the parents of nineteen children. They brought up their children right at a time when sensuality, carnality, and moral looseness were rampant. It is possible for parents in our day when there is so much false philosophy and false theology as well as loose living, to bring up their children in the nurture and admonition of the Lord. What this nation needs is Christian homes and fathers and mothers with Christian character and Christian courage. It takes real Christian character and real Christian courage for parents to shield their children and protect them from the influences at work in our modern society. There are many thousands of parents, and some of them are ministers of the Gospel, who are sacrificing their children on the altar set up by a godless world. "Everybody's doing it" is a quotation from a chorus which started on a corrupt stage in America some years ago. The inference is: "Why be decent? Why have high standards? Why not get a divorce? Why not smoke cigarettes? Why not drink liquor? Why not live as you please? Everybody else is living that way." In the first place, that is not true. There are fathers and mothers and sons and daughters in all parts of America who refuse to bow their knees at the shrine of the god of the world. If, however, everybody should go off after that which is not right, it would not justify a Christian setting aside his Christian standards. Right is right and always will be right. Wrong is wrong and always will be wrong. Moses did not follow the wicked standards in his day—he chose to suffer for his convictions. Paul did not follow the godless philosophy of godless men. He lived true to his conscience all his life. When he was convinced that Jesus Christ was the Son of God and the Messiah, he turned his back on everything to follow wherever the Lord Jesus Christ might lead. He went to the courthouse and to the prison, and eventually gave his life rather than turn back from traveling the road he knew was right. If the young people as well as the old people of America would make up their minds to do right regardless of consequences, standards could be set up in this country that would save the nation morally and spiritually.—Bob Jones, Sr.

OUR HOME CIRCLE

Does Jesus Live in My Home?

By Mrs. J. E. Nofziger

What is your answer to this practical question?

Home and Jesus should be inseparable. Husband and wife need the clasp of the infinite love of Jesus to keep their hearts true to each other, and as parents they need His divine guidance, strength, and wisdom in the training of their boys and girls.

This is a very great subject. It is very beautiful, but it is extremely important, and because as I look back I see so many things that I might have done better, today I speak very humbly and prayerfully.

I think it was D. L. Moody who said, "Youthful sins lay the foundation for aged sorrows." As we become parents we understand lots better our mothers' concern for us when we were young.

What Is a Christian Home?

A Christian home is one where Jesus lives. When conditions are as they ought to be, it is a suburb of heaven. It is a type of heaven; it is the center of life's tenderest memories; it is the training time for eternity; it is the blossom of which heaven is the fruit.

When we think of HOME, we think of father, mother, and children. It is the oldest and most important institution on earth; and as mothers, grandmothers, and future mothers, we have the biggest job in the world—that of teaching our children to love the Lord, of training them for Christian service, and of preparing them for eternity. The attitude of a mother is in a great part responsible for **chilling** a place into a mere house or **warming** it into a HOME. I can think of nothing more sad than to have a child lost for eternity. So we ought to make use of the golden time we have them with us, for all too soon they are gone. This is more of a reality now as our babies or younger children are growing up. Always before as they grew older and were able to wash and comb their hair, read their own stories, play games together, there were others to take their places. But when the last one is growing up and we sit alone, things don't seem quite the same somehow.

In comparison to the rest of God's creation, children have a much longer period of helplessness or dependence upon their parents. I think God must have planned it so that we would have more time to teach and train them, but when we heard the Mennonite Hour Broadcast on Mother's Day this year, I think it was Bro. Hostetter who said that half of what the child ever learns he learns during the first six years, and since the mother is responsible for most of that teaching, we wonder, "Have we spent the time wisely when we had our children those early years, or were we too much concerned about a weedy flower bed, or a dirty window, or a dusty living room, to answer the simple questions, to fix the little tractor wheels and doll heads, to read the stories, and really to live WITH and FOR our little ones?" That doesn't mean that we can afford to be careless, extravagant, or negligent, but that NOW is the time to make that home CHRISTIAN and to prepare for happy memories tomorrow.

Memories of Home

What will our children remember about their childhood home? Will that memory linger long and thrill their souls? Memory is a blessing when the recollections are pleasant. When our young folks grow up and go away to college, get married, or start a business of their own, will they sometimes steal off alone and think of the old home? Will they remember happy family gatherings, such as picnics in the woods? Will they see again the crooked apple tree, the swing in the haymow, and the wren house under the summer kitchen roof? When we think back we remember our mothers singing such songs as, "There's a Land That Is Fairer Than Day," or "'Tis so Sweet to Trust in Jesus," or "When the Roll Is Called up Yonder." Just what will our children remember about us?

Witnessing in the Home

Nowhere is the witnessing for God more vital than before one's own family. Someone has said that 6,000 babies are born every day. Each one is a bundle, alike precious to God. In each one lie hidden great possibilities. He may become a Moses or a Paul, or a gangster, and a great part of the responsibility for this choice depends upon us as parents. When parents fail, the most powerful influence in the life of the child is gone. Bro. M. L. Troyer said, "The most solemn thing in the world is our accountability to God." This is a sobering thought as we think of bringing up our children.

Children have only one childhood. We may fail in business, see our mistake, start over and make good, but if we fail in teaching and training our boys and girls, we can never do the job over.

The Problem of Being Too Busy

Perhaps one of the greatest temptations that comes to us as mothers is to become too engrossed in things, overcharged with the cares of life. We are very busy, but we don't always do the most important things first. We go away so much that we have to hurry more to get the work done in less time. In the rush and worry we become impatient, irritable, and thoughtless of those who need us most. We forget the little things that mean so much to our little folks. Sometimes I wonder, **How much dare we go away** (I mean in Christian service) without neglecting our own family? Might there ever come a time when we'd wish we had spent more time together when we had them with us? Or what do we do now that we ought to leave undone? I have not yet answered that question to my own satisfaction, but I've often wondered.

Mother's Responsibility in the Home

We said earlier that our greatest influence upon the child is during the first six years. After that time he is influenced by teachers and preachers and friends, and we are more or less on the sidelines, but our responsibility is NEVER DONE. Motherhood is a lifelong vocation. It is the highest calling and the noblest work. We cannot always GO with our children but we can always PRAY. Jesus often prayed all night. Sometimes our concern might rightly keep us from sleep. With evil everywhere as it is now, how can we guide growing children? It is NOT easy. We NEED Jesus in our home, for there are many powers that draw boys and girls away from the truth. A certain mother said, "I don't fear persecution for myself, but for my children. Are they grounded in the faith so that they will stand firm when testings and trials come?" Has she a right to such a concern? Surely her teaching and praying will not be unrewarded. It is a great comfort to know that we can be "workers together with God" in bringing up our children, to know that He can solve every problem and heal every heartache, and to claim the promise that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Responsibility to Other Children

But how about those **other boys and girls?** Surely we believe our first responsibility is to our own children, but may we not forget those other boys and girls who have **no** praying fathers and mothers, **no one** to pray for them. God pity the child who is not on somebody's prayer list in such a time as this!

Not too long ago we saw a sweet little nine-month-old baby whom her mother traded on a car. There were no fond farewells, no tears at parting. What such children are missing, with no loving mother to tuck them into bed and to shower them with kisses, no kind daddy to play with them and watch them grow! They never hear their parents pray.

Some time ago I heard a man say he visited an eleven-year-old boy in the hospital who had been hit by a car. He asked, "Son, did you pray last night?" "No, sir," the lad said.

"Didn't your mother and father teach you to pray?" "No, sir, I never heard about praying."

In our last class of converts at the mission one pretty little girl about twelve years old wished to be baptized. She confessed the Lord during our revival meetings in October. She had attended Sunday school since she was a very little girl. Her mother had not been married until shortly before the date set for baptismal services, and on that particular morning when little Beverly came into church she looked very strange. Her dark hair was not as shiny and smooth as usual; her dress was not so tidy. She was baptized with the rest of the class. After the services we learned that she had walked several miles to meet a car that would bring her to church, and she hasn't been there since. Her mother and foster father are far from friendly, and we are afraid Beverly is very unhappy. Will you pray for her too?

Shifting Responsibility

Does Jesus Live in My Home? This subject is quite inclusive, because it is so big and it has many parts to it. Because of the greatness of our task as mothers we are never justified in shifting our responsibility to others, including baby sitters. Never under ordinary conditions should children be kept home from church services with baby sitters. It **may** make them inclined to stay at home when they are older.

The Home and the Sewing Circle

Then, too, we quite often hear our young mothers excuse themselves for not attending our sewing circle meetings because they don't know what to do with the babies. That is a problem, and especially so if the church has no nursery conveniences, or if the weather is extremely hot or cold. Because of that some may decide to have a little organization of their own which they can attend in the afternoon or in the evening when Daddy can take care of the children. Sometimes, perhaps, we do not make our young mothers **feel** welcome at our large circle, and because they're afraid someone couldn't stand the noise, etc., they prefer to stay at home. First, we ought to co-operate and help one another make everyone feel that he has an important part to play. However, if they feel they can do more and better work at a special meeting of their own, may we still all work **together** and all be a part of the **one big circle,** working conjointly in the spirit of love—all "IN THE NAME OF CHRIST." I don't know many of you, so I can speak freely, but sometimes we hear of a small group which works rather independently, takes its own offerings, plans its own work, ships it directly somewhere and the general circle has no record of it at all and is never consulted. Maybe you think this isn't so important, but occasionally such shipments are made very unwisely. It would be better to work with each other and thus avoid as much as possible any spirit of rivalry, jealousy, or selfishness in our work.

The Family Altar

We spoke of training our **own** children **ourselves** as much as possible. The importance of our habits and attitudes cannot be overestimated; neither can we be too careful as to the type of toys, reading materials, and pictures we have in our homes. Unity and co-operation, our tone of voice, and our conversation are very important too. Is our conversation characterized by faultfinding and gossip? Do we criticize our teachers and preachers in the presence of our children? Do we have a family altar? There is perhaps nothing that they will remember longer, or that will be a greater blessing to them throughout childhood, youth, and old age than the memory of a **sincere family altar.** Children may leave home but none can ever **run away** from **thoughts of home** and prayers of loved ones. Do we really pray, or is our family worship just a part of our daily routine engaged in to sort of ease our conscience? Do we hurry through our devotions so we can get another room cleaned today or maybe go on a shopping trip?

Right Attitudes Toward Our Children

I appreciate the attitude of the late Dean Luther Weigle of Yale University. He was busy in his study when the door opened and his little boy appeared. "Now, what do you want, son?" he asked. "Oh, nothing, I just want to be with YOU." What father could refrain from giving him a fond hug and a shower of kisses and then let him go off to play with a light heart and kind thoughts of his busy father! Do we send our children off to work or to school with a pleasant farewell so that every time they think of home that day it will be with pleasure? Suppose something tragic should happen while we are "absent one from the other." How much better they can study and how much happier they can play when they leave home with a mother's smile!

Directing Our Children to God

The subject isn't exhausted. I couldn't do that if I had lots more time, but we trust that we may each one recognize his responsibility and privilege as a mother a little more than we ever have before. I'd like to give one short illustration that Bro. Clayton F. Derstine gave in his sermon on home. It has a good lesson in it for us all.

A certain father and mother had one boy. He was the only child and they loved him dearly. One day he took sick. His condition became very serious. In the forenoon the doctor said, "He can hardly live until night." At noon the father came home and his wife said, "The doctor said he won't live longer than today, but I can't tell him. I can't tell him." They went into the sickroom. The father said, "Tonight you will probably be in heaven with the angels." He could say no more. He took out his handkerchief and sobbed pitifully. The boy got hold of his daddy's shoulder and said, "Don't cry, Daddy. When I get up to heaven I'll go straight to Jesus and say that ever since I knew anything you tried to lead me to Him." What a compliment! JESUS LIVED IN THAT HOME. Does He live in **mine?** Does He live in **yours?**

May we, each one, be **not** a flickering candle, but may we BE A BURNING TORCH, LIGHTING THE WAY AND DIRECTING OUR CHILDREN TO GOD.

Wauseon, Ohio.

Let's Show Appreciation

By Ida M. Yoder

"If we could only realize before too late, how happy we could make each other with a little praise, expressed appreciation, and other courtesies!"

Has it ever occurred to you how much we take for granted? Just about everything. Take the Bible for one glaring example. There was a time when it had to be hidden, often at the risk of life or safety. Bibles were ordered burned and destroyed, but a few hardy souls managed to hide them away, and read them. Now, everyone can own one, and if he has no money various agencies give them away. Gideons have placed thousands in schools, in hotels, in foreign fields, and have given them to nurses.

Do we appreciate the Bible? If we needed to make a great sacrifice, to climb a mountain, to pay a great price, we would value it more highly. But it seems almost too easy to obtain.

Summer Bible school is another "taken-for-granted" thing. When I was helping in ours this summer, I thought of the difference between now and forty-five years ago. When I was a child, we had Sunday school only every other Sunday in our congregation. The town churches had it every Sunday, however. We had no evening services.

Later, I was happy for the privilege of taking my children to Bible school. In the busy season, I took turns with other farm mothers to take a group. But it seems to me the children, now, who have had the opportunity regularly, are very nonchalant about the whole matter. They have wonderful opportunities every Sunday morning, and junior meeting in the evening. Is it possible we are surfeited with opportunity and do not appreciate our blessings?

THANK YOU, GOD

By Ida M. Yoder

For the beauty we see all around us,
Because you have blessed us with sight,
For the bird songs, the voices of loved ones,
That we hear and enjoy with delight.
For these feet that can move at our bidding,
Help us, Lord, to walk in Thy way,
For generous hands that serve gladly
At work, then are folded to pray;
For the comforts of life you have sent us,
Christian homes, our families, and friends,
And most of all, Father, we thank Thee
Whose bountiful grace never ends.

Walton, Kans.

Family life is another area where we fail to show gratitude. We accept our families as our just due. It is something we are accustomed to and we grow careless, indifferent, and thoughtless, at times almost rude in our dealings with each other. If we could only realize before too late, how happy we could make each other with a little praise, expressed appreciation, and other courtesies! Our own lives would be so much richer if we would definitely love family more than self. But we blunder along till we are rudely awakened by some calamity or heartbreak. "Oh, if I only had!" can become a bitter thought to live with.

If every husband and wife, every father and mother, would take a few minutes to express love for each other and their children daily, what a happy world this would be! No problem is so difficult, no burden so heavy, and no day so long, if we have been told of the love and concern of our loved ones for us. God knows we love Him, yet He expects us to tell Him about it daily, and show our love for Him.

Our homes have become quite modernized, and we keep right on inventing still newer and better methods of doing things. Last week, in town, I saw an old-fashioned washer in the trunk of a car. It was the kind where one ridged surface was moved back and forth over another, with the clothes between. My first thought was, "Surely no one washes that way any more," for there are those among us who use machines that automatically wash, rinse, and dry a load of clothes. Before long, they will be as common as washboards used to be.

Running water is another of those calmly accepted blessings. When my family was young, I pumped all the water for house use, at a pump on the back porch. But since the years of abundance of hot and cold water in the house, I took it as a matter of course. Then suddenly in the hottest weather we had pump trouble this summer. For over a month in the busiest, hottest season, I have been pumping water and carrying it in. During the week of over 100 degrees, harvest with extra help, and cherry canning, there was no water for the wash machine or shower. Parts had to be ordered, but repairmen are doing plumbing in new houses and are too busy to come out into the country. Oh, yes, they'll come some time when they get around to it.

Meanwhile I pump and carry water. I am thankful the well is near by, the water is fresh and cold, and I have the strength to do it. I try to be patient (but it is hard) and am positive I will never take running water for granted again. I'll appreciate it—for a few weeks.

The blessings of sight, and the use of our limbs are of inestimable value. Do we consciously appreciate them? Due to a foot injury this week, I could not move about at will for a few days. Then I had time to think of those who never can, and I thank God for the use of my legs. One of my friends has walked on crutches since she had polio at the age of five. She is a wonderful housekeeper and makes me ashamed that I have ever mentioned being tired, or having a lot to do. Mostly, we come and go as we please, those of us who can walk, and think nothing of it.

If we would take inventory of the many important things in our lives we take for granted, how really rich we would find ourselves to be! Let us be duly appreciative.

Walton, Kans.

In the Quiet of Eventide

By Mrs. Aletha Hamsher Troyer

You will enjoy with the writer to "leave the noise and cares and anxieties of the day behind and step through the doorway of evening and watch the magic twilight engulf our enchanted world."

'Tis a quiet summer evening. There is a soft breeze gaily skipping through the trees and flowers and tiny blades of grass. The sun is at the western end of the horizon, ready to depart for another night. There is not a cloud in the sky, which "seems so deep, so peaceful, so full of a mysterious tenderness."

Let us leave the noise and the cares and anxieties of the day behind us and step through the doorway of evening and watch the magic of twilight engulf our enchanted world. To do this let us leave the little village behind us and walk out on yon hillside and let our eyes rest on the peaceful valley below.

The hills! Ah! How serene and quiet! How they lift our hearts up to God! What a challenge! The hills with their towering strength, their thrilling, uplifting beauty! "Great God, teach us the faith of the hills and the endurance of their strength. Give us the stillness of the hills that as the cares and anxieties of life engulf us may we receive a deep-rooted faith in Thee and to look about us again with a new vision, that we may understand and be resigned to Thy will."

Yes, as we see the gently rolling hills before us and look out to where the hills meet the sky we cry out, "God of the hills, grant us Thy strength to go back into the cities and villages without faltering, strength to do our daily task without tiring and with enthusiasm, strength to help where help is needed, strength to overcome the irritations and vexations that may hinder others and ourselves."

We see a small creek running through the valley. Ah, water! How soothing to our ever-thirsting tongue! How it quenches the thirst! But there is a stream of everlasting water of which everyone may drink, water, which, if we partake of, we'll be satisfied and never thirst again.

The trees! Yes, they with their leafy arms stretched toward heaven make us want to live clean and upright and straight, even as they. We hear God whispering through the trees as He breathes an evening blessing. As the mighty winds force the trees to bend this way and that way, and yet with each strong gale they hold their own, so let us be strong that we may not be bowed down by the winds of difficulty and discouragement. May we, as the trees on yon hillside, be ever looking heavenward, not asking why the winds come, but allow them to bring us closer to the Creator.

Here and there we see a house nestled cozily between the hills. How peaceful! How quiet! How serene! As we stand in awe and reverence, beholding the magnificent scene before us, out of the stillness we hear a child's merry laughter as it is at play. Oh! the angelic purity, innocence, and sweetness of a child at play! How it tugs at our heartstrings and challenges us to be more kind in word and deed to this great creation of a loving God! Once more that intangible something goes through us urging us to have simple faith and trust as that of a child.

Silence! Oh, the thrill and that intangible something of silence!

Hark! A melodious voice is heard coming from the tree close by. Oh, that we could, as the bird that swings and sways on a frail branch and yet blends its motion with that beautiful song manufactured from its mellow throat, have that same spirit of faith and joy! When perched on a frail branch it can sing joy and rapture into our lives. Frail though our branch in life may seem, let us, as the bird, sing cheerfulness and joy into another's life, and thus forget our own troubles.

As we stand on the hillside, do you feel the awe and reverence and hush of Twilight as she, robed in her majestic beauty, grace, and charm, makes her entrance, getting her child ready for the night in which Earth, as she is called, can rest and get her breath for another dawning of day in which she will have once more to turn this great wheel of life?

In the growing quietness of eventide and the deepening shadows of the night, may we once more dedicate ourselves anew to God. May we have that deeper communion with Him which only a consecrated soul can know. As we turn our back on the great scene which we have just witnessed, may we go back to the world, true like the sun, moon, and stars that never waver from their course. May we go with a heart wide open; so that as we travel down through this great avenue of life we may "let every dawn of morning be to us as the beginning of life, and every setting sun be to us as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for ourselves."

Sugarcreek, Ohio.

"Nobleness of character is nothing but steady love of good, and steady scorn of evil."

MISSIONS

Nakashibetsu, the Village of Decision

By Lee Kanagy

The Lord leads His people to the right decisions if they look to Him in yieldedness and faith.

For me one of the greatest mental struggles since arriving in Japan was the decision for our place of work in Hokkaido. While I was in Hokkaido my wife was in prayer that God's will might be done; others were in prayer also to know and follow God's plan for the Mennonite work in Hokkaido. The brethren Carl Beck and Ralph Buckwalter did a noble work in discovering possible areas for evangelism. The two final areas were Shintoku in the Tokachi area and Nakashibetsu in the Nemuro area. Before making the trip to Hokkaido, let me express my feelings as the Apostle Paul did in II Cor. 4:8, to be sure in a different setting: "I was troubled on every side, yet not distressed; I was perplexed, but not in despair."

This account is to give witness and testimony to the wonderful grace of God in the hour of need, and to bear record to the growth of the kingdom of God in Hokkaido.

It may be well first to give the pros and cons of the Shintoku area, and then of the Nakashibetsu area, as I saw the situation on Friday, February 27, 1953, and end with the hour of decision and its effects.

Shintoku is a village of approximately 5,000, nestled in the foothills of mountains to the west and to the north. It is the first village one enters in going to the Tokachi plains from Sapporo. It probably has the nicest all-year climate of all the villages in the Tokachi area since it is least affected by the damp, foggy sea climate. It has a Governmental Agriculture Experiment Station, a new health center for the Northern Tokachi area, promise of new high-school buildings this fall, a new railroad through the mountains directly from Sapporo, and it is south-centrally located to all other areas in Hokkaido—all of which offer possibilities for a growing center.

The people are of a rural type with faith-roots and culture based largely on the fruits of the soil and nature. There is a small group of believers there, some old and others young, who have been nurtured by a Kyodan pastor, Dobashi Sensei, from Obihiro. They have expressed a desire, through Carl Beck, that we come as missionaries to their village. There was a choice of two lots for sale in the village; one lot of inferior location belonged to an old Christian man, and the other lot with a good frame house and in a good location belonged to a non-Christian. The latter place seemed to be the most desirable location for a Christian center.

On the other hand, some of the unfavorable conditions, as I saw the situation, were that it was rather a "sleepy," lethargic village, with few industries and old, crude buildings. To be sure, the people needed the Gospel in such a village as well as in a more active village, if not more so. There is a group of Christians here of the Kyodan church who expressed a willingness to change to our group, but this may have caused trouble and a desire later on to return to the Kyodan as a whole group. Building on another's "work" and witness takes considerable Christian tact and godly wisdom to keep the witness growing. If we could have purchased the non-Christian's property, the old Christian who wanted a church on his land could have created a feeling of nonconfidence among his Christian friends to the extent that strong feelings could develop within the group of believers.

While Dobashi Sensei expressed a willingness to turn the work over to our Mission, yet he may have felt later on that we are rather aggressive and infringing on his territory. Further, the Kyodan had placed Don Orth, a Canadian missionary in Obihiro, to help Dobashi Sensei in Obihiro, Shintoku (before Dobashi Sensei promised to turn the work over to us, should we want Shintoku), Hombetsu, and Oketo. Before going to Hokkaido, I talked to Dr. Stone, who is a secretary on the Rural Evangelism Committee in the Kyodan, about plans they would have should we take Shintoku, and he expressed the idea that probably Don Orth may be moved to another location should we decide to enter Shintoku. While this may or may not have been necessary, yet he felt that there was so much evangelism to do yet in Hokkaido that the Kyodan is not at the point where they are ready to concentrate their missionaries, but rather want to place them strategically in view of the growing mission work in the future. If we would have taken Shintoku, the Kyodan Kyoku in Hokkaido might have had some feelings about the necessity of changing plans and location of Don Orth. With these observations, I do not feel that it should be precluded that our interest to work in Shintoku as a Mennonite Church should be completely dropped. We cannot see into the future.

With all these pros and cons I left Shintoku with much brighter hopes for mission possibilities than I had last summer after visiting the village with some misgivings.

The following day, February 28, 1953, our group—Arnold Dietzel, Don Reber, Ralph Buckwalter, Tanase San, and I—left for Nakashibetsu. This village of 6,000 inhabitants is in the heart of the Nemuro rural plains. It is about three and a half hours from Kushiro and about eight hours from Obihiro by train. It is about fifteen miles from the east coast and about twenty miles from the mountains to the north. On the west and south are the rolling and sometimes wooded plains. Geographically and agriculturally, this is one of the last frontiers of settlement in Japan and the community is a growing, thriving one. There is a large grade school, middle school, and high school. This area is one of the largest dairy producing areas in Japan. The village itself has one of the largest creameries in Hokkaido. The general impression of the village is that it is active and alive. The old and young come from miles around to do business, and for education and recreation.

As yet there are no baptized Christians except some twenty Catholics in the area. Bro. Ralph Buckwalter and Tanase San have been having some meetings in the village with indications that the response would be good. Some have expressed a desire for missionaries to come, not only to Nakashibetsu but also to Nemuro-Shibetsu. The mayor of Nakashibetsu, Fugita San of the Creamery, and some women had asked last summer that we come to Nakashibetsu. It seems that in whatsoever village we went, we always found a group interested in Christianity. This time, as last summer, Nakashibetsu, if not Kitami, appeared to me again as the place where we would like to witness for God. I felt at home in this village. There was no other work here except by Catholics, and the village is centrally located in a large rural area. There are many fishing villages along the coast as yet untouched, and there are other villages near and around Nakashibetsu where the Gospel can be planted in a pure, frontier rural setting. It is in such a setting that I felt best able to start from the bottom to help build a Christian church with the aid and power of God, a church that would be indigenous from the start. The methods and procedure belong in another paper other than this one.

Some unfavorable factors are that the Catholics have already purchased some land to build a church and to do kindergarten work. What opposition this may have cannot be fully determined now. As yet there are not as good possibilities for renting or buying a house as Shintoku offered, although the mayor gave us the assurance that a house could be found for rent by July. There is land for sale across the railroad tracks with still the question of whether or not this would be a good location for a Christian center, although it is promising. Another unfavorable factor is that Nakashibetsu is considerable distance from our present established work, making close working together difficult.

Having seen both places, the hour for making a final decision came. The proposition was that a decision must be reached by Monday, March 2, in order to inform the landholder in Shintoku of our decision whether or not we wanted his property, since another

man was also interested in the property. Needless to say this created some pressure, and a decision we felt should soon be made since our plans were for going to Hokkaido this summer. While walking through the streets of Nakashibetsu I felt that I could not justifiably take Shintoku, and not heed the voice that kept crying within my heart and consciousness that we should take Nakashibetsu. And so Nakashibetsu became the Village of Decision, not only for us, but we hope also for those who will decide for a vital living faith in Christ, which will eventually make Nakashibetsu a Village of Decisions. There was then a struggle within on how to convey my convictions to Bro. Buckwalter and Bro. Beck. And here is where the grace of God bore witness greater than my feeble words; here is where prayers were answered as well as in making the decision for Nakashibetsu. I was troubled on every side, yet not distressed; perplexed, but not in despair.

While there was some feeling that both Nakashibetsu and Shintoku offered good possibilities, yet it seemed at the moment that Shintoku may have offered more, since there was a good location and a house already available there. But the voice within, acknowledging those good factors in Shintoku, kept saying that I should decide for Nakashibetsu and depend upon God to work out housing and location. With a blind faith in God that He will take care of these matters, I took the leap and said, "Yes, Lord, to Nakashibetsu we will go." From that hour I had the assurance that God was pleased with my obedience to His will.

The response of both Bro. Beck and Bro. Buckwalter gave further assurance that the decision was what the Lord had wanted for our Mennonite witness in Hokkaido. Bro. Beck mentioned that when one gets into actual work there are days of seeming failure, followed with discouragement; one is tempted to give up and move out if he does not feel particularly called to his place of witness. But if one has that sense of call, then come what may, he will always have hope and courage. This insight to a call I greatly appreciated as a response from Bro. Beck after telling him why I decided for Nakashibetsu instead of Shintoku. Bro. Buckwalter's response was on a different vein, and in a letter he later wrote, "We cannot help feeling that the right step has been taken, though it was very difficult to make because of the climax of circumstances."

Thus Nakashibetsu has become the Village of Decision, for now and years to come under the continual guidance and blessings of God, the Redeemer and Judge through Jesus Christ our Lord.

Tokyo, Japan.

THE CHRIST LIFE

The presence of Christ is the joy of my life.

The service of Christ is the business of my life.

The will of Christ is the law of my life.

The glory of Christ is the crown of my life.—Christian Victory.

Journeys Northward

By Edwin L. Weaver

Bro. Weaver gives us another interesting description of the Ethiopian countryside.

Since my first arrival in the Ethiopian empire was by air, from which I could obtain only a general picture of the mountains, valleys, gorges, rivers, villages, cultivated fields, and other aspects of surface features, I had not at first acquired the intimate contacts desirable. Therefore during my earlier months in the capital city my thoughts often went to the regions beyond. Occasionally fellow teachers with travel experience gave me insights into methods and means of travel, and one evening I attended a lecture on the touring experiences of a member of the British Council. Satisfying opportunities for personal participation came during the first vacation from schoolwork, the two weeks of after-Christmas vacation in January, 1950, when I accompanied a group to Lake Coco and then to the hot springs south of Nazareth, and another group to the Abbai River —commonly called the Blue Nile. Previous to that I had had a two-day trip with a group to the volcanic mountain called Zuqualla.

One morning in the spring of 1950 at a staff meeting in the teacher-training institution the announcement was made that again foreign teachers well qualified to instruct in the English language would be taken from schools in Addis Ababa and sent out to the provinces to conduct vacation schools for the native teachers. We at the Teacher Training School were given first choice of places available, but only two of us were to go, for the remainder would be needed in the summer session there. My colleague chose Irgalem in Sidamo Province south of Addis Ababa, and after a day of consideration I informed the director that my first choice was Adowa in Tigre Province. Other teachers for other provinces were also selected and we were all appointed officially by the deputy director general and the vice minister of education.

Plans proceeded and instructions were given for our summer work, but just a few weeks before time for departure an event occurred which took us to the cemetery. One of the teachers assigned to a post in one of the provinces became ill and departed from this life. At four o'clock in the afternoon we foreign school people gathered around the grave in the large cemetery in the west end of the city. Our fellow teacher who died was an American Negro from the state of Kentucky; consequently an American minister from one of the missions read portions of Scripture, spoke a very brief message, and offered several prayers. Several Ethiopian young men from the departed teacher's classes spoke a few words of regard and appreciation, others handled the coffin and placed it in the grave; after the minister threw the first shovel of earth upon the coffin, other young Ethiopians working with energy and speed covered it with all the available ground. Then wreaths of flowers were laid over the grave by the pupils. "God makes no mistakes," said the minister in charge.

The journey I was about to make would be a revelation in several respects. It would show the differences between the capital city and the provinces, the former having, according to one observant writer, outstripped the rest of the country in civilization by five hundred years. It would reveal something of the astonishing system of roads built by the Italians during their occupation of the country, and permit me to travel on the Great North Road, considered perhaps the "finest scenic road in Africa" and which extends from the Red Sea port of Massaua through Asmara and to Addis Ababa. And it would be a journey through the tremendous mountain mass that forms some of the most splendid scenery on the continent, and would provide inspection of the social and economic conditions of the people.

My associate for the work of the summer was Mr. A, an instructor in one of the secondary schools in Addis Ababa, and we made our departure on Saturday morning, June 24, 1950, after I had worked all but four hours through the previous night in the grading of examination papers and making necessary preparations. A few minutes after six we were taken to the bus station, where we purchased our tickets, and waited. It was a rainy morning. At nearly seven our bus appeared and we put on our baggage with the help of Mr. A's servant, whom he took along to do the cooking and render general assistance. We paid a boy for the front seat which he had reserved for himself. Accompanying us was a guard armed with a gun and the man who sold us tickets went along to help the driver take care of the passengers who were rather numerous. The bus was old and the paint faded, but the engine was powerful. We decided that the motor had been taken from an Italian-made lorry and placed on this bus. The driver, an Eritrean, was a young man of pleasant disposition and could speak English.

This bus transported us nearly two days, from Saturday morning until Sunday evening, and brought us into Dessie, after having covered about two hundred miles. By noon of the first day we were in Debra Berhan, a larger town of some good buildings and a large school; it was market day and the market, held in long and wide open spaces, attracted crowds of people who were walking along the road. In our trip so far hills and vales were very dry with few blades of grass to be seen anywhere, for the season of heavy rains had not arrived and there was insufficient moisture to give vitality to the dry roots. The high plateau was bleak and treeless. Toward evening we climbed steadily

into higher altitudes and colder air; after winding about in a circle for some time we entered the Mussolini Tunnel, emerged, and passed through a shorter tunnel. We became conscious of the height to which we had risen as our bus went to a high point at the end of the mountain before starting down the escarpment. "With dramatic suddenness one of the great splendors of Ethiopia is revealed—the mighty sweep of the eastern escarpment," wrote Buxton concerning this point. Far below is the town of Debra Sina, which we entered after a long and gradual descent.

After selecting a room for the night in the dingy little hotel, Mr. A and I walked to the edge of a slight hill near by and surveyed the majestic beauty of the hills and valleys with their green and cultivated fields and looked farther down into the deep valley where the native people had many more fields. From water flowing out of a large rock near the center of the village we washed our hands and watched the women fill their large clay jars and the donkeys quench their thirst. We inquired about the time of our departure the next morning and the driver said he planned to leave at two o'clock. We thought he meant two o'clock Ethiopian time (8:00 a.m.) but he was speaking English and meant our western time. Scarcely had we yet slept, for we found sleeping difficult because of noises and other circumstances, when the servant came and informed us that our bus was ready to start and was waiting for us. Although surprised, we arose, collected luggage, and walked out into the darkness. It was raining. We found our way through the little restaurant building in front of our hotel and out to the bus where, sure enough, the driver and passengers were waiting. But several men who had found lodging in another part of the village had not arrived. We waited until three when the driver decided that those left behind could proceed on another bus. We started through the rain and fog of a very dark night. But at half past five the light of dawn began to stream up into the eastern sky and I found that we were passing through wooded territory of a tropical climate and a much lower altitude.

It was Sunday morning and all day we continued in a fairly low altitude through valleys from which we could see to our left the mountains of the main escarpment. They extended in a northern and southern direction and seemed to have order in their arrangement. The valleys through which we passed were sometimes narrow and at other times wide; some were marshy and covered with much grass with large herds of cattle grazing. Although it was Sunday the Galla farmers were in their fields plowing. Occasionally our bus stopped so that passengers with guns could shoot wild guineas. We passed through the village of Karakori and eventually reached the scattered village of Kombolcha, from which branches off to the east the road through the desert to the Red Sea port of Assab. Now we began the steep ascent from the valley to the high mountains on which is situated the important town of Dessie, headquarters of Wallo Province. For a long time we wound about on the mountainsides and finally reached areas where the ascent is less steep. At places the roadsides are lined with eucalyptus trees and cactus plants. At last we reached the center of Dessie, and above the city were mountains rising a thousand feet higher than the elevation we had attained.

We arranged for a room at the best hotel we could find, but it was an old unpainted structure with no running water or bathroom. (Later we learned that the town has one or two better hotels.) Then we walked to the police station to see a map of Ethiopia, but because it was Sunday none was available. Thereafter we walked down one street and learned from natives the residence of the school director, an American citizen, whom we visited. We had tea together and talked a while, and also met several other foreign teachers and the European physician. Later the director of the school took us to the large, new government school and we passed on the way the residence of the governor of Wallo Province.

The next morning we were ready to leave at eight o'clock. There was no bus for this part of our journey, but a lorry (or truck) that hauls people was in the large open center of the city waiting. The driver, however, did not want to go until he had a fair number of passengers, and so we remained three hours longer. Finally we started, but made a number of stops for gasoline, for water, for this, and that, before we actually left Dessie at 11:30 a.m.

Some miles north of Dessie, on a road not as good as we had had before, we saw to our right the beautiful lake called Haik. On an island of this blue lake is the famous monastery of St. Stephen, built more than 1400 years ago. We were in much lower altitudes again and passed through regions where the mountains are irregular in formation. There are circular valleys with mountains all around them, and we traveled directly across the bottom or around the side or rim of these bowl-shaped areas. In our late afternoon passage through a large valley surrounded by mountains we saw the plowmen wending their way homeward, carrying their plows and driving the oxen before them. Some of the plows had wooden points for digging through the soil, but others had sharp steel points with the remainder of the plow made of wood.

We arrived in Waldia, chief town of a district, at 5:30 Monday evening, and ordered roast beef and bread from an attractive Italian in a rather dingy restaurant on one side of the road and later arranged for sleeping accommodations in a room behind a little restaurant on the opposite side. The short, heavy-set Italian in this latter place, with the help of two native women, brought a folding bed and unfolded it for my associate; then he brought two tables, one higher than the other, and placed them end to end and upon these I placed my blanket. The walls of the room were black with dirt, smoke, and grime, the odor was not inviting, and we had the light of only a dim candle. The fore part of the night, like the evening, was rainy, and since the roof leaked the water dropped upon me. At three o'clock we were called, and we took our places on the lorry, which at four o'clock escaped out of the valley into the darkness.

At daybreak we found ourselves in a wide, flat, semidesert area of lower level and about to enter a road that reached straight ahead a long distance. We passed through the village of Kobbo (meaning valley) and later Alomata, and between the two met many people on the way to market. We stopped a while at Alomata. Just behind this town lies the main escarpment; after starting, we followed for a time the bed of a river between high mountains and I thought perhaps in some unusual way we might ascend without any steep climb. But no, we were compelled to make one of the most tremendous mountain climbs on the Great North Road, one that has 118 or 120 turns on the very steep ascent of nine miles from valley bottom to mountain top. Back and forth, back and forth our lorry went, and the turns were very sharp and the depths below became constantly greater. Again and again from greater and greater heights we looked down upon Alomata, the valley beyond, and the ribbon of road upon which we had come. After reaching the top we found that we were traveling over country of a much greater altitude and soon we came to the village of Quorum.

After Quorum we approached a lake surrounded by mountains, and we followed the long circular drive half way around the valley in which the lake rests. In the valley between the water and the hills along which the road proceeds were large herds of cattle and at places grain crops. After leaving the lake —Lake Ashangi—we passed a sawmill and then went up and down and turned and curved about until we came to Mai Chaw. Not having along a map our sudden arrival there was a surprise, but we were glad, for here lived American missionaries we had learned to know in Addis Ababa. Our driver gave us thirty minutes of this noontime to go and visit our friends, who quickly placed a lunch on the table for us. After eating and talking nearly forty-five minutes we went back to the lorry and soon were on our way, but after going only about three miles the water pump in our motor broke and could not be repaired without getting parts at Quorum. We were told we could not leave until the next day, and Mr. A and I were glad this providentially happened so near Mai Chaw. We walked back to the missionary who had a crew of workers busy constructing buildings for his new home and place of worship. The missionaries were living at the time in a typically native hut; generously they shared with us and gave us the best beds we had had so far on the trip. Before sending out his workmen the next morning the missionary gathered them about him in the yard near his house and read Scripture to them and had prayer with them. Then he took us in his jeep back to our lorry, but the driver had not yet returned and we were not to leave until one o'clock. In the meantime we climbed mountains and in a shelter from the sun read a while from Evan H. Hopkins' devotional book, **Broken Bread.**

After leaving Mai Chaw we entered a region of the most massive mountains encoun-

tered on this journey. After endless turns amongst the huge mountains all about us, we gained the tremendous height of the upper escarpment and saw precipices all around. We descended again into a valley and then approaching Amba Alaji made a tremendous ascent from the height of which we could see the devious, serpentine route over which we had come. After descending from the huge mountains near Amba Alaji and going through a valley we entered a somewhat level and extensive country—the plains of Tigre. They had a semidesert appearance, there was little vegetation, and at many places practically no soil on the hills and low mountains. Also we were now in a region of stone houses. Trees were scarce and stones were abundant, and so in village after village nearly all the buildings were of stone. The roofs were flat. Often poles were placed across the stone walls and soil of some depth placed on the poles with the result that grass grew on the roofs.

At the village of Quiha we turned off the main road fifteen kilometers west and at seven o'clock in the evening as twilight was coming on we entered Makallé, the capital of Tigré Province. Here we met the four missionaries operating a hospital and school there, and were provided with excellent food and sleeping accommodations. This was the end of the trip on the front seat of the lorry from Dessie, for now there was a regular bus again to Adigrat. At 2:30 Thursday afternoon we arrived at Adigrat, where we were obliged to wait until Sunday morning because our delay at Mai Chaw prevented us from making proper connections.

We had a letter of introduction to the director of the state bank in Adigrat, a European, and met him in his home where we remained until our departure on Sunday. We took walking tours and acquainted ourselves with things of historic and scenic interest. On the southwest side of town we visited an old Ethiopian church and looked at a new edifice under construction close by. In the same locality we observed a memorial to Italian soldiers killed during the Italian invasion. East of town we viewed a French Catholic monastery built long ago, and noted the inside decorations and pictures. Then not far away at a higher elevation we saw a small Italian church built on the spot where had been an old Italian church with the walls still standing; during the recent Italian occupation stones from the old church were used to build the new one. The friendly Ethiopian priest who showed us the church then accompanied us to the cemetery where were many graves of Italian soldiers who died in the early years of the Italian invasion. Much of the main part of Adigrat at the time we saw it consisted of buildings erected by the Italians.

From Adigrat the Great North Road continues north into and through Eritrea, but we had to depart from it and take another road westward into Adowa. We had already journeyed perhaps 625 miles since leaving Addis Ababa. Our remaining trip now was made in a Ford truck that had been constructed for military use, but was now in operation for hauling passengers. This particular Sunday run was for taking students to the school scheduled to open on the morrow, and so Mr. A and I were traveling with our prospective students. Since Adigrat is in a valley we had to surmount mountains again, and then passed through barren and thinly populated regions most of the way. As we approached Adowa a striking scene came into view—the strange mountains of Adowa with their jagged and fantastic peaks of every form and shape and looking mysteriously weird and fascinating. We arrived in Adowa at 4:30 Sunday afternoon on July 2, 1950, and had been on the way nearly nine days. The heavy rains began promptly after our arrival.

A year later, in 1951, I again taught in the vacation school for teachers at Adowa and made the whole journey northward again. This time my associate, Mr. R, and I traveled on the through bus which makes the trip twice a month; its time of departure fitted into our schedule. But we began the trip a month later, on July 23, which is in the time of the heavy rains, and for this reason had to endure serious inconveniences. The rains had caused washouts and made the roads rough. Our greatest difficulties were in the valley of Kobbo and Alamata, where flash floods from the mountains created rivers that rushed forcefully over the valley and at places washed out practically the entire pavement. At one place a raging river threw its force into the side of the road, destroying almost the whole width of the latter. A heavily loaded lorry ahead of us trying to pass beside the road was about to topple over, and we had to wait. A situation such as this occurred more than once. A heavy rainstorm came as we were making the high ascent north of Alomata. But, of course, it does not rain much of the time, for the water falls mainly in the form of showers.

After the completion of the 1951 summer school in Adowa we returned to Adigrat and I continued all the way on the Great North Road through Asmara to Massawa on the Red Sea. After coming back to Asmara and spending more than a week there, I began the homeward journey to Addis Ababa with a missionary accompanying me. We had waited for the twice-a-month bus which seemingly was not running on schedule because of holidays, and consequently we traveled on short-trip buses and salt trucks. We left Asmara on September 17, by which time the most of the rainy season is completed. Now the hills and plains were no longer dry and barren; on every hand were green, growing things and the field crops were particularly flourishing. Ethiopia was beautiful beyond what I had seen it on previous trips. This was, I believe, my most adventurous journey on this great road, but we found attempts to sleep on hard, uneven salt bars and with insufficient cover quite unpleasant. Space does not permit descriptions of unforgettable events, such for example as the tragic accident near Waldia. We arrived in Addis Ababa after the evening darkness of September 24 had descended on the city and after eight days of travel.

The modicum of information here sketched contrasts sharply with the copiousness of my travel notes. Great matters have been barely touched. The construction of the road on which we traveled was a remarkable engineering feat; as recently as 1936 a worker with the British Red Cross Ambulance on a journey northward wrote that they were proceeding where there was no road and were "farther north than any wheeled vehicle since Creation." The description of the panoramas seen from the road I have scarcely attempted. There is nothing more interesting for a traveler in Ethiopia than the study of rivers and mountains and a volume could be written about them. I am voicing the expressed opinion of one of the early missionaries who wrote further: "I must confess that the system of the mountains and rivers of Abyssinia always replenishes my mind with astonishment at the wisdom of Him who has created all things with the best order and organization."

I have said almost nothing about the people, the boys herding cattle, the farmers plowing, the women carrying things, the crowds gathering around us as we stopped in villages, the poverty, the diseases, and the spiritual and intellectual needs, as well as the physical. I have passed over the historical events associated with these northern regions, the old civilization of the Axumite kingdom which flourished many centuries ago, the Moslem and later the Galla invasions which nearly wrecked existing civilization, and the activities of the Portuguese. I have, however, outlined in some detail one of my three journeys on the Grande Route Imperiale du Nord.

Ft. Wayne, Ind.

APPRECIATED MOTHER

The real mother is a very remarkable woman. Her mind is busy all day thinking and planning for the needs of her family. Her hands are busy too. Her thoughtfulness for others is worthy of great respect. It is a pity that so many children, and some folks who are no longer children, do not realize more fully all that Mother is to the home. They may realize sometime, perhaps not until she is gone, and then it is too late to tell her how she was appreciated for her thoughtfulness and care.

Mother is the one person in the family who carries on the interests of all, and carries them all the time. Whether the children be few or many in the home, every one has a big place in her heart. She is particularly kind and helpful to the one who may be afflicted. Mother is the one who does not work by the hour. No union could ever fix the number of hours for her day's work. When her attention is needed, whether by day or by night, she gives it, and gives it without thought of compensation.

Every child in the home should try to be responsive to Mother's appeals for order, for attention, for obedience, and for service. Isn't she the very best mother in all the world? If she is, then you should study and work to make her burdens light, her heart happy, and her life the richest possible blessing to other lives.—Selected.

into higher altitudes and colder air; after winding about in a circle for some time we entered the Mussolini Tunnel, emerged, and passed through a shorter tunnel. We became conscious of the height to which we had risen as our bus went to a high point at the end of the mountain before starting down the escarpment. "With dramatic suddenness one of the great splendors of Ethiopia is revealed—the mighty sweep of the eastern escarpment," wrote Buxton concerning this point. Far below is the town of Debra Sina, which we entered after a long and gradual descent.

After selecting a room for the night in the dingy little hotel, Mr. A and I walked to the edge of a slight hill near by and surveyed the majestic beauty of the hills and valleys with their green and cultivated fields and looked farther down into the deep valley where the native people had many more fields. From water flowing out of a large rock near the center of the village we washed our hands and watched the women fill their large clay jars and the donkeys quench their thirst. We inquired about the time of our departure the next morning and the driver said he planned to leave at two o'clock. We thought he meant two o'clock Ethiopian time (8:00 a.m.) but he was speaking English and meant our western time. Scarcely had we yet slept, for we found sleeping difficult because of noises and other circumstances, when the servant came and informed us that our bus was ready to start and was waiting for us. Although surprised, we arose, collected luggage, and walked out into the darkness. It was raining. We found our way through the little restaurant building in front of our hotel and out to the bus where, sure enough, the driver and passengers were waiting. But several men who had found lodging in another part of the village had not arrived. We waited until three when the driver decided that those left behind could proceed on another bus. We started through the rain and fog of a very dark night. But at half past five the light of dawn began to stream up into the eastern sky and I found that we were passing through wooded territory of a tropical climate and a much lower altitude.

It was Sunday morning and all day we continued in a fairly low altitude through valleys from which we could see to our left the mountains of the main escarpment. They extended in a northern and southern direction and seemed to have order in their arrangement. The valleys through which we passed were sometimes narrow and at other times wide; some were marshy and covered with much grass with large herds of cattle grazing. Although it was Sunday the Galla farmers were in their fields plowing. Occasionally our bus stopped so that passengers with guns could shoot wild guineas. We passed through the village of Karakori and eventually reached the scattered village of Kombolcha, from which branches off to the east the road through the desert to the Red Sea port of Assab. Now we began the steep ascent from the valley to the high mountains on which is situated the important town of Dessie, headquarters of Wallo Province. For a long time we wound about on the mountainsides and finally reached areas where the ascent is less steep. At places the roadsides are lined with eucalyptus trees and cactus plants. At last we reached the center of Dessie, and above the city were mountains rising a thousand feet higher than the elevation we had attained.

We arranged for a room at the best hotel we could find, but it was an old unpainted structure with no running water or bathroom. (Later we learned that the town has one or two better hotels.) Then we walked to the police station to see a map of Ethiopia, but because it was Sunday none was available. Thereafter we walked down one street and learned from natives the residence of the school director, an American citizen, whom we visited. We had tea together and talked a while, and also met several other foreign teachers and the European physician. Later the director of the school took us to the large, new government school and we passed on the way the residence of the governor of Wallo Province.

The next morning we were ready to leave at eight o'clock. There was no bus for this part of our journey, but a lorry (or truck) that hauls people was in the large open center of the city waiting. The driver, however, did not want to go until he had a fair number of passengers, and so we remained three hours longer. Finally we started, but made a number of stops for gasoline, for water, for this, and that, before we actually left Dessie at 11:30 a.m.

Some miles north of Dessie, on a road not as good as we had had before, we saw to our right the beautiful lake called Haik. On an island of this blue lake is the famous monastery of St. Stephen, built more than 1400 years ago. We were in much lower altitudes again and passed through regions where the mountains are irregular in formation. There are circular valleys with mountains all around them, and we traveled directly across the bottom or around the side or rim of these bowl-shaped areas. In our late afternoon passage through a large valley surrounded by mountains we saw the plowmen wending their way homeward, carrying their plows and driving the oxen before them. Some of the plows had wooden points for digging through the soil, but others had sharp steel points with the remainder of the plow made of wood.

We arrived in Waldia, chief town of a district, at 5:30 Monday evening, and ordered roast beef and bread from an attractive Italian in a rather dingy restaurant on one side of the road and later arranged for sleeping accommodations in a room behind a little restaurant on the opposite side. The short, heavy-set Italian in this latter place, with the help of two native women, brought a folding bed and unfolded it for my associate; then he brought two tables, one higher than the other, and placed them end to end and upon these I placed my blanket. The walls of the room were black with dirt, smoke, and grime, the odor was not inviting, and we had the light of only a dim candle. The fore part of the night, like the evening, was rainy, and since the roof leaked the water dropped upon me. At three o'clock we were called, and we took our places on the lorry, which at four o'clock escaped out of the valley into the darkness.

At daybreak we found ourselves in a wide, flat, semidesert area of lower level and about to enter a road that reached straight ahead a long distance. We passed through the village of Kobbo (meaning valley) and later Alomata, and between the two met many people on the way to market. We stopped a while at Alomata. Just behind this town lies the main escarpment; after starting, we followed for a time the bed of a river between high mountains and I thought perhaps in some unusual way we might ascend without any steep climb. But no, we were compelled to make one of the most tremendous mountain climbs on the Great North Road, one that has 118 or 120 turns on the very steep ascent of nine miles from valley bottom to mountain top. Back and forth, back and forth our lorry went, and the turns were very sharp and the depths below became constantly greater. Again and again from greater and greater heights we looked down upon Alomata, the valley beyond, and the ribbon of road upon which we had come. After reaching the top we found that we were traveling over country of a much greater altitude and soon we came to the village of Quorum.

After Quorum we approached a lake surrounded by mountains, and we followed the long circular drive half way around the valley in which the lake rests. In the valley between the water and the hills along which the road proceeds were large herds of cattle and at places grain crops. After leaving the lake —Lake Ashangi—we passed a sawmill and then went up and down and turned and curved about until we came to Mai Chaw. Not having along a map our sudden arrival there was a surprise, but we were glad, for here lived American missionaries we had learned to know in Addis Ababa. Our driver gave us thirty minutes of this noontime to go and visit our friends, who quickly placed a lunch on the table for us. After eating and talking nearly forty-five minutes we went back to the lorry and soon were on our way, but after going only about three miles the water pump in our motor broke and could not be repaired without getting parts at Quorum. We were told we could not leave until the next day, and Mr. A and I were glad this providentially happened so near Mai Chaw. We walked back to the missionary who had a crew of workers busy constructing buildings for his new home and place of worship. The missionaries were living at the time in a typically native hut; generously they shared with us and gave us the best beds we had had so far on the trip. Before sending out his workmen the next morning the missionary gathered them about him in the yard near his house and read Scripture to them and had prayer with them. Then he took us in his jeep back to our lorry, but the driver had not yet returned and we were not to leave until one o'clock. In the meantime we climbed mountains and in a shelter from the sun read a while from Evan H. Hopkins' devotional book, **Broken Bread.**

After leaving Mai Chaw we entered a region of the most massive mountains encoun-

tered on this journey. After endless turns amongst the huge mountains all about us, we gained the tremendous height of the upper escarpment and saw precipices all around. We descended again into a valley and then approaching Amba Alaji made a tremendous ascent from the height of which we could see the devious, serpentine route over which we had come. After descending from the huge mountains near Amba Alaji and going through a valley we entered a somewhat level and extensive country—the plains of Tigre. They had a semidesert appearance, there was little vegetation, and at many places practically no soil on the hills and low mountains. Also we were now in a region of stone houses. Trees were scarce and stones were abundant, and so in village after village nearly all the buildings were of stone. The roofs were flat. Often poles were placed across the stone walls and soil of some depth placed on the poles with the result that grass grew on the roofs.

At the village of Quiha we turned off the main road fifteen kilometers west and at seven o'clock in the evening as twilight was coming on we entered Makallé, the capital of Tigré Province. Here we met the four missionaries operating a hospital and school there, and were provided with excellent food and sleeping accommodations. This was the end of the trip on the front seat of the lorry from Dessie, for now there was a regular bus again to Adigrat. At 2:30 Thursday afternoon we arrived at Adigrat, where we were obliged to wait until Sunday morning because our delay at Mai Chaw prevented us from making proper connections.

We had a letter of introduction to the director of the state bank in Adigrat, a European, and met him in his home where we remained until our departure on Sunday. We took walking tours and acquainted ourselves with things of historic and scenic interest. On the southwest side of town we visited an old Ethiopian church and looked at a new edifice under construction close by. In the same locality we observed a memorial to Italian soldiers killed during the Italian invasion. East of town we viewed a French Catholic monastery built long ago, and noted the inside decorations and pictures. Then not far away at a higher elevation we saw a small Italian church built on the spot where had been an old Italian church with the walls still standing; during the recent Italian occupation stones from the old church were used to build the new one. The friendly Ethiopian priest who showed us the church then accompanied us to the cemetery where were many graves of Italian soldiers who died in the early years of the Italian invasion. Much of the main part of Adigrat at the time we saw it consisted of buildings erected by the Italians.

From Adigrat the Great North Road continues north into and through Eritrea, but we had to depart from it and take another road westward into Adowa. We had already journeyed perhaps 625 miles since leaving Addis Ababa. Our remaining trip now was made in a Ford truck that had been constructed for military use, but was now in operation for hauling passengers. This particular Sunday run was for taking students to the school scheduled to open on the morrow, and so Mr. A and I were traveling with our prospective students. Since Adigrat is in a valley we had to surmount mountains again, and then passed through barren and thinly populated regions most of the way. As we approached Adowa a striking scene came into view—the strange mountains of Adowa with their jagged and fantastic peaks of every form and shape and looking mysteriously weird and fascinating. We arrived in Adowa at 4:30 Sunday afternoon on July 2, 1950, and had been on the way nearly nine days. The heavy rains began promptly after our arrival.

A year later, in 1951, I again taught in the vacation school for teachers at Adowa and made the whole journey northward again. This time my associate, Mr. R, and I traveled on the through bus which makes the trip twice a month; its time of departure fitted into our schedule. But we began the trip a month later, on July 23, which is in the time of the heavy rains, and for this reason had to endure serious inconveniences. The rains had caused washouts and made the roads rough. Our greatest difficulties were in the valley of Kobbo and Alamata, where flash floods from the mountains created rivers that rushed forcefully over the valley and at places washed out practically the entire pavement. At one place a raging river threw its force into the side of the road, destroying almost the whole width of the latter. A heavily loaded lorry ahead of us trying to pass beside the road was about to topple over, and we had to wait. A situation such as this occurred more than once. A heavy rainstorm came as we were making the high ascent north of Alomata. But, of course, it does not rain much of the time, for the water falls mainly in the form of showers.

After the completion of the 1951 summer school in Adowa we returned to Adigrat and I continued all the way on the Great North Road through Asmara to Massawa on the Red Sea. After coming back to Asmara and spending more than a week there, I began the homeward journey to Addis Ababa with a missionary accompanying me. We had waited for the twice-a-month bus which seemingly was not running on schedule because of holidays, and consequently we traveled on short-trip buses and salt trucks. We left Asmara on September 17, by which time the most of the rainy season is completed. Now the hills and plains were no longer dry and barren; on every hand were green, growing things and the field crops were particularly flourishing. Ethiopia was beautiful beyond what I had seen it on previous trips. This was, I believe, my most adventurous journey on this great road, but we found attempts to sleep on hard, uneven salt bars and with insufficient cover quite unpleasant. Space does not permit descriptions of unforgettable events, such for example as the tragic accident near Waldia. We arrived in Addis Ababa after the evening darkness of September 24 had descended on the city and after eight days of travel.

The modicum of information here sketched contrasts sharply with the copiousness of my travel notes. Great matters have been barely touched. The construction of the road on which we traveled was a remarkable engineering feat; as recently as 1936 a worker with the British Red Cross Ambulance on a journey northward wrote that they were proceeding where there was no road and were "farther north than any wheeled vehicle since Creation." The description of the panoramas seen from the road I have scarcely attempted. There is nothing more interesting for a traveler in Ethiopia than the study of rivers and mountains and a volume could be written about them. I am voicing the expressed opinion of one of the early missionaries who wrote further: "I must confess that the system of the mountains and rivers of Abyssinia always replenishes my mind with astonishment at the wisdom of Him who has created all things with the best order and organization."

I have said almost nothing about the people, the boys herding cattle, the farmers plowing, the women carrying things, the crowds gathering around us as we stopped in villages, the poverty, the diseases, and the spiritual and intellectual needs, as well as the physical. I have passed over the historical events associated with these northern regions, the old civilization of the Axumite kingdom which flourished many centuries ago, the Moslem and later the Galla invasions which nearly wrecked existing civilization, and the activities of the Portuguese. I have, however, outlined in some detail one of my three journeys on the Grande Route Imperiale du Nord.

Ft. Wayne, Ind.

APPRECIATED MOTHER

The real mother is a very remarkable woman. Her mind is busy all day thinking and planning for the needs of her family. Her hands are busy too. Her thoughtfulness for others is worthy of great respect. It is a pity that so many children, and some folks who are no longer children, do not realize more fully all that Mother is to the home. They may realize sometime, perhaps not until she is gone, and then it is too late to tell her how she was appreciated for her thoughtfulness and care.

Mother is the one person in the family who carries on the interests of all, and carries them all the time. Whether the children be few or many in the home, every one has a big place in her heart. She is particularly kind and helpful to the one who may be afflicted. Mother is the one who does not work by the hour. No union could ever fix the number of hours for her day's work. When her attention is needed, whether by day or by night, she gives it, and gives it without thought of compensation.

Every child in the home should try to be responsive to Mother's appeals for order, for attention, for obedience, and for service. Isn't she the very best mother in all the world? If she is, then you should study and work to make her burdens light, her heart happy, and her life the richest possible blessing to other lives.—Selected.

BIBLE STUDY

Christian Ordinances
XXVIII. Marriage--Continued

By the Bible Study Editor

A Personal Choice

Marriage is not an obligation upon every individual. There are personal convictions which God honors. A man may refrain from marriage if he so desires, for personal or spiritual reasons. Paul is sometimes called a woman hater; he stated that he had the right to lead about a sister, a wife, but his spiritual obligations were the higher ones for him. Jesus said, "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake" (Matt. 19:12). This must be understood in a spiritual sense. It implies a spiritual separation unto God. Such was the nature of the life of Jesus. Paul said, "It is good for them [unmarried and widows who did not remarry] to abide even as I." But if this condition was not their choice, "let them marry." See I Cor. 7:7-9, 39, 40.

Nor should one forbid the marriage of those who are eligible for marriage if they so desire. The various translations and interpretations of I Cor. 7:36-38 are confusing. But when one considers the custom of those days in giving daughters in marriage, and also Paul's explanation that marriage is allowable, the passage may be understood. A father having an eligible daughter may either give her in marriage or retain her. If his refusal of his daughter is an unseemly or unnecessary act, he will not do wrong in giving her and letting the parties concerned engage in marriage. But if it is not necessary to himself neither an injustice to his daughter to keep her, he does no wrong. Verse 38 suggests the idea of giving a daughter or not giving her in marriage, and this idea applies consistently to verse 37, which is the one in controversy. The Revised Standard Version suggests the word "betrothed" instead of "virgin." But by what right would the man keep the woman as his betrothed, if he decided for himself not to marry? The virgin concerned in the case is one over whom another has some authority. The expression, "let them marry," implies a third person. We have here the one who permits the marriage and the two persons ("them") who are permitted to marry.

The apostle advises young widows to marry. I Tim. 5:11. In the same Scripture he advises young women to marry to fulfill an important function in life, and to guard the church against possible reproach. Verses 14, 15. There is no basis for establishing the practice of celibacy for either men or women, enforcing it as a religious rite from which spiritual virtue may result. One may willingly choose the unmarried state as the result of a spiritual consecration, but not for the sake of receiving virtue or spiritual reward. Many such are enjoying the freedom from material cares to serve the Lord more fully. They live among men and fulfill the double benefit of serving God and their fellow men. I Cor. 7:32-35. To forbid marriage would be a snare upon believers. To obligate all teachers and leaders of the church to a life of celibacy is contrary to the teaching of the apostles.

Concerning widows, the apostle says that they are free to marry. That declaration is based on the fact that the bond of marriage with a former companion has been broken by death. Such a man or woman is no adulterer if married to another. Rom. 7:3. "She is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). It is from this particular admonition that the Scriptural injunction is derived that Christians should be united only to believers. There are, however, many other Scriptures which teach that the fellowship of believers should be with those of similar faith in Christ: "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3). "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). Read vv. 14-18. I Cor. 7 states that there were those who were united to unbelieving companions, but the intimation is that such became believers after marriage. They were instructed not to leave them, but to endeavor to win them to the Lord.

If one who is a believer is joined to Christ to bring forth fruit unto God (Rom. 7:4), so should one who is united to Christ in spiritual fruit-bearing be married only to another who is also joined to Christ. In this holy union Christ is honored in the fellowship of both husband and wife, who are "in the Lord." The spiritual fellowship of a Christian with an unbeliever is impossible. The union of such opposite characters could be based only on physical attraction and fleshly sentiments and emotions. Why should a Christian disregard the fellowship and direction of Him who ordained and sanctified for the happiness of all men, the sacred ordinance of marriage?

Mutual Obligations

In modern life the fields of activity of the husband and wife often differ greatly. Husbands are engaged in duties which absent them from the family and home during the day. In many cases the wife also is employed away from home. Home life is thus unnaturally disrupted to the detriment of any family life. The only increment or fruit of such a manner of living is financial, mingled with some social contacts and (we trust) Sunday services.

In the case of the wife's being the keeper of the home there is need of the opportunity of sharing in the home interests. A full share of such interests is the obligation of the husband, and honor should thus be manifested to his companion. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Pet. 3:7).

Often the wife becomes a worker in the field to help her husband, and the husband becomes the helper in the house in aid of his wife. Thus they share the burdens of life as one flesh. "She that is married careth for the things of the world, how she may please her husband" (I Cor. 7:34). "But he that is married careth for the things that are of the world, how he may please his wife" (I Cor. 7:33). This mutual helpfulness should never be regarded as a sin, nor as being a discredit to either husband or wife. To please each other is not only a marital obligation, it is the natural fruit of Christian love and mutual honor.

But there are more grave responsibilities than those of the field and kitchen which demand the attention of husband and wife. There are responsibilities which belong to parents—fathers and mothers. God requires that the interests of family life are to be highly regarded. We recall the duties of parents to children as set forth in Deut. 6. God would not leave children without instruction from His laws. David emphasized the importance of teaching the Word of God to the children. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children" (Ps. 78:5, 6). How much more is it essential that the grace of Jesus Christ should be made known to our present generations?

The mother and grandmother of Timothy taught him their faith. His father was a Greek. It is not said that he was an unbeliever in the things of God and the law, but he was not Timothy's instructor in religious matters. A remarkable witness from

the early church is noted at Tyre, on the occasion of Paul's last journey to Jerusalem. "They all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed" (Acts 21:5, 6). All of the families were at this prayer meeting. The Christian husbands and wives joined in the spiritual culture of their children.

The spiritual nurture of the family is Scripturally the duty of the father. Eph. 6:4. But since the obedience of the children is given as a family obligation, it is evident that mothers also share in the religious instructions and direction of the home life. Children belong to both parents. They are the most precious gift and possession of the home, and should be thus cherished. The only heritage to be given to the coming generations is the lives of godly children, nourished in the Word and Spirit by the united labors of devoted husbands and wives.

Separation and Divorce

There are many instances of separation in marriage relations. There were such in the history of the Old Testament, but there are no examples of divorce to be cited in the New Testament. David was despised by his wife Michal who chided him for dancing before the ark of the Lord. She was childless for her attitude toward David. David also put away the concubines to whom Absalom had gone in. II Sam. 16:21; 20:13.

Jesus suggested that the divorces granted by Moses, under which provision was made to put away a wife who did not please her husband, were only a privilege granted to those who were hardhearted; it was not the law of God. Paul does not encourage the separation of husbands and wives. There were conditions among believers in his day in which separations might have occurred and would have been justifiable, but there is no evidence that any such separations actually took place. The matter of the possible cause for separation of husband and wife was brought to his attention. Should a Christian woman continue to live with an unbelieving husband, or a believing husband continue in a married state with an unbelieving wife? I Cor. 7:10-16.

The statement of Paul concerning the putting away of husbands or wives should be accepted as the standard for Christian practice regarding separation of the married state. "And unto the married I command, yet not I, but the Lord" (I Cor. 7:10). As one who knew the law, a student of Gamaliel, Paul knew the causes of divorcement in his day. As a Christian he knew the mind of the Lord. Then, by the command of the Lord, "Let not the wife depart from her husband," and, "Let not the husband put away his wife." But if the wife departs from her husband, who is unbelieving, "let her remain unmarried, or be reconciled to her husband." I Cor. 7:10, 11 do not deal with the question of differences of religious belief. That question is dealt with in the following verses. Paul has previously considered the matter of marriage; it is proper to marry and to fulfill the duties of the married state. Then he presents the conditions of those who are married, and says that the marriage relation should not be broken, either by the woman or the man. And this is the command of the Lord. But if there is a departure there shall not be a remarriage, for the opportunity for reconciliation should always be available. Verse 11.

Then Paul considers the relationship of the believing with the unbelieving. Verses 12-16. There should be no separation as long as it pleases them to dwell together. Verses 12, 13. In the case of one persisting in separation "Let him depart." This is a different matter from that of putting away. The departing of the unbelieving companion must be voluntary; and it leaves no opportunity of remarriage to the one who is left. The obligation of each believing companion is that of saving the man or the wife. Verses 15, 16. Remarriage would make the salvation of the wife or husband impossible. They are called husband and wife, even after the departure of either from the other. Neither separation nor divorce changes the relationship which God has joined together.

It is evident that Paul has not advised the marriage of believers with unbelievers; he only counsels that they need not separate if after one becomes a believer the other is pleased to dwell with him. This is Paul's counsel to them, not the Lord's. Verse 12. It may easily be deduced from the circumstance recorded that this is not a matter of joining in marriage with the unbelieving, but of living in the marriage relations with such. Even the bearing of children is considered. And the children of the believing and unbelieving are considered legitimate (clean) or sanctified by the love and toleration of the believing companion. The Lord does not destroy nor unsanctify a union which He has consummated. But by faith and love and patience the marriage union may be made a blessing by one who has turned to the Lord to win the companion also to that living faith.

Paul says in the case of the believing one who is left by the unbelieving, the believing is not under bondage in such a case. Because Paul continues to recognize the possibility of winning those whom he still considers husband and wife (v. 16), it is evident that he does not consider the marriage as broken by the departure of the man or woman in the case. The suggestion is that the one who is left is not bound to live with the dissatisfied companion, but may wait patiently for the possible reconciliation, which is the Christian spirit and the will of the Lord.

There are only eight or nine references to divorce in all of the Scriptures. There are other references concerning "putting away." But in none of the New Testament references is the practice of divorcement established, neither by the Lord nor by the apostles. In fact, Jesus took away the practice of divorce as permitted by Moses, and established the original law, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). "Moses because of the hardness of your hearts suffered you to put away your wives." What Moses suffered, or permitted, did not change the law of God. Such a permission, if it had become the law of God, would have annulled God's former law which made of twain one indivisible flesh. God does not deny Himself. Therefore, a permission under the law did not become the law of God.

Referring again to the Prophet Hosea, and his directions from the Lord concerning types which he should portray before the people of Israel, he was told to marry a harlot. Hos. 1:2. This woman was not previously joined to a husband. Although she left her husband to follow after her former lovers, she returned to him again, for he had known of her wanderings and needs and supplied her in her distress until she returned. The prophet's second experience was that of hiring to himself, without marriage, a woman who had been previously married and was an adulteress. He did not marry her because she was to return to her husband after the many days of her hire had been fulfilled. Hos. 3:3, 5. In these figures of spiritual conditions the Lord was careful not to contradict His own law regarding the sacredness of the marriage state, and did not make the remarriage of a divorced person a thing which He sanctioned. A harlot could marry, and an adulteress could return to her husband. The husband did not divorce his harlot wife. This is as the Lord would have His union of man and wife maintained. It is a true type of the relation of the Lord to His people. The maintaining of the union of love, devotion, and fellowship of the church with Christ is the same as the maintaining of the faith of Israel with God. God did speak of a bill of divorcement concerning Israel, but the cause of the separation was the unfaithfulness of Israel and not of the breaking of His promises to those whom He called His people or His bride. The door of opportunity to return to God is always open to those who will return to Him. To Jerusalem the Lord said, "How often would I have gathered thy children . . . but ye would not!"

(To be concluded)

GOD'S TENTH

Nine parts for thee and one for Me,
Nine for earth, and one for heaven;
The nine are thine, and one is Mine,
But oh, how slowly given!

In Gospel land thy life is spanned,
With all Christ's blessings o'er thee,
While o'er the earth without new birth,
Lost millions sink before thee.

They sink to hell, while you could tell
The glorious Gospel story;
For from the gold which thou dost hold,
My tithe could bring them glory.

Ten parts for thee and none for Me;
All for earth, and none for heaven!
For from thy gold, which thou dost hold,
My tithe thou has not given.

No souls for thee, no souls for Me,
All for hell, and none for heaven!
For from My gold which thou dost hold,
My tithe thou hast not given.

—Selected.

EDUCATIONAL

Eastern Mennonite College Continues to Serve

By Ira E. Miller

The registrar of Eastern Mennonite College reviews the past record of this church institution and gives us a glimpse into plans for the future.

Eastern Mennonite College has just completed its thirty-seventh year of continuous and successful operation. Again this year the college has provided an academic training which was fully abreast of the best quality of scholarship and has furnished the facilities for study, teaching, and research which made possible an efficient and progressive academic life.

In the conviction that character and personality are of equal importance with scholarship in the making of ideal manhood and womanhood, the college strove, through careful selection of its teaching staff, through its form of government, rules of conduct, and pervading spirit, to develop in its students high ideals of character and well-rounded personalities.

Believing that a Christian faith and a Christian ideal of life are the first requisites for personal and social usefulness, the college endeavored to use all proper means toward winning all the students for Christ and His service and toward fostering a sound, sincere, and fervent Christian life throughout its membership.

As a servant of the Mennonite Church, Eastern Mennonite College was loyal to the beliefs and practices of the church. In our religious teaching we emphasized specific Mennonite doctrines and traditions. We also sought to fit our students for constructive service in many important fields of Christian activity within the church as well as in the world at large. One of our special functions was the preparation of young men and women for direct religious service both at home and abroad.

As we look back over the past year we feel highly gratified in some respects and deeply humiliated in others. As is usually the case, we have had some cases of discipline in which we felt a sense of failure. In others we had good response. The general reaction to regulations compared favorably with other years. We had some deep concerns, however, in this area. The faculty felt challenged to strengthen their spiritual forces and to give more attention to the moral and personal values we desired to achieve through the educational process.

Student Lounge, Eastern Mennonite College

The past few years have witnessed a rapid increase in the number of course offerings and additional school facilities. A school farm has been leased for three years and contributions have come in to provide capital for stock and equipment. Wilmer Landis and family have moved on the farm and are taking a personal interest in the project. Brother Landis is designated as farm manager and works in close co-operation with the college administration. With the opening of another school year we will include new course offerings in sociology, thus enabling a student to build up a major in that field.

Then, too, as we look ahead into the next year, we see some changes as it pertains to personnel. We have the following changes to report. Roy Kreider, our College Dean of Men, has accepted a call to foreign missionary service. Laban Peachey is a replacement in that field. Grace B. Lefever, assistant professor of chemistry, has asked for a release to meet home conditions toward which she felt personal obligations. We have Elam Hertzler to serve in her place. Helen King, assistant librarian, has asked for a two-year leave of absence to engage in foreign relief service. Her vacancy is being filled by Grace Showalter of this vicinity. Herbert Minnich has been helping on a part-time basis as an assistant. The administration has recommended his appointment to faculty status as a teacher in high-school sciences and an assistant in biology. Paul Peachey is coming to the faculty to teach courses in the field of sociology and church history. Samuel E. Miller, returned missionary from the Argentine Chaco, will be a new addition to the Bible school faculty. Ruth Stauffer plans to be back on the staff teaching full time. B. Charles Hostetter is serving on a three-fourth basis this year and will be on sabbatical leave next year. Henry Weaver, Jr., instructor in chemistry and mathematics, will be leaving Eastern Mennonite College for several years to take his I-W service. These changes are quite significant. However, they cannot properly be termed teacher "turnover." It must be kept in mind that such things as sabbatical leaves, the draft, relief service, and other emergencies have caused these temporary changes. In only one case was there a final withdrawal from the faculty.

We are pleased to report having been able to secure Samuel Strong, formerly of Tampa, Florida, to serve as field secretary, beginning some time this summer, not later than September 1. We have felt very keenly the need for a person to make more official contacts with the church. Brother Strong has expressed personal interest in this type of work, and we believe that he can be much used of the Lord to serve in this capacity.

The graduating classes each left a fine token of their appreciation for their Alma Mater. The college senior class presented a gift to the college by installing tile for the floor of Oakwood and by providing stone walks leading up to the rustic social building. The high-school senior class purchased a telescope for the astronomy laboratory.

Since most of the construction on the first floor of the Women's Dormitory was recently completed, we will be able to move all the girls into that building next fall. With the high-school girls removed from the Administration Building there will be more than enough room to take care of the college men. This, of course, is on the assumption that present enrollment does not increase.

With the opening of second floor of the Administration Building for men, it means that the Park Dormitory will now be available for faculty or student apartments. These changes will, at least for the present, solve our housing problems.

With the coming of fall a large body of enthusiastic Mennonite youth will be returning

to Eastern Mennonite College. As a faculty, with a sense of service to God and to humanity, we stand ready for any tasks which their coming may bring. We thank God for the opportunity we will have to challenge them and help them to achieve disciplined and yielded lives for service to God and to the world. We need your prayers that God may help us to serve well those whom He may lead to Eastern Mennonite College for the 1953-54 school term.

Harrisonburg, Va.

Some Board of Education Concerns

By Ernest E. Miller

The president of Goshen College in an address to an Indiana group, printed in part here, gives some concerns which apply not only to Goshen College but to church schools in general.

We are observing this year the fiftieth anniversary of Goshen College in Goshen. It has been good for us to recall the experiences and the sacrifices of this half century. A number of us went to Elkhart last Saturday. We relived there the events as told to us by some of those who had been eyewitnesses. We later relived again the ground-breaking ceremony at Goshen held on the site of our present campus, recalling some of the addresses made at that time and some of the events which took place. We saw again something of the vision of men like John S. Coffman, S. F. Coffman, D. J. Johns, Jonathan Kurtz, J. S. Hartzler, D. D. Miller, John Blosser, J. B. Smith, M. S. Steiner, H. R. Schertz, D. A. Yoder, S. C. Yoder, Noah Oyer, Edwin Yoder, and many others. We observed, first, the struggle to set up a college, and second, the struggle to make it academically respectable, and finally the great energy and devotion and prayer it required to keep the institution related continually to the pulse beat of the church and functional in the life and work of the church. How well I recall as a young man how we struggled to raise the $100,000 deficit in the years 1918-19! Many of you younger ministers and older persons present did not need to participate in that struggle. I remember my father calling together his three older sons and asking us whether we wouldn't agree to his giving a thousand dollars toward wiping out that deficit. A thousand dollars was a good deal more in those days than it is today. My father had no real reason for giving it except that, as he looked down the road and envisioned what it was that he wanted for his own children and the children of the members in our churches, it was clear to him that we needed Christian institutions of higher education operated by the church and that we needed them more than he needed more land. And so through these fifty years there have been some high points, there have been points of great encouragement when people have written us kind letters and spoken to us encouraging words. And there have been times when people were actively opposed to what the institution was trying to do or noncommittal like the man who told me some years ago when I was out soliciting for funds: "Du bist ein guter Mann aber ich geb dir gar ken Cent (You are a good man, but I will not give you a cent)."

CONCERN I

May I turn now to a consideration of the three concerns which I wish to present on behalf of Christian higher education in our church. **In the first place, we are concerned for the continual good financial support necessary to our operating costs.** I speak primarily for Goshen, but my statements would apply equally well, I know, to Hesston and E.M.C., or La Junta. Even when a student pays his dues he pays only a part of what it costs for his education. This is even more true in large universities than it is in a small college, because in a large school the expenses are proportionately higher, and it is still more true in state schools where the tuition is provided from tax funds. At Goshen it costs us $75 per student more than we receive from the student either in direct tuition charges or from auxiliary enterprises made because he is on the campus. This means we need to get annually about $50,000 from sources other than the student himself. We receive about $10,000 from our endowment earnings and about $10,000 from restricted donations and miscellaneous funds. This leaves $30,000 to be raised in some other way. Our program has been to raise this amount from the churches in Illinois, Indiana, Michigan, Ohio, and Ontario through Church School Day offerings. This promised to be a fairly satisfactory method over the past half-dozen years. The Indiana quota of our total operating needs was an approximate $7,000. Many of the churches have supported this program faithfully and well.

But with the multiplicity of church activities soliciting the church for funds there is some tendency to decrease this amount. Although the churches in Indiana-Michigan have never given the total quota, they have not fallen far short from doing so when canned goods, equipment, and other donated items were taken into consideration. Last year total cash donations were around $5,000. This year to date they total only $2,452.81. This is giving us some concern—a concern something similar to the alarm felt by Hesston several months ago. But we are still confidently expecting that you will come through with donations equal to last year's and we would be more than pleased if we could realize the entire $7,000.

A further related concern arises out of the fact that at the same time that this decrease in donations is taking place the purchasing power of the dollar has also decreased so that when you give us only the same number of dollars you did five years ago we cannot provide the same amount of teaching service or educational material. The amount we require for operations needs therefore to be increased, and the question arises how this can be done.

1. It might be done through increasing the tuition and board and room rates. We have done some of this in the past, but here one has both competition from other institutions as well as the possible ability of the student to pay.

2. We might turn to other sources of income. A good many schools are doing just that right now. They are turning to industry. Standard Oil Company is giving $150,000 to the colleges in the Central States during the next year. Miles Laboratories, Penn Electric Company, and Western Rubber Company have all given some money to us and a considerable amount also to the union of church and private colleges in the State of Indiana so that colleges even in the southern part of the state have profited from the donations given by industry in Elkhart and Goshen.

3. Another way would be for the Board of Education to invest its endowment money in a more lucrative type of investment. That is, they might invest their money in common stocks rather than first mortgages and thus increase the earning capacity from 3½ to approximately 10 per cent. This is being done by a good many colleges these days. This has been considered by our Board, and we feel that we have responsibilities to remain on a conservative basis, even though it costs us temporarily income which we badly need.

Therefore, it seems that the only real way out for us is to show the churches clearly our needs and why we will want to provide from our current church giving all funds necessary to the operating costs of our institutions of higher education. We can, as I see it, take capital gifts from national and local industries and other non-Mennonite sources. But to remain in a position to do what we want to do or should do we cannot or should not take such gifts for meeting operating costs. Just as soon as we take any large mdonations for operating costs from such outside concerns it raises the whole question of the right they have to help us to decide on the policies and courses of study of our institution. This we feel the church does not want and we ourselves also do not approve.

Mural, by Art Sprunger, in the Student Lounge, Goshen College

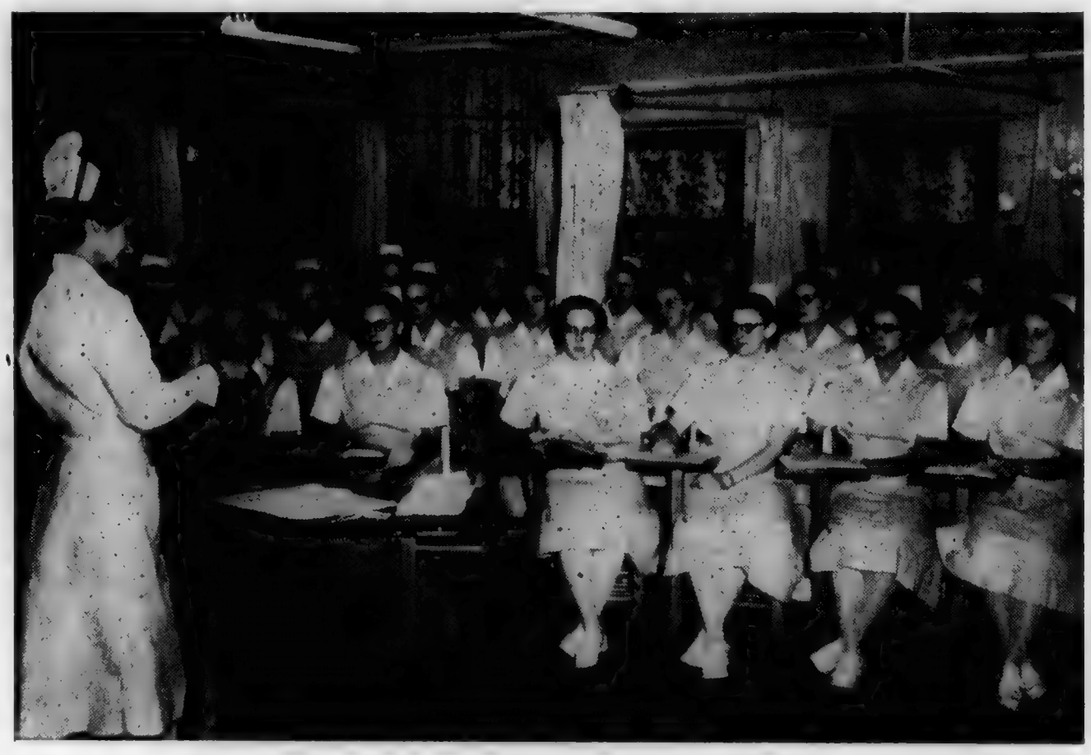
You might, of course, raise the question whether we might not somehow reduce the operating costs of the institution. This is a fair question and one which engages much thought and planning by those responsible for the financial side of our colleges. We might, for instance, reduce the salaries of teachers and staff, or we might curtail institutional facilities or personnel facilities. The past year the North Central Association made a study of salaries of a sample of schools accredited by that organization. They took some 80 schools as samples, among which was our own, and significantly our scale left us at the bottom of the list. Teachers at Goshen College in the top brackets get $3,100 for a nine-month period. Teachers in public schools, as you well know, get considerably higher salaries. Teachers at our church colleges must and should make a sacrifice just as do the ministers and other workers of the church. But faculty allowances cannot be decreased; rather in view of our present situation they should be increased.

In making comparison with other colleges, and particularly with other Mennonite schools, I have found, too, that administrators of these institutions are surprised when they see comparative figures on the amount of donations we get from our church toward operating expenses as to what they get for their own. One striking case for example is Tabor College at Hillsboro, Kansas, a Mennonite Brethren school which has a student body approximately half the size of ours. Last year the church contributed $65,000 toward the operating deficit of that institution. This large amount is necessary because the salaries of their faculty are very considerably higher than our own and because their fees are lower. It is, therefore, very clear that if the Mennonite Church wishes to continue to work effectively on the higher levels of Christian education it will need to provide more finances in the future than it has in the past. A college is not like a business, which piles up assets so that in the future it can live off its investments. It operates on a year-to-year basis and it is in a very true sense a kind of Christian missionary enterprise.

The Missouri Synod Lutheran Church conducted the past year a campaign to raise $10,000,000 for capital improvements in the schools and missions of their church. They have approximately a million members and so this means about $10 per member. They oversubscribed and reached a total of $13,750,000. But the chief point of interest in that campaign to us here is that they allocated $6,500,000 of the $13,000,000 to the schools of their church and $3,500,000 to their home and foreign missions. The Lutherans have a great system of good parochial schools, and they have them because they are ready to allocate money to build and support them. They allocated nearly twice as much for their schools as for their home and foreign missions. We gave, on the other hand, according to the study made on Mennonite income and giving by Melvin Gingerich, in our entire church in 1951, $1¼ million for missions and relief and less than half a million for our church colleges, our parochial high schools, and primary grade day schools, both for their operating and capital funds.

There is no doubt but that we and our total lay membership can and should give more than we do now. According to the study on giving made by Bro. Gingerich, to which I referred above, we gave a total during the year 1951 of $3,430,271.06. That seems like a respectable sum until one notes that it is only 3.8 per cent of the income. In 1947, or five years earlier, Mennonite gifts were approximately 4 per cent of Mennonite income. This study does not include gifts by Mennonites to local charities such as Red Cross and other community causes, but Bro. Gingerich estimates that such gifts would not exceed 1 per cent. That would still leave us in our total giving under 5 per cent of the total income. There is, therefore, ample evidence that there is room for improvement. There are statistics indicating that other bodies of Mennonites do better in the ministry of giving than we, some of them giving more than twice what we do. If we hold to our standards of simple living we should have more rather than less to give.

Christian giving is a program which requires higher spiritual commitment and it requires, too, teaching by precept and example. None of us are really poor. All of us live in comparative abundance. One needs only to visit any part of the Orient and see the stark tragic situation under which many people live and work to get even the ordinary exigencies of life, not to say anything about the luxuries, to realize that we are living too well. I came across a man recently in a small paint store over on Ninth Street in Goshen, and after some conversation learned that although he has a small store he himself is giving $1,000 a year toward the support of a missionary in India, and this aside from his other church gifts. I wonder how many people we have that actually make that type of sacrifice! It is unmistakably clear that the Mennonite Church cannot have a system of church schools unless she is prepared to pay the financial costs in order to make them possible. That is the chief thing and the most important thing I want to say today. It is not the kind of statement anyone of us likes to hear or make, but we must face it squarely and honestly and not in the worldly spirit of our times which says, "Let's spend, and let the next generation pay the cost."



Nursing Class, Goshen College

CONCERN II

The second concern is that we are anxious that Goshen College and/or Hesston College may be able to meet certain present opportunities which are knocking at our doors. We shall need to meet these opportunities if we are going to train the young people of the church in the areas of higher education. I speak briefly of three special areas: Bible training, nursing education, and the training of teachers.

Bible Training

We have today an unusual demand for persons trained in the Bible and in Christian education. We have graduated from our seminary since its opening in 1945, 123 ordained persons, 64 of whom are pastors of congregations in our church. We have 51 of our graduates in foreign mission fields and 46 in home mission stations and institutional work. There is no doubt that at the present time there is a continued urgent need for trained, consecrated persons in the ministry, in mission work, in the production of Christian literature. Here is an opportunity which the church and our institutions of higher education should not pass by.

The Training of Nurses

Some five years ago we had large plans to extend our opportunities in the church for the training of nurses. Our one training school at La Junta was considered unable by itself to meet the great need for nurses in the work of the church and in the Christian service it offered to our young people in their communities. We actually planned about six years ago to build and operate a hospital in Elkhart to make such a training program possible. That hospital did not materialize. We found a more economical way which seemed to serve our purpose equally well. And if there were time I could give you ample testimony from nurses, doctors, hospital administrators, and patients to show the very fine work our students in training are now performing. When the Mission and

Educational Boards abandoned the building of the hospital, they had no thought to lessen their efforts on behalf of nursing education. In fact, they felt that the gifts for the hospital building should now be given to nursing schools at La Junta and Goshen and that these institutions should be improved and gotten under way. We are to graduate, this year at Goshen, our first class of nurses. We now have 78 students enrolled in our nursing school and more are clamoring to come in. We are trying to carry on this institution under very difficult circumstances, and I have great concern that we may not leave this program in midstream at a time when there is a great opportunity for us to move ahead.

The Training of Teachers

We have also at the present time a concern in the area of teacher training. I do not know the situation in other states but I am acquainted with the great teacher need at present existing in Indiana. A few weeks ago college presidents were asked to meet the Director of Public Instruction in Indianapolis to consider this shortage. It was pointed out to us that this year 34,000 new pupils entered our public schools and that next year 58,000 new pupils will enter. At the same time, this year there were being trained in Indiana only 800 elementary teachers, while we needed 3,000 new teachers in this state to take care of our pupils. It is pointed out to us also that by 1956 there will be needed 5,000 new teachers each year to take care of the increasing school enrollment due to the present increasing population and that by 1960, 10,000 will be needed each year. This indicates a great need in this area and is one of the reasons why it is so difficult for our own church schools to find suited teachers to man their own institutions.

There is another aspect to this whole matter of shortage of teaching personnel. The Catholics are seeing the advantage of supplying teachers to meet this great need. My brother who is Superintendent of Schools at Columbus, Ohio, was on the Goshen campus recently trying to find some teachers for the city schools in Columbus. In connection with his visit he pointed out that Catholics are very alert to the present shortage of teachers and the growing baby crop. They do not only maintain their own parochial schools but on the other hand they train more teachers for the public schools than the Protestant colleges do. Here it seems to me is a wide open missionary door right at home and one which gives us great concern not alone for our own children continuing in the public schools but also in the possible opportunity of the public school teacher to mold the thinking and living of future generations in our own country.

CONCERN III

In the third place may I point out in conclusion that we have a concern that our church colleges may continue to serve the church. This was the reason for their establishment in the first instance, this has been the only reason for their continued existence, and this is the reason why they are in existence today.

The continued good opportunity of a church school lies in the unique position it has to make religion pervasive in all of education. Indeed, a church college must and should have Bible courses and courses related to the history of the Christian Church as part of its curriculum. There is no limit to the intellectual qualities that inhere in the tradition of the Christian Church. The history of Christianity, the literature of Christianity, the ideas of Christian thinkers offer a rich intellectual fare. But important as that is, it is not enough and is not the special opportunity of a Christian college. The special opportunity of a Christian college is that in such a college the Bible and its teachings have the run of the campus. The advantage of the Christian college is that it is free to treat extensively and intensively all the areas of knowledge. Every teacher, whether the subject matter of a particular course is itself in the realm of values or not, has the opportunity of stating fairly the position of his own particular area of knowledge in the total structure of intelligence including Christian doctrine and the history of the church. Christianity should be like the flavor in vanilla ice cream, not in a separate package to be eaten separately afterwards but permeating the entire dish. This total integration of knowledge and its importance in our daily living is the unique opportunity and the great need of our society today, and it is here where the Christian school may make an unusual contribution. How essential this is to our present world and to our Christian people who seek to live here in the spirit and example of Christ!

Someone said recently that today more copies of the Bible are sold per capita of the population than have ever been sold in the history of mankind, but the tragedy is that at the same time the Bible is read less. Someone else pointed out a great evangelist, I believe it was Billy Graham, who said that he is quite convinced that 80 per cent of the American people expect to go to heaven when they die, whether they belong to or support the work of the church or not. In America we live today below our spiritual commitment. We promise many things easily in meetings or to each other but we do not perform in life. This is true in our churches and on our college campus. Students make a mistake. They see the firm position taken by the faculty and its Discipline Committee and they bring an apology with many signatures. They report to us that they have such an apology but when they are invited to leave the statement with us they do not wish to do so because they are afraid the statement may cost them something. The incident is indicative of much of our present-day living. We like to be counted on the right side, but we are terribly afraid that the commitment is going to entail some kind of sacrifice or some kind of different living. It is in this area that the college has the unique opportunity and one which she must continually perform.

And I am happy to say in conclusion that I believe our colleges are doing so. It is out of the groups of students from our church schools that I have met in recent months that there comes to me a sense of a new spirit of sacrifice taking birth among our young people. They are sensing the shallowness of a decade of postwar prosperity and materialism, and they want to be sure that their own lives will count somewhere for God. They are ready to be channels of His grace and power. They recognize the validity of the words of Jesus when He said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And so it is a matter of rejoicing that today from our institutions at Eastern Mennonite College and Hesston and Goshen come a line of pastors and workers in city and rural fields and service units and mission fields, even to the ends of the earth.

Goshen, Ind.

The Game of Life

By Grenville Kleiser

If you are now in a nervous condition, feel fearful, rundown, discouraged, here are seven suggestions that will help you to get speedy relief:

1. Rest as much as possible. Lie down and relax completely. At night get eight hours' sleep in a well-ventilated room.
2. Reduce exercise and reading to a minimum. Rest and more rest is the vital thing.
3. As much as possible omit all avocations, unnecessary activities, exciting movies, radio mystery stories, and sustained talking. Seek quiet and peace.
4. Keep the body scrupulously clean.
5. Banish worry, anger, fear, resentment, and other destructive thoughts. Cultivate calmness.
6. Eat plain food and masticate it to a cream.
7. In earnest daily prayer ask the Great Physician to help you.

Cultivate an optimistic philosophy of life. Look upon difficulties and obstacles as a good sportsman regards an opponent in a contest. Play the game and play to win.

Do something helpful for others. Worries are usually too self-centered. When you are sincerely interested in the welfare of other people you will have little time or inclination for morbid introspection.

Read pleasant and inspiring books. Seek cheerful company. Take means to make your work and environment more congenial.

An eminent nerve specialist advises his patients to do everything very slowly, thoroughly, and consciously. When this is put into practice so that it becomes habitual, the patient gains greatly in poise, self-control, and self-confidence.

The most vigorous persons do not have too much vitality. If you are depleted, conserve what you have by living up to recognized health rules. Regulate your habits of eating, exercising, and sleeping. Give your brain adequate rest.

Realize the healing power of religious faith. Prayer—not mere mumbling of stereotyped phrases, but deep, earnest, outpouring of the inmost self—has healed many diseases of mind and body.—Watchword.

"O God, make us wise to see Thy face through the cloud-filled skies."

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz and Merle Shantz

THE CHRISTIAN'S WAR

Ephesians 6:10-20; Romans 14:19-21

Lesson for August 9, 1953

The warfare is on. The flesh and the spirit are in a conflict. The Christian does well to recognize the forces at his disposal. It is equally important to reckon the strength of the forces opposing. The life of a Christian is likened to a soldier, clothed in the armor of God. The later chapters of Ephesians are given to counseling the Christians concerning the necessity of putting on the new man, created in righteousness, so that the sins that marked the carnal life may no more exist. There are terrific forces operating in this world, forces designed to prevent a Christian from living the life of victory and power. The devil is the ruling chief of the foes organized to oppose the subjects of the kingdom of light.

Verses 10, 11. Paul is urging his fellow Christians as soldiers to seek their strength from God. The enemy has by many devices since Eden tried to overpower the godly. Among his devices he has used temptation, lust, idolatry, betrayal, persecution, martyrdom, false cults, prosperity, discouragement, and many other means, to avert the true purposes of believers.

Verse 12. Flesh and blood foes of the Christian are Satan's agents in his struggle for mastery. To wrestle with Satan victoriously calls for unceasing wrestling with God in prayer, as did Jacob. Gen. 32. There is a terrible array of Satan-energized beings pitted against Christ's redeemed saints. Elsewhere they are referred to as "seducing spirits" (I Tim. 4:1) and the "power of the air" (Eph. 2:2). That the foes are real is evidenced by Christ's temptation and the case of the demoniac who was delivered.

Verses 13-17. Solomon who in his wisdom gave us the counsel "with all thy getting get understanding," would here agree that with all our standing and withstanding, having done all, we must stand. To maintain our ground without yielding is the supreme aim of the Christian. Gross carnal sins assail the human heart today, as always. Deliverance is in Christ. The magnitude of powers opposing shows that not what we are nor what we do saves us. It takes what Christ was and what He did in our behalf. Christ's righteousness, wrought in us by the Spirit, is the fruit and the safety of the Christian in the spiritual struggle. This remains true as he continues in the use of the whole armor of God.

A review of John Bunyan's story of the pilgrim where Christian met Apollyon is valuable here. Christian, when being assailed, lost his sword and almost his life, except when with sword in hand he gave the enemy a deadly thrust.

Verses 18-20. Paul has described briefly and well the reality of adversaries of Christ and Christians. The sufficiency of equipment for the saints is fairly set out by one who has assumed his responsibility to speak forth the warnings that need to be given.

Rom. 14:19-21. This passage cites the possibilities of Christians as helps or hindrances, one to the other in the spiritual warfare. The obligation ever is that no stumbling block be allowed in another's way. The example and practice of believers will correspond with the profession of faith and be a safe directive to the weak and the strong, the old and the young.—J. C. F.

CHRIST ABOVE ALL

Colossians 1:3-6, 9-20

Lesson for August 16, 1953

Verses 3-6. Paul expresses his gratitude for the witness of the faithful brethren at Colosse. He commends them for their fidelity in faith, in love, in hope, and in the grace of God. He finds apparently an absence of schism and of the stain of gross sins. Paul is rejoicing in prayer for them because of their living faith in Christ. He finds born-again believers. They are distinguished for Christian love to all the saints in brotherly fellowship. Their hope was anchored in heaven, with their minds and hearts fixed on Jesus. The grace of God in their hearts made for a deepening affection one for another. The Gospel was bearing fruit and increasing so as to reach into the corruption of the Roman Empire. Yet some were found among the Colossians who were departing from the revealed truth of God and endeavoring to make Christianity fit into the prevailing philosophy of the time.

Verses 9-14. The apostle is in prayer for this church, but not in generalities. He is able to tell them specifically what he is asking God to give them. As he himself was partaker, he could pray that they be filled with the knowledge of His will in spiritual wisdom. Spiritual comprehension can come only by acquaintance with God, with Christ, with the Holy Spirit, by divine grace, by holiness, by full assurance, by the walk that is worthy, by fruit-bearing in every good work. It is of God that we are considered worthy to be partakers of the inheritance of the saints. Christ is light, and the inheritance He grants is a wonderful condition of blessedness made possible by the great Deliverer from a kingdom abounding in things satanic. We have been purchased at a great price, by all that it took at Calvary, and forgiveness was so made possible. How can we praise our Maker as we ought? Our lives must become a constant flow of gratitude and obedience.

Verses 15-20. In this passage the apostle presents a most admirable word picture of the pre-eminence and glory of our Lord and Saviour Jesus Christ. He who is equal and the image of the invisible God had part in the creation of all things and of man. He was the instrument (John 1:1-4) through whom God brought every form of creation into existence, and He is the One in whom the ultimate destiny of God's universe rests. The church results from creation, and Christ is the rightful Head. This body of Christ, His bride, partcipates in His life and strength and glory and ultimately in His eternal presence. This is the divine program in and since Christ's work of death and resurrection was accomplished. The divine headship (see I Cor., chaps. 11 to 15) became operative by the blood of His cross. He voluntarily laid down His life for the sheep that they might be reconciled to God.—J. C. F.

THE CHRISTIAN'S PRAYER LIFE

I Timothy 2:1-8; Romans 8:26-28

Lesson for August 23, 1953

"Prayer is the Christian's vital breath, the Christian's native air, his watchword at the gate of death—he enters heaven with prayer." Consequently the value of regularity is inestimable. This is a lesson to be practiced rather than theorized. Prayer is a sacred privilege for every saint of God. Christ needed to be much in prayer, and this indicates that all who touch the earthy must perpetually practice it. Paul's frequent comment is "praying always." Great and busy men, such as Moody, Mueller, and Murray, were engaged daily in prayer. Our lesson is bringing precious encouragement for all believers to pray habitually and to persevere in it.

Verses 1-4. In the Lord's Prayer Jesus showed the manner of prayer, and here also Paul exhorts regarding the manner of our praying. Supplications are expressive of want with a sense of need. By prayers appeal is made to God, the source of help. Intercessions denote the manner of approach through Jesus Christ, the mediator between God and man. It is the least to be done on the part of man that he express his gratefulness to his Superior with inclined heart. Christians

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

are the people of the world able to extend sympathy and helpfulness to their fellow men. Particular mention is made that prayer arise for our governing authorities that tranquil lives in godliness may be diligent for the salvation of all men. Wars mean mass destruction of multitudes of unsaved souls. God desires that none shall perish in ungodliness.

Verses 5-8. Here the apostle inserts a line concerning the redemptive work of Christ. The wonder of a mediator able to reach both God and sinful men calls for ceaseless praise. It took the ransom gift to provide it. Every believer should count it double honor to be partaker in proclamation of the great message of hope and faith. Holiness in person and purpose shall exist, so that suitable approach can be made to God. Just as there is maturing of body and of mind, so must there be growth spiritually. The disciples coming to Jesus sought to learn how to pray. For prayer life to rise from immaturity requires cultivation. The human sense of need shall grow, broaden, and strengthen. We need the Lord to teach us. The burden is of the Spirit and He within genders the intercessions and groanings unique in prayer with avail.

What shall engage the saint in prayer? The call of heaven is ever to search the soul. Confession is necessary for us who are not divine. Adoration is always in order as man approaches God. Consecration is an indispensable element to the growing child of God. The levels of prayer can rise as saints increase in the grace of God and as they prevail in victories for the ingathering and nurturing of others. To every God-loving child, adopted according to His purpose, there is a plan for life known to Him in which He will never fail to work out in wisdom that which is truly good. What an incentive to righteousness and trust for the child of God! It takes no less than a life of prayer for the Christian to fulfill his mission in glorifying God.—J. C. F.

STANDARDS FOR CHRISTIAN LEADERS

II Timothy 3:14-16; I Timothy 4:7-15

Lesson for August 30, 1953

Whence should we look for ultimate and reliable standards for workers in the kingdom? Too often men act on the assumption that they are to be derived from men pooling their ideas. But the servant of God is called of God, born of God, indwelt and empowered by God. Whence then come his standards but from God Himself? The lesson title might just as appropriately be called, "The Standard for Christian Leaders." Certainly the Word applied by the Spirit is an adequate standard.

II Timothy 3:14-16. "But continue thou in the things which thou hast learned." The true disciple has tenacity of purpose. Much Christian service is largely ineffective because it is carried out with a vacillating will. Verses 15 and 16 exclude any so-called authority for conduct which has not had behind it the absolutism of God, revealed through His inspired Word. Even before Timothy came into a personal experience of the Gospel's power he had been confronted with God's total demands. That Christ's Gospel and God's standard for our lives have been faithfully transmitted to us through His Word is a basic tenet of Christian faith.

I Timothy 4:7-15. The believer, especially when in a place of leadership, must keep himself free from the blight of all questionable conversation, particularly worldly talk and superstitious nonsense. Silly conversation betrays spiritual incompetence. Our exertions should be toward spiritual fitness. No man in leadership dare entertain disintegrating thoughts. Godliness is not only a present benefit, but it yields dividends in eternity. Youth need be no spiritual liability. God used Wesley and Whitefield to shake England out of its sleep of death. Man is not fitted to serve his Creator because of mere multiple of years. Rather he is useful in God's kingdom because of spiritual fitness through the Word and by the Spirit. Jesus died at 33 and the redeemed will be eternally indebted to Him. The multicentenarians before the Flood have left an impact, on the whole, spiritually negligible.

"Give heed . . . neglect not . . . be diligent." To influence the thought of others and to be a leader of men requires constant and total application to the verities of the Word.—M. S.

THE CHRISTIAN'S USE OF POSSESSIONS

I Timothy 6:6-19

Lesson for September 6, 1953

In the verse immediately preceding the printed portion reference is made to those who think of godliness as a means of acquiring gain. This attitude is a near cousin to the view held commonly among us that piety pays financially and that our Mennonite moderate prosperity is a compliment to our religious convictions. According to Paul such sentiments are not spiritually tenable. At least a case could also be made for the view that some of our prosperity is due to compromise with the world. The New Testament at any rate does not promise material success to the Christian, but definitely it does promise tribulation.

Verse 8. "But godliness with contentment is great gain." The Bible puts the accent upon grace rather than upon goods, and upon attitude rather than upon acquisition. How fretful men and women become because of their quest for things! The Word has another emphasis. What we have matters little; what we are matters everything. The worldling's standard for the abundant life is plenty of things. God's standard recognizes the need of basic necessities, but stresses that the determinant requisite for happiness is a right spiritual relationship.

Verses 9, 10. The hazard to happiness is not so much money and things as it is man's covetous desire for them. Many people are cursed by the riches they never possess. This is because their spiritual desires are displaced by temporal striving.

Verse 11. "Flee these things." Yet these are the very things men seek to their own detriment. Often those who are eager to grasp temporal prosperity are in the end crushed by its embrace. "And follow after" or rather "pursue" righteousness. What a congregation such would be, what a diadem in the kingdom, if the entire membership pursued God rather than gold!

Verses 12-16. "Fight the good fight of faith." The Christian warfare is not for spiritually anemic people. Those who are born again, potentially have heroic possibilities. Let us be sure to exercise these faithfully until the second appearing of our Lord. Certainly a man who fights with double objectives is terrifically trammeled. In all our striving our eyes should continue to rest upon spiritual and eternal objectives.

I Tim. 7:19. Riches often tend toward a certain poise akin to high-mindedness. There is a danger of this spirit being competitive with God. Material riches are not man's ultimate reward; they are but a temporary trust, given to some that they might be shared with others. This done in Christ's name will be eternally fruitful.—M. S.

TITHING

Tithing Is Definitely Scriptural

It was practiced by Abraham and Jacob centuries before the law was given. Gen. 14:18, 20; 28:20, 22.

Moses declared that one tenth, or the tithe, of all belonged to God, and he so instructed all Israel to pay the tenth, in support of the tabernacle worship, as a commandment of God. Lev. 27:30-34; Deut. 14:22, 28, 29.

Nehemiah ordered the tithe to be restored as a vital part of re-establishing the worship in Jerusalem. Neh. 10:37-39.

Malachi pronounced judgment upon all who failed to tithe. That great prophet of God called the nontither one who robs God, and upon whom the curse of God will eventually come. Mal. 3:7-9.

Jesus endorsed tithing in the New Testament. Matt. 23:23. The writer of Hebrews declares we should do no less in honor to Jesus Christ than Abraham did in honor to Melchisedec. Heb. 7:1-9.

There Are Three Kinds of Tithers

Those who say they tithe, and more, but do not keep any account of their giving under the guise of refusing the glory—these are generally nontithers. No man should be afraid of an accurate accounting, because God keeps a strict accounting of our lives. Tithing is nothing to glory in, but on the other hand, it is nothing to be ashamed of.

Second, we have the strict tither, but who feels no further obligation after paying his tenth. These are the legalistic tithers who are trusting too much in their own works.

Thirdly, we have, thank God, those who tithe regularly as the minimum, but who give freewill "offerings" as they are able and as the need arises.

These are the "cheerful givers," the blessed of God, upon whom God has already pronounced abundant blessings. Mal. 3:8-12; Luke 6:38; II Cor. 9:7.

Which class are you in?—Pentecostal Holiness Advocate.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Bible Study Editor

The remainder of Unit VI is given during the month of August. This unit is entitled **PERSONAL LIFE PROBLEMS.**

On August 9 we have the problem: **Choosing My Friends.** This is a problem on which the Scriptures give abundant counsel. We need to have the discernment of the Master, when here upon earth, who was seeking to save that which was lost. He was a friend of sinners without being a partaker with sinners. This should cause a separation from friends, so called, who would enlist our lives in the evil. It should also move us to seek such understanding and grace that we are ever ready to help lost and sinful people to find the way of righteousness and salvation.

On August 17 we have the problem of **Building My Library.** Just as a man becomes like the company he keeps, so a man is like the literature he feeds upon. We should seek to build a library with such books as have the qualities recognized by well-informed Christian men and women as being worthy of our use in strengthening our character and giving us knowledge that fits us for the good work of life.

On August 23 we have the problem of **Maintaining a Christian Spirit Toward Others.** This topic has to do with the practical side of Christian living in the world among our fellow men. It is essential that we have the divine nature in our life if we would manifest a life in likeness to Jesus our Saviour toward others. The fruit of the Spirit will be manifest toward our fellow men if we receive Christ and yield ourselves to the work of the Spirit in our hearts.

On August 30 we have the problem of **Following Christ in My Education.** This is a live question for youth who are desirous to give the Lord the very best service with all the powers of their being. It is evident that a true consecration of ourselves with all our gifts, and a faithful, thoughtful service will accomplish much in enabling us to know what lines of study to pursue and in what field of service to devote our talents.

On September 6 we begin a new unit entitled **THINKING CLEARLY ABOUT SIN.** The first topic under this unit is **How Sin Deceives Me.** We want to think clearly about sin so that we may never be deceived into sin. We want to recognize what acts in our life are sin. We want to know what the consequences of sin are and how we can keep clear of falling into sin. We need to be acquainted with the nature of deceptions that allure people and lead them to sin.

May we never lose sight of the importance of having heavenly wisdom to meet all the issues of life in a way that brings success in all that we do in word or in deed.

CHOOSING MY FRIENDS

Prov. 1:10-19; I Cor. 13

Topic for August 9

MOTTO

"A friend loveth at all times."

MEDITATIONS ON THE TOPIC

I. Choosing My Friends.—Friendship in the true sense is the close fellowship of two or more persons in life and its activities. There are two opposite planes of life. One takes in what is good and right and pure and true. The other takes in that which is evil and wrong and unclean and untrue. We may not be on the highest planes of life ourselves, but if we are at the place where we hunger and thirst after the way of righteousness, we are in a place where our choices reach out for fellowship with those who can help us on to higher planes. Two persons of like desires may be alike imperfect in attainment, but if they are both seeking for the best in life Godward, they are in a position to sympathetically help each other on, if they will lay hold of the way of Jesus for the attainment. Such a fellow friend may be an encouragement as we travel onward to the goal for which we seek.

At the point where we find associates taking the evil course of life and seeking to use their influence to lead us with them in their selfish, earthly, sensual, and devilish way, it is time to break with their fellowship so far as being partakers with them is concerned. We may still be in touch with them from time to time if we make it plain to them that we are not taking their way but that we love their souls and are anxious to have them change from their evil ways. Jesus was such a friend of publicans and sinners that He could eat with them and could talk of the higher and nobler things in their presence, with the thoughts of bringing spiritual health to their souls. "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18:24).

II. The Text.—Prov. 1:10-19.—This passage gives counsel to the son of the wise man. He warns against having part in the plans and schemes of men who want to rob and spoil the wealth of others.

I Cor. 13.—This passage speaks of the more excellent way. This is the way of love in its dealing with fellow men. Those who have this Christian grace through the gift of God will manifest those qualities that make them a good friend to fellow men.

OUTLINE STUDY

I. Some Bible Friendships.
1. David and Jonathan (I Sam. 18; 20; 23; II Sam. 1; 9).
2. Ruth and Naomi (Ruth 1).
3. Paul and his friends (Rom. 16:3, 4; Phil. 2:19-25).

II. A Friend's Influence.
1. Making us like him (Prov. 13:20; 27:19).
2. For evil (Ps. 1:1; Prov. 1:10).
3. For good (Rom. 15:2).
4. Stimulation (Prov. 27:17).

III. Winning True Friends.
1. Being a friend (Prov. 18:24).
2. Agreeing on fundamentals (Amos 3:3).
3. Proving unselfishness (Phil. 2:4).
4. Demonstrating loyalty (Prov. 27:10).
5. Showing appreciation (Col. 4:14; Rom. 16:3, 4).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Friend.**
2. Some Bible Friendships.
   a. David and Jonathan.
   b. Ruth and Naomi.
   c. Paul and his friends.
3. Choosing My Friends.
   a. Choosing the good.
   b. Being a friend.

For Seniors.
1. Some Bible Friendships.
2. A Friend's Influence.
3. Winning True Friends.

PERSONAL THOUGHT

May the Lord give us understanding of the way of life in which we are separated from every way that is contrary to right dealing with fellow men and that qualifies us to fulfill the high standard of love in all the ways of life.

SEED THOUGHTS

Character is so largely affected by associations that we cannot afford to be indifferent as to who and what our friends are. They write their names in our albums, but they do more, they help make us what we are. Be therefore careful in selecting them; and when wisely selected, never sacrifice them.—M. Hulburd.

I consider that beyond all wealth, honor, or even health, is the attachment of noble souls; because to become one with the good, generous, and true, is to be in a manner good, generous, and true yourself.—Dr. Arnold.

Weapons

Both swords and guns are strong, no doubt,
  And so are tongue and pen,
And so are sheaves of good bank notes,
  To sway the souls of men.
But guns and swords and piles of gold,
  Though mighty in their sphere,
Are sometimes feebler than a smile,
  And poorer than a tear.—Charles Mackay.

Joy is love exulting; peace is love in repose; long-suffering is love on trial; gentleness is love in society; goodness is love in action; faith is love on the battlefield; meekness is love at school; and temperance is love in training.—Sel.

BUILDING MY LIBRARY

Topic for August 16

Psalm 34

MOTTO

"Hold fast that which is good."

MEDITATIONS ON THE TOPIC

I. Building My Library.—On the same standard by which I make my friends for association while they live, I make my selection of books for my library. Only my library may continue to live in my meditation long after the writers have left the world for their eternal dwelling. Just as I do not swallow all that teachers and friends and fellow trav-

elers say and teach, so I make the Book of books the standard by which all the thoughts and sayings are estimated, in both what is heard, as well as what is read. Books admitted into my library are not necessarily perfect and infallible any more than are those whom I prize for their friendship.

But just as I desire my intimate friends to be honest seekers for truth and righteousness, so I desire to have books that reveal the earnest search for what is good and that bring to light things which help along that line. Books that reveal too much error and false doctrine are not a good addition to my library, because I do not wish to be misled and I do not want others to be misled. A friend who desired to have my estimate of certain books, brought them to my home so that I might give counsel. After telling that they are published by the "Watch Tower Bible and Tract Society," and of the character of false doctrines which they put out, the books were put in my hand to deal with as I see fit. I have marked them with words of warning on the back and flyleaf. If their being in my possession threatens somebody's life, they will find their way to the flames, for they contain too great a mixture of truth and error which beclouds the message of truth as revealed in the Holy Scripture. One of those books, by the way, is a translation of the New Testament, claiming to come from early copies of reliable sources. It is strange how translators can shape their language to fit certain false doctrines found in their other books with corrupted standards of life.

Some very good books in many respects in my library will have question marks (? ? ?) along the margins where I have found what I cannot honestly accept till further investigation. This is not to make myself a judge, but to keep myself clear from permitting readers to be misled as far as my responsibility goes. Many reference works in my library are the product of years of study, research, and painstaking writing. They will be very valuable to give me progress in the understanding of many things which I would have to spend years in finding out without these books. The spiritual messages of godly men and women are welcome in my library to help on the heavenly way all who read them.

II. The Text.—Ps. 34.—The psalmist magnifies the Lord in his soul and desires the fellowship of others who do the same. There are conditions of life that those must observe who expect the blessing of the Lord. The Lord hears and answers the prayer of the righteous and delivers him out of trouble. The humble person is sure to be blest when he trusts in the Lord. Such standards of life should characterize the building of my library.

OUTLINE STUDY

I. Why I Need a Library.

1. For relaxation and enjoyment.
2. To understand people better.
3. To gain experience.
4. For practical help and guidance.
5. For mental development.

II. Choosing My Book Friends.

1. From the recommendations of friends.
2. Browsing in bookstores and catalogs.
3. By a knowledge of authors.
4. By reading book reviews.
5. Reading books about books.

SUGGESTIVE ASSIGNMENTS

For Juniors.

Have an older person speak, telling some of the things reading good books will do to help them, and telling about some specific books that will be interesting and helpful to this age group.

For Seniors.

1. Why I Need a Library.
2. Choosing My Book Friends.

PERSONAL THOUGHT

I want a library that equips me for the greatest usefulness in life, that is edifying to my soul and to the souls of those who share my books with me.

SEED THOUGHTS

Books, like friends, should be few and well chosen. Like friends, too, we should return to them again and again—for, like true friends, they will never fail us—never cease to instruct—never cloy. Next to acquiring good friends, the best acquisition is that of good books.—Colton.

When a book raises your spirit, and inspires you with noble and manly thoughts, seek for no other test of its excellence. It is good and made by a good workman.—Bruyre.

The books of Nature and of Revelation equally elevate our conceptions and invite our piety; they are both written by the finger of the one eternal, incomprehensible God.—Watson.

Be as careful of the books you read as of the company you keep; for your habits and character be as much influenced by the former as by the latter.—Paxton Hood.

There is no worse robber than a bad book. —Italian Proverb.

MAINTAINING A CHRISTIAN SPIRIT TOWARD OTHERS

Romans 12

Topic for August 23

MOTTO

"Shew forth the praises of him who hath called you out of darkness into his marvellous light."

MEDITATIONS ON THE TOPIC

I. A Christian Spirit Maintained Toward Others.—We must **have something** before we can maintain it. We need to be sure that **what we have** is more than a **cultivated manner,** under a cloak of selfishness, that seeks to have approval of men. When I have truly found a satisfactory relation with God by accepting the salvation which is mine in Christ Jesus, and am yielding myself to Him to live a faithful life, then I may well concern myself as to how to keep such a relationship and to meet the people around me in such a way that my Lord and His character are reflected in all my contacts with others. My contacts with others may be congenial or not. The issue is not that my contacts are to gain me personal prestige and good will. But the real issue is whether I am truly **serving** my Lord and am **representing** Him to the souls about me in a way that His Spirit can use me for the winning of souls and building them up in the most holy faith.

When I have received genuine salvation and have consecrated my life in the hands of God and use the means of grace which He has placed in my reach for development and strength, then I may enter upon my calling to **"shew forth the praises of him who hath called" me.** I Pet. 2:9. God has given us His Spirit. This inner Friend is working in us both to will and to do of His good pleasure. If I maintain an attitude of devotion to His friendship and seek to follow His leading and heed the separation from evil which He points out, and obey the things that are pleasing in His sight, then there will result such a spirit in my life that will shine out before others and will reveal the glory of God.

We will be tempted, but if we keep our bearings there is a way of escape that we may be able to bear it. I Cor. 10:13. We need not seek to occupy a place of boasting. We must beware of having a self-confident position in which we think we are strong. It is in such an hour that the tempter will trip us up. But if we keep in a place of humility and dependence on the Lord, He is surely ready to give greater grace for the greater trial. Jas. 4:5-10. He draws nigh to those who draw nigh to Him. And the devil is ready to flee from those who resist him while they are submitting themselves to God. It will be helpful to keep the pattern of the Christ life before us under all circumstances and claim the help that God is ready to give in the name of Jesus to keep us from falling. Jude 24. Follow the instructions in the verses found in Jude 20-24.

II. The Text.—Rom. 12.—This chapter starts with the appeal that the mercies of God should move the brethren to present their bodies as a **"living sacrifice,** holy, acceptable to God." This sacrifice differs as a service from the Jewish **sacrifice of animals.** It is a **living** life, instead of a **dead** sacrifice, that is devoted to God. Such a sacrifice is in the realm of our **thought life** ("reasonable service"). We **present** our bodies. It is an act of the **consecrated thought** of each believer. Then follows that transforming work in which God enables us to understand the good and acceptable and perfect will of God. As a result we do not follow the spirit of the world and its modes of behavior, but we follow the new revealed will of God. All this lays the foundation for what follows in the twelfth and succeeding chapters, setting forth the practical outworking of the Christian life. It is the true way of maintaining a Christian spirit toward others.

OUTLINE STUDY

I. The Nature of the Christian Spirit.

1. A seal of our relation to Christ (Rom. 8:9).
2. Manifest in qualities of character called fruit (Gal. 5:22, 23).
3. Revealed in the example and character of Jesus Christ.
   a. Power to do good (Acts 10:38).
   b. Purposed service in humility (Matt. 20:28).
   c. Self-denial and obedience for others' welfare (Phil. 2:5-8).
   d. Nonresistance toward evil persecutors (I Pet. 2:20-23).
   e. Purity of heart and life. (I Pet. 2:22).
   f. Forgiveness toward offenders (Luke 23:34).
   g. Compassion for the spiritual needs of man (Matt. 9:36-38).

II. How Maintained in Relation Toward Others.

1. Must first be obtained from God (II Pet. 1:3, 4).
2. Needs to be diligently exercised (II Pet. 1:5-10).
3. Faith and prayer unceasingly (I Pet. 1:5; Jas. 1:5; I Thess. 5:17).
4. Food from the Word of God (I Pet. 2:1, 2).
5. Humbly seek God as we resist the devil (Jas. 4:6-10).
6. Let God have His way in us in the presence of fellow men (Matt. 5:16; Phil. 2:13-16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Light.**
2. Jesus Our Example.
   a. In loving others.
   b. In helping others.
   c. In self-denial.
   d. In returning good for evil.
   e. In doing good to the needy.

For Seniors.

1. A Preparation for Christian Dealing with Others.

2. The Essence of the Christian Spirit in Life.
3. How to Keep Fit to Live and Deal with Others.

PERSONAL THOUGHT

Are my spiritual relations to God of such a nature that the outward expressions of my life show the nature of the Christian spirit in my contact with other people?

SEED THOUGHTS

Doubts about the fundamentals of the Gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warmhearted church, you do not hear of them. I never saw a fly light on a red-hot plate.—C. H. Spurgeon.

Let the church come to God in the strength of a perfect weakness, in the power of a felt helplessness and a childlike confidence, and then, either she has no strength, and no right to be, or she has a strength that is infinite. Then and thus, will she stretch out the rod over seas of difficulty that lie before her, and the waters shall divide, and she shall pass through, and sing the song of deliverance.—Mark Hopkins.

More like the Master I would ever be,
More of His meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for work He bids me do.

More like the Master is my daily prayer;
More strength to carry crosses I must bear;
More earnest effort to bring His kingdom in;
More of His Spirit, the wanderer to win.

More like the Master I would live and grow;
More of His love to others I would show;
More self-denial, like His in Galilee,
More like the Master I long to ever be.

Take Thou my heart, I would be Thine alone;
Take Thou my heart and make it all Thine own;
Purge me from sin, O Lord, I now implore,
Wash me and keep me Thine forevermore.
—Chas. H. Gabriel.

Get into sympathy with Jesus. Seek His presence, seek His help. And walking through the world in His company, you will be as balm in the bleakest weather, a benediction in the wildest scene.—Jas. Hamilton.

Give me a faithful heart,
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wand'rer sought and won,
Something for Thee.
S. D. Phelps.

FOLLOWING CHRIST IN MY EDUCATION

Prov. 4:1-13; I Tim. 4:11-16

Topic for August 30

MOTTO

"Incline thy heart unto wisdom."

MEDITATIONS ON THE TOPIC

I. Following Christ in My Education.—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). To so have our doings motivated and consecrated is to be a real follower of Christ. When the question of educational training comes before us, we will want to use the very best understanding we can have of our life and its duties, as related to Christ, as we decide our actions. What is important for me to know? How am I to learn it? Who are to be my teachers?

Many things in life have already been provided by parents and friends. Even before we have known Christ as a personal Saviour, oftentimes the early education has been provided, and we have learned since we are saved how to apply the knowledge and skill we already have to the higher motives that have come to us in our service of a new Master. As we are learning this lesson of application of all the doings and learnings of life to the glory of God, we are also learning to give to Christ the very best services that lie in the gifts He has given to us. We will need to keep in close touch with the Word of God and to allow the Holy Spirit to have right of way in applying the principles of the new life to our everyday work and service in the world. The Spirit of God and our surroundings and the work of our church and her need of helpers, and the need of a lost world will come to our minds and hearts and help us to consider how we may have a share in the great work which Christ has called the church to do. Matt. 28:18-20.

We shall learn, in following Christ, to cast off any learning that is evil in its outlook, and to seek only that which we can use to the furtherance of His cause. We will need to think **"soberly"** about ourselves, according as God hath dealt to every man the measure of faith" (Rom. 12:3). Then as God provides and leads and opens our minds and hearts, we can proceed to receive such schooling as can be applied in our service for Him and His cause.

II. The Text—Prov. 4:1-13.—The school of wisdom is always in order and may begin in the home with a good father and mother. It is important that the heart is in our desire for learning what is wise and good. When we have found a teaching we should take hold of it in earnest as we would of that which is our very life. Such an attitude toward learning will be helpful in making our life what is of greatest use if we always keep in view the value of righteousness.

I Tim. 4:11-16.—The thought of this passage clusters about the exhortation of not neglecting the gift that is in us. That gift is especially from the will of the Holy Spirit by which one has been set apart through the church to a special service.

OUTLINE STUDY

I. Shall I Go to School?
1. Survey the Bible answers (Prov. 4:1-13; I Tim. 4:11-16).
2. Look at your personal qualifications.
3. Examine your personal interests.
4. Seek the Lord's will in prayer.
5. Consider advice of understanding counselors.

II. How Shall I Go to School?
1. Seek first the kingdom of God (Matt. 6:33).
2. Let not money dictate the answer.
3. Investigate discounts, aid grants, scholarships.
4. Be willing to work for an education.

III. What Kind of Education Shall I Obtain?
1. Receive a good general education (early years).
2. Concentrate in your field of interest and conviction (later years).
3. Choose a field that will prepare for Christian service.

IV. Where Shall I Go to School?
1. Select a school in the church of your choice.
2. Select a school which prepares best for your place of service.
3. Select a school which most nearly teaches your convictions.

V. How Long Shall I Remain in School?
1. Till the course is completed.
2. Till you have received the skills you need.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Wisdom.**
2. How Jesus Trained the Apostles.
3. How God Prepares Us for Service.

For Seniors (Short Talks):
1. Shall I Go to School?
2. How Shall I Go to School?
3. What Kind of Education Shall I Obtain?
4. Where Shall I Go to School?
5. How Long Shall I Remain in School?

PERSONAL THOUGHT

Every true believer has a gift from God by the Spirit. The Spirit works through our earthly mind and body. It is our personal responsibility to stir, or kindle (II Tim. 1:6) the gift which has been given us. This means a personal application to know, as well as an active practice of, what we have known.

SEED THOUGHTS

"Neglect not the gift"—by letting it lie unused. In II Tim. 1:6 the gift is represented as a **spark** of the Spirit lying within him, and sure to smolder by neglect, the **stirring up** or keeping in lively exercise of which depends on the will of him on whom it is bestowed. Matt. 25:18, 25, 27, 28.—Jamison, Fausset, and Brown.

The disciples were not losing time when they sat beside their Master, and held quiet converse with Him under the olives of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times.—T. L. Cuyler.

We cannot be scholars of Christ without trying to understand what is the place and the work in the world for which each of us is fitted. Everything which befalls us is part of our education. Every event and condition of life is a lesson which is to be turned to account to make us more worthy of Him who by suffering was made perfect—who Himself entered not into glory, till first He had suffered pain.—Dean Stanley.

In the school of Christ they are the best scholars who continue learning to the last. —Srivner.

The way to attain to larger gifts is to employ the gifts you have. Give Jesus the one talent, and then He may trust you with two. If you cannot speak glibly in a prayer-meeting, then stammer out your heart's thanks in the best fashion you can. It may be that your few broken words may accomplish more than another man's fluent harangues.—T. L. Cuyler.

HOW SIN DECEIVES ME

Gen. 3:1-19

Topic for September 6

MOTTO

"Take heed unto yourselves, that your heart be not deceived."

MEDITATIONS ON THE TOPIC

I. How Sin Deceives Me.—Sin is a departure from God. God is righteous. "All unrighteousness is sin" (I John 5:17). Unrighteousness breaks the harmony of the law of all that is true and pure and good. I John 3:4. The heart of man is "deceitful above all things, and desperately wicked" (Jer. 17:9). It is through the depravity of the heart that sin accomplishes its deception in the life **of man—of us—of ME.** "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). **Unbelief** has moved a step farther than simply **not knowing any better.** It has the **light,** but doesn't want to accept the way of light because it is so wedded to sin and evil that it would rather not know. Such willful, won't-believe-ness brings

a hardening of the heart so that the mind is led to reason perversely and to develop such a perversity that it breaks all the bounds of moral restraint and does as it pleases regardless of what God says or warns. Eph. 4:17-19; cf. Rom. 1:21, 22, 28, 32.

This dark picture, set forth by the above Scriptures, does not look so dark when sin begins. Desire reaches out for what seems to be pleasant and takes a step contrary to God, accepting the suggestions of Satan or his agents. The immediate result does not seem so bad and shocking. But this seeming harmlessness is only the more deceptive. Prov. 9:17, 18; 20:17. The break that has been made with God is a vital thing and brings on the disease that leads into the many forms of sin and degradation and ends in the punishment that has been forewarned. Isa. 1:5, 6.

The conscience which God has given us to give us a sense of right and wrong can become defiled along with our perverted mind so that our sense of right and wrong no longer operates truly and we step farther and farther into error unless we become awakened by the mercy of God to the acknowledging of the truth. Tit. 1:15, 16; II Tim. 2:25, 26.

II. The Text.—Gen. 3:1-19.—This gives the story of the fall of man who was made upright in the beginning. The woman was deceived by listening to lies of Satan. The man followed through the influence of the woman, and when they were questioned by God the woman laid the deception at the door of the serpent, while Adam laid it to the door of God who had given him the woman. God dealt with them in truth and yet in mercy. They suffered for their sin but were given a door of hope in the promised "seed" that was to bruise the serpent's head.

OUTLINE STUDY

I. Satan's Tactics.
1. Arousing doubts (Gen. 3:1).
2. Using lies (Gen. 3:4; John 8:44).
3. Trapping the unwary (I Tim. 3:7; II Tim. 2:26).
4. Deceiving the whole world (Rev. 12:9).
5. Appearing as an angel of light (II Cor. 11:14).
6. Blinding the minds of men (II Cor. 4:4).

II. Men Loved Darkness.
1. Evil in the heart (Gen. 6:5).
2. Rebellion against God (I Sam. 15:23).
3. Children of disobedience (Eph. 2:2).
4. Enmity against God (Rom. 8:7).
5. Willful rejection of Christ (John 5:40).

III. Warnings for the Christian.
1. Sin not eradicated (I John 1:8).
2. Danger of self-confidence (II Pet. 3:17; I Cor. 10:12).
3. Danger of spiritual pride (II Cor. 10:12; I Tim. 3:6).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Sin.**
2. How Satan Works.
   a. By deceit.
   b. Through lies.
   c. With traps for those who do not watch.
3. The Sin in My Life.
   a. Selfishness.
   b. Disobedience.
   c. Stubbornness.

For Seniors.
1. Satan's Tactics.
2. Men Loved Darkness.
3. Warnings for the Christian.

PERSONAL THOUGHT

"Let him that thinketh he standeth take heed lest he fall."

SEED THOUGHTS

A believer is far more apt to be burdened with a sense of sin, and to feel the fear of it in his own character than an unbeliever; because if we are carried along the stream we fear nothing, and it is only as we strive against it, that its progress and power are discernible.—John Owen.

Sin is the insurrection and rebellion of the heart against God; it turns from Him, and turns against Him; it takes up arms against God.—Richard Alleine.

No sin is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—Jeremy Taylor.

He that avoideth not small faults, by little and little falleth into greater.—Thomas à Kempis.

"For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:11).

The Gospels in Modern English

REVIEWED BY CARL KREIDER

The Gospels Translated into Modern English, translated by J. B. Phillips; Macmillan; 1952; pp. xi+243; $2.75.

In 1947 Macmillan published a new translation of the Pauline and General Epistles made by a young British Bible scholar by the name of J. B. Phillips. He was convinced that these letters were written as letters in much the same way we would write to our friends today and therefore they should be translated into something that would sound like the English of a modern letter. Encouraged by the sale of more than 100,000 copies of this book, *Letters to Young Churches*, Phillips decided to prepare a translation in similar style of the four Gospels. Thus we now have available in his translation all of the New Testament except the Acts and the Revelation. Perhaps this final installment will be coming later.

Although I have read the New Testament many times and in many translations this is the first time that I have ever read all four of the Gospels in what was virtually one sitting. The experience was a truly inspiring one. The Gospel message is so supremely significant that we need to hear it again, and again, and again, in many different ways. Ideally, we should have such a thorough command of New Testament Greek that we could read it in the original language, but although many have profited greatly by a study of Greek, relatively few really have the command of the Greek adequate to criticize effectively the work of others. For the wide range of laymen, translations are imperative.

Unfortunately, even to a layman there are some things about this translation which do not seem to be correct. The most glaring deficiency strikes one almost as soon as he starts to read: the genealogy is omitted from Matthew 1. Similarly it is omitted from Luke 3. Although admittedly no matters of great doctrinal significance rest upon the genealogies, the thoughtful reader cannot but stand aghast at this tampering with Holy Writ. No excuse is offered, and since verses are marked in only a relatively few places the reader who is unfamiliar with the Gospel would not even notice the omission. In the translator's preface to Luke he mentions the genealogy but he offers no excuse or explanation for leaving it out.

For the most part, the other layman's criticisms are of a relatively minor nature. Verse divisions of the type used in the Authorized Version are often a real hindrance to Bible study because in some cases they were most unfortunately chosen. In Phillips' translation, however, verse markings are used so infrequently that it will sometimes be inconvenient to use the translation as a reference or in comparing it with other versions. At one place, for example, there are no verse markings for more than three pages (pp. 204-8). Although verse divisions are admittedly subject to the translator's errors of judgment, so also are the use of paragraphing and quotation marks, and Phillips uses both.

There are several things that give the impression that the translation was rather hastily prepared. Did the translator, for example, realize that he was so colloquial as to use an incorrect English form? This sentence appears in the parable of the virgins: "Then, as the bridegroom was a very long time, they all grew drowsy and dropped off to sleep" (p. 54). Usually when he is referring to money he uses the American monetary system of dollars and cents (see, e.g., pp. 42, 55), but occasionally he thoughtlessly lapses into what must be to him the more familiar English system of pounds, shillings, and pence (pp. 134, 218).

It is my impression that he does not use as many words and expressions which approach slang in this translation as he used in his *Letters to Young Churches*. However, the passers-by mocked Jesus on the cross by saying, "Hi, you who could pull down the temple . . ." (p. 63). The evil spirit in the man at Capernaum "yelled at the top of his voice, 'Hi! What have you got to do with us, Jesus, you Nazarene—have you come to kill us? I know who you are all right, you're God's Holy One'" (p. 123)! In the parable of the sower, when the seed fell by the roadside "the birds came and gobbled it up" (p. 74). The Pharisees asked their officers, "Has he pulled the wool over your eyes, too?" (p. 207).

These relatively infrequent examples can be countered by some of the most beautiful translations that one can read anywhere. The opening verse of the Gospel of John, for example, sounds particularly beautiful and convincing: "At the beginning God expressed Himself. That Personal Expression was with God and was God, and He existed with God from the beginning. All creation took place through Him, and none took place without Him. In Him appeared Life and this Life was the Light of mankind. The Light still shines in the darkness, and the darkness has never put it out" (p. 189).

We can be grateful that this is not the only translation that we have, but the translator never intended it to be that. We can be thankful that we have this along with a large number of other useful translations to enrich our Bible study and our devotional lives.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Athletics! Right or Wrong?

Then Lot chose him all the plains of the Jordan.—Gen. 13:11.

And he [Esau] sold his birthright.—Gen. 25:33.

Newspapers and magazines present immense space to sports. **Christian Monitor** "World News" department seldom ever recognizes this sphere of life, probably, because others make too much of it. Plainly speaking, athletics, instead of being recreational, become a consuming sport. But the question will not down, "What place is there for athletics in the life of the average Christian young man and young woman?" This question has been demanding the thought and concern of church leaders. Recently, the Ontario Mennonite Conference urged the appointment of a competent committee for study and research. Parents, too, find this a very present problem and ask the question, "How far?"

Athletics can be a good thing. Exercise is essential to good health. Every young man, every young lassie, ought to have some favorite pastime. It is a duty to take care of one's health. But there are other duties.

Recreational pursuits are legitimate, but they must be kept at our feet. We should not allow life to become a playground. For Christians to open the daily newspaper at the sports column is clear evidence of a lack of poise and balance. The question will not down, "What place?"

Among the characters in John Bunyan's "Holy War," described with his characteristic language of exaggeration, is "Mr. Get-i'the-hundred-and-lose-i'the-shire." In this book the reader is introduced to the "Princes of the Pit," who are to destroy "Mansoul." They are all interested in leading men to sin. Mansoul was a market country town. The diabolical characters act like countrymen. They bring wares to please these men. Two names come particularly to mind. This one, and Mr. "Penny-wise-pound-foolish" are alike. They join with "Mr. Sweet-world" and "Mr. Present-good." It is instructive in connection with athletics and all recreational pursuits to study these characters.

John Bunyan had a great gift of characterization. He hits off a character in a phrase. One stroke of the pen and the portrait is complete. So it is here. If you know this man's name you know him. But what is the meaning of the first name?

In England "hundred" is the name of a subdivision, and "shire" is the name of the county. Consequently the meaning is clear. A "hundred" was the fraction of the "shire." It means that you secure the less, and let go the greater. "Penny wise and pound foolish," has the same ideas. For example, "Sell the birthright for a mess of pottage." Win a "corruptible crown" and lose the "incorruptible crown." Procure the glory that fadeth away, for the glory that "fadeth not away." It is possible to gain the world, and lose the soul. All this applies to all of life, not only to athletics.

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The Old Testament presents two striking stories, true to life and youth today. First, a young man who lifted up his eyes, and saw "well-watered" plains. That sight settled everything. Poor, blind fool we was! He disregarded the foul, poisoned air of the cities of Sodom and Gomorrah. It was passing strange that he never thought of his family until they were lost for God, and his possessions were a desolate, smoking ruin. He got the "hundred," but lost the "shire."

Another equally illuminating story is that of Esau, whom the New Testament writer states that he sold his birthright, for "one morsel of meat." He was a frank, generous, bold-of-spirit young fellow, a popular and roystering boon companion. In modern language, he was a "jolly good fellow." He was likable, yet the plaything of his animal passions. He bartered away his real wealth. He couldn't see farther than his nose. He lived for the appetite of the moment, gave everything for present enjoyment. He knew nothing of self-control, that is, control today for a "larger tomorrow." His was stupid indifference to real values. He got his "hundred," but he lost the "shire."

Millions are repeating the same blunder today. This fault is not only evident in carrying **"athletics"** to the point of indulgence to **"sports"** which mar lives. You have the same fools when it comes to reading. Some corner bookstores look to a visitor from another planet as though our world were inhabited by imbeciles. The same principles hold true in the choice of a profession. This was the pit into which Lot fell. Possessions in life are honorable, but not the chief values. One ought to ask, "What will this job or profession do to my soul, to my family, to my future?"

Now that we have spoken of the dangers involved we want to present the substance of an address given by Harold D. Lehman, an instructor of Physical Education at Eastern Mennonite College. Of course, this represents his personal views.

A CHRISTIAN PHILOSOPHY OF ATHLETICS

For some time I have been interested in setting down my philosophy on a subject of interest to many of you. It is also demanding some thought and concern on the part of many of our church leaders. I choose to speak on athletics, "athletics" being a collective term for all active games and team sports. I feel justified in using chapel time to present a Christian philosophy of athletics because we are Christians, because athletics is one of the demanding interests for many of us, and because we need to do some clear thinking on our relationship to the world's system of athletics. One more word of explanation, I use the word "philosophy" in the sense of pointing out the direction we should be going—not what we are doing now in athletics—but rather what we should be doing.

First, I believe we need to look at athletics as being amoral, neither right nor wrong in itself. For instance, it is erroneous to say that baseball is wrong and that to play baseball is therefore sinful. It is equally wrong to say that playing baseball automatically makes one honest, courteous, and courageous. Both assumptions are incorrect, because baseball in itself is ethically neutral. The right or wrong in baseball is to be found in the why and how of the game and by what associations it is surrounded. To illustrate further, one who plays baseball as an all-consuming end in itself, is doing wrong. One who plays baseball as a wholesome means of diversion and exercise puts a different meaning into the game. The person who determines to win at any cost, even to the point of dishonesty, makes it wrong. The person who plays heartily with the purpose of making it a good game, win or lose, makes it an acceptable form of recreation. If baseball moves a person into an atmosphere of evil speech, gambling, and other sinful practices, it is wrong. If baseball is a recreation into which one can carry a love for God, a fervor and zeal for souls, and a clear testimony for Christ, it has a place in the schedule of youth. In other words, we need to take our stand not on the game itself, but upon Christian principles applied to the game.

Second, I believe that every boy and girl should have the opportunity to learn a wide variety of games and team sports. Growing bodies need the active games for their best development. We need the experiences of fellowship and co-operation learned by playing together. Athletics forms one source of relaxation from the strain of other duties. There is something also to be said for the cultural value of athletics. If one is at all interested in the current American scene and what occupies the minds of the public, some knowledge of baseball and football would be helpful.

In order to accomplish the purpose of providing opportunities for every boy and girl to learn, it means that our schools from elementary to college should have a good physical education program with adequate facilities and equipment to meet these needs. In this connection I believe also that we should emphasize not only the team sports but also recreational activities that can be continued profitably throughout life. You probably won't play basketball when you are fifty because it is too strenuous, neither will you always be able to get two teams together for play, nor will you always be able to have a gymnasium to use. But it is likely that you will be able to play badminton at fifty, you will be able to find a place for it in your back yard and time to enjoy the game with your family—provided that somewhere in school or elsewhere you learned to play it well enough to enjoy it and to continue it under your own initiative.

Third, I believe that Mennonite schools and colleges should take care of the athletic interests and abilities of their students through a wide program of intramural athletics and should not engage in interscholastic athletics. I take this stand because it seems to me that interscholastic athletics would be inconsistent with the purposes of Mennonite educational institutions. To be in interscholastic athletics, you need to be in it to win—at least half of the time. To do this involves a great deal of emphasis on recruiting athletes, much practice, great expense, and a tremendous athletic spirit on the part of the school and the surrounding public who would ultimately have to finance the program through admission fees. All of these things work counter to the guiding spirit and philosophy of our Mennonite schools.

On the other hand, I am aware that with intramural sports alone, we can never reap the benefits peculiar to interscholastic sports. Never will our best athletes have the worth-while experience of competing together against a common opponent. Never will we be able to gain the intense loyalty and school spirit that comes with interscholastic sports.

Fourth, I believe that every safety precaution should be taken in athletic activities. There

should be no activity or circumstance where there is undue danger to life or limb. This means that all playing areas should be of regulation size and free of obstructions. This means that every person who swings a bat or throws a ball considers the safety of others. This means that the game is properly officiated and that all rules are followed. This means that the orders of a doctor or nurse are obeyed implicitly. This completely outlaws boxing which is not a sport but a form of legalized slaughter. This means that no game is played without its proper equipment. For instance, to play tackle football without equipment is inviting serious accident and injury.

Fifth, I believe that Christian sportsmanship must characterize our athletics both from the standpoint of player and spectator. Much has been said on this subject; we need only to practice what we already believe and know to be right. Evan Oswald of Hesston College writes thus: "Love is not irreconcilable with competition. Love develops the spirit, 'Let's play with them,' instead of, 'Let's play against them.' Love emphasizes co-operation instead of competition. It eliminates the desire to win at any cost. Love makes it possible to play even if the game is lost. It helps one to go away from the game having had good physical exercise, a refreshment of the mind, and a stronger Christian personality. Love makes competition fun. Love makes it possible to have a sincere prayer before the game."

Sixth, I believe that the church should assume a constructively critical interest in athletics in the local communities. A purely negative attitude on the part of church leaders toward athletics and the young people interested in athletics would be unfortunate. On the other hand, I am not advocating that the church go into the business of athletics—that's not the commission of the church. But the church should have a sympathetic interest in the problems of youth in this area. It should provide legitimate outlets of expression for the youth. If youth has opportunities for fellowship and service, that will go a long way toward a positive solution for the problem of overemphasis in athletics. It may be possible that a ball field or other recreational facility may be provided, so that the youth need not go to objectionable places.

Seventh, I believe we need to draw the line firmly against participation in professional or semiprofessional athletics because professionalism makes the game a business and an end in itself. Concerning participation in nonprofessional leagues, such as church, YMCA, business or community leagues, I feel the answer is not so easy. Church conferences and church leaders have attempted to solve this problem in various ways. Their regulations need to be respected and obeyed. Generally speaking, participation in such leagues depends on the situation; it depends on whether such participation affects the Christian testimony in the community or in any way affects church loyalty and attendance.

Eighth, I believe we need to consider the world system of athletics as basically evil. It seems to me that the Christian will not have much time for interest in and support of commercialized and professional athletics. The world system of athletics is objectionable because it emphasizes the spectator rather than the participant. Fifty to one hundred thousand will pay money to watch twenty-two men play football. Spectator sports are historically a sign of a decadent civilization. The world system of athletics is controlled by evil, godless forces, even though they may operate under a cloak of respectability. The purpose is commercial, not recreative. Evil practices such as gambling have become so well entrenched in professional athletics and even college sports that it has become a national scandal.

Ninth, I believe that we need to keep athletics properly balanced with other interests in life. In the book, "What Men Live By," Richard Cabot pictures a cross with four equal arms labeled work, play, love, and worship. When one of these areas is emphasized to the hurt of another, it results in a lopsided personality. Likewise when one is neglected, the personality is unbalanced. An interest in athletics is very important for many of you right now, but I believe it will become gradually less important as time goes on and other interests and responsibilities come in. Perhaps for others, you need to learn more of the values of recreation for your personal development. As we learn to love the Lord and have our lives directed by Him, we will more and more strive to please Him. The Spirit will give us an inner control that will help to answer our questions in the athletic area. The consuming passion of our lives will be to follow the Lord's will and do His work. This will guide us in this area of life as well as all others.

How save ourselves from **extreme attitudes**? **First, think.** "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Carlyle sums it up in a pregnant German word:

"Gedenke zu leben."
"Think to live."

Second, look at life as a whole. Estimate things at their true worth, that is, in the long run; in other words, "long-range living." Remember that the present is not everything. Give it its proper place. Paul summed athletics up clearly, with this long-range Christian philosophy of life. "Bodily exercise **profiteth for a little,"** it has the promise of this life; but "godliness is profitable," both for this life, and "that which is to come." I Tim. 4:8. An eight-foot wall can hide a mountain. Like G. Campbell Morgan said tersely: "Tennis is an excellent game for Christian young people, but it can damn you." The writer wishes that he had the voice of a trumpet, and all the young people of the world as his listeners in the proclamation of this Scripture, "What will ye do in the end thereof" (Jer. 5:31)? All of life should be lived with the end in clear view.

The Liquor Situation in America

In 1951 the people of the United States spent $9,150,000,000 for intoxicating liquors, or $60.49 per capita. 472,902 places were licensed to manufacture and sell intoxicating liquors, under the following categories:

Manufacturers	
Distilleries	125
Breweries	329
Wineries	625
Wholesalers	
Liquor	7,638
Importers	1,281
Beer	12,414
Retailers	
Liquor	289,359
Beer	161,131

Quantity Consumption of Alcoholic Beverages in Gallons

Distilled spirits	193,583,863
Wines	132,419,928
Beer	2,584,040,664
	2,910,044,455

19 gallons for every man, woman, and child in the U.S.

Number of Gallons of Absolute Alcohol—199,339,103.

A consumption of 1.92 gallons—practically 2 gallons—of pure alcohol for each member of the population of the U.S. 15 years of age and over.

Authority for the above statements—U.S. Department of Internal Revenue.

The American people drank down 83,810,485 barrels of beer in 1951.

The Human Cost of Liquor

4,000,000 alcoholics in the U.S.
1,000,000 chronic alcoholics in the last stages of alcoholism (organically damaged).
3,000,000 habitual, excessive drinkers (not organically damaged).
3,000,000 "problem drinkers" (regular users of beverage alcohol who occasionally, under stress, drink excessively).

On the basis of a total of 67,000,000 drinkers—in the U.S.

1 out of every 16 drinkers becomes an alcoholic.
1 out of every 25 adults is an alcoholic.
1 out of every 102 adults is a chronic alcoholic.

American Youth: Think! Don't drink—These 7,000,000 alcoholics and problem drinkers began as moderate drinkers, 70 per cent of them when in their teens. It's smart not to drink.

Fathers and Mothers: Set an example of total abstinence to your children.

—Gathered from the Clipsheet.

Religious Bodies in Canada

Usually World News presents the religious bodies of the U.S.A. We believe our readers will also be interested in the religious preference of the citizens of Canada.

The Ninth Canadian Census of Population (and religious preference) showed that only 59,679 persons in Canada with a population of 14,009,429 regard themselves as having "no religion." Groups having largest number of members and "adherents" were Roman Catholics, with 43.3 per cent of the total population (41.7 per cent in 1941); and the United Church of Canada, 20.5 per cent (up from 19.2). The complete list follows:

	Members and "Adherents"
Adventist	21,398
Baptist	519,585
Buddhist	8,184
Christian and Missionary Alliance	6,398
Christian Science	20,795
Church of Christ, Disciples	14,920
Church of England in Canada	2,060,720
Confucian	5,791
Doukhobor	13,175
Evangelical Church	50,900
Free Methodist	8,921
Greek Catholic	191,051
Greek Orthodox	172,271
Jehovah's Witnesses	34,596
Jewish	204,836
Lutheran	444,923
Mennonite	125,938
Mormon	32,888
No religion	59,679
Pagan	2,420
Pentecostal	95,131
Presbyterian	781,747
Roman Catholic	6,069,496
Salvation Army	70,275
Unitarian	3,517
United Church of Canada	2,867,271
Others	122,605

TEN WAYS TO HELP MOTHER

1. Look pleasant.
2. Speak softly and kindly.
3. Do your work cheerfully and well.
4. Do not wait to be told every little duty, but surprise her by doing things she has not told you to do.
5. See how many times you can save her steps by running errands.
6. Put your cap, coat, and schoolbooks in their proper places. Then you will not need to trouble her to help you find them, and the home will look more tidy.
7. Notice when she is tired, or is not feeling well, or has a headache, and be quiet.
8. Always confide in her.
9. Say to her sometimes, "I love you."
10. Pray for her.

If you follow these suggestions there will be at least two happy persons—you and your mother. Try it and see.—Sel.

HOW TO BE PERFECTLY MISERABLE

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.
13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you may have rendered.
16. Be on the lookout for a good time for yourself.
17. Shirk your duties if you can.
18. Do as little as possible for others.
19. Love yourself supremely.
20. Be selfish.

This recipe is guaranteed to be infallible. —The Christian Digest.

BE CAREFUL WHAT YOU WRITE

Some persons are never easy until they are gossiping. They tell all they know, and write to their friends all the petty details of matters which do not at all concern them. But persons who tell all they know are sure to tell a great deal they do not know, and so do great mischief. They gabble, and gossip, and tell tales, speaking of things which they do not half understand, and so inevitably misrepresenting matters which they discuss, until sensible people are afraid to have them in their homes.

Any person admitted into a family should know better than to talk or write about the affairs which pertain to the household, and persons who will accept the hospitalities of a home, and repay the privileges enjoyed by retailing the tittle-tattle and gossip which can be picked up in almost any family, prove themselves ignorant of what belongs to good breeding, and unfit to be trusted in society. A sensible man would as soon have a skunk in his yard as to have a gabbling, gossiping, tattling talebearer in the house who tells all she knows and guesses at and invents the rest.

The person who hears but does not talk, and who is able to hold his tongue and restrains his curiosity, stands like a massive brick wall in the midst of a devastating conflagration, which checks the progress of the fire, and saves trouble and ensures safety.—Selected.

Once truth is firmly planted in a child, it continues steadfast through any test, but the planting has to be done early in the growing season.—The Messenger of Peace.

Price Slash on

Service for Peace

By Melvin Gingerich

Was $3.00

Now $1.50

During August you can get Service for Peace for $1.50. Its 508 pages are packed with information, statistics, and a careful evaluation of the total Civilian Public Service program of World War II.

Future planning needs such a background of information. Get your copy now. $1.50.

New edition—

War, Peace and Nonresistance

By Guy F. Hershberger

This revised edition includes the most up-to-date facts and statistics. It deals with the broad, social implications of nonresistance. Thorough, thought-provoking. $3.50.

Meditations for the New Mother

By Helen Good Brenneman

A lovely devotional book to give any mother with a new baby. Beautifully bound, illustrated. $1.25.

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

He who cannot forgive others, breaks the bridge over which he himself must pass if he would ever reach heaven; for everyone has need to be forgiven.—Herbert.

LAURELVILLE YOUNG PEOPLE'S INSTITUTES

Young People's Institutes at Laurelville, Pa., Mennonite Camp offer an unusually attractive program Aug. 8-14 and 15-21. Why not take advantage of this for your vacation? Send for your reservations or phone them, or if uncertain to the very last, just GO. There will be room. Address C. F. Yake, Sec'y, Scottdale, Pa. Phone 184-J.

SELF-CONTROL

Don't scold. Keep the voice clear, but not loud. No amount of exasperation can excuse the high, sharp, metallic falsetto of the scold. Its effect on the object is to take the spring and elasticity out of the feet and the hands and to put obstinacy and unhappiness into the heart.

"What is the use of trying to please?" is the question which reiterates itself through the long, overshadowed day.

On the other party, the mood reacts in corrugated brows which soon become wrinkles, and in set lips which in time become viselike in their rigidity. The manner also grows repellent, for the body never fails to respond to the loss of self-control.

Mark the difference. The annoyances may be great, the carelessness deserving of reproof, the disobedience exasperating and yet —the mother or the mistress can, by her own calm, kind but earnest and firm remonstrance awaken a desire for better living and doing in child or servant if she hold herself in check both in voice and manner, preserving that dignified self-respect and steadfastness of purpose which is becoming in the mistress of the household.—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

September 1953

CHRISTIAN MONITOR

"The Valleys Also Are Covered Over with Corn"

In This Issue

On the Highway, by Leroy C. Brown 258
"And the Fulness Thereof," by Arlean Leibert 259
The Tree Which Is You, by Vivian T. Pomeroy 260
Everybody Sing, Gunnar Urang 261
The Life of Love, by John E. Lapp 262
Never Such a Book, by Eugene A. Nida 263
"Set Your Affection," an Editorial 264
Picking Splinters, by Anna May Garber 265
Christians Should Grow Up, by Elrose D. Zook 266
"Keep Thyself Pure," by Moses G. Gehman 267
Time and Eternity, by Mont Hurst 268
The Christian's Appearance, by Hattie Loughbaum 269
God's Unlovely Children, by Louis J. Bristow 269
Everyday Chronicles, by Cora M. Stutzman 270
Doing Good, by Ida M. Yoder 271
Between Two Worlds, Anonymous 272
Personal Work Pays, by Ruby P. Zook 273
Christian Ordinances—Marriage, by S. F. Coffman 274
Summers on Historical Soil, by Edwin L. Weaver 276
Our Message to the General Public, by Grant M. Stoltzfus 279
Young People's Bible Meetings 281
Sunday School Lessons, by J. C. Fretz 284
Book Reviews 285
Significant Developments Concerning Israel, by C. F. Derstine 286

On the Highway

By Leroy C. Brown

In response to the Gospel invitation Lyle went back to his father's house in a double sense.

DARKNESS was gathering as Lyle Sanders trudged along the highway. A car whizzed by occasionally, and Lyle stuck up his thumb mechanically, but the boy had learned not to be disappointed when the cars did not stop for him —which they usually did not. Lyle had been hitchhiking for two days, and it seemed to him that he should be a thousand miles away from home, but he knew that he was really not more than three hundred miles away.

Hitchhiking was not the simple process it used to be, and Lyle was wondering where he would spend the night. It was very difficult to get rides during the day; he knew no one would pick him up at night. While the boy was thinking he had not even gone to the trouble to thumb the car he heard approaching. The driver, however, pulled up beside Lyle and stopped. "Jump in, young man, I can take you for a few miles."

Wearily Lyle got into the front seat, and tossed his suitcase onto the rear one. "Going far?" asked the driver.

"Huh?—oh, yes."

The two rode in silence for a while, then the driver spoke again, "You look tired. You have surely come a long way."

"Yes, I have," nodded Lyle as he glanced at the driver for the first time. He saw a young man not much older than himself. "Where are you going?" asked Lyle.

"To church," replied the driver.

"To church?"

"Yes. I am the pastor of a church a few miles down the highway. My name is Edgar Klein."

Lyle did not introduce himself and the minister continued, "Are you a Christian?"

"I am afraid not," admitted Lyle.

"No time like the present to accept the Lord Jesus as your Saviour," smiled the minister.

"I am not ready yet," replied Lyle.

"Not ready yet?" said the minister, looking at Lyle. "What are you waiting for?"

It was a question Lyle could not answer; so the minister continued speaking, "If you have a couple of hours to spare, I would like for you to go to church with me tonight."

"Oh, no, I couldn't do that," said Lyle, quickly. "I must be on my way."

In a few minutes the minister pulled to the side of the highway and said, "I must turn off here. The church is about a quarter of a mile down this side road. Success to you, and I want to leave a fact with you: Jesus Christ is the best Friend a fellow could ever have. Let Him be yours."

As Lyle accepted the extended hand he felt the warmth of the minister's friendly smile. Lyle stood at the side road, wondering whether to try for another ride or to look for a deserted building in which to spend the night. He would try for a ride—he might find someone who was going many miles, but no one stopped.

Lyle shivered as he pulled his coat collar closer about his neck. He could see the warm lights in the little church. How inviting they looked! Suddenly he felt impressed to visit the church. He could be warm there for an hour or two at least, and it might be interesting.

Practically unnoticed, Lyle slipped into a back seat and listened to the singing. The boy had seldom been to church and the procedure was interesting. After prayer and Scripture reading, the minister spoke.

"I am not speaking tonight on the subject I originally planned," began the minister, "because since meeting someone on my way here this evening, I have felt led to change my subject. I shall speak on 'Father's House.'" The sermon was about the prodigal son. Lyle listened attentively to the vivid description of a boy's wanderings, how he had spent his money in riotous living, and was willing to eat with hogs before he would return home. But that glorious home-coming —and the kind welcome that father gave the boy! "Kill the fatted calf!" Say, Lyle was hungry right then. Then the minister told of our heavenly Father's house, and how welcome prodigals are there.

After a fervent invitation, Lyle went forward and accepted the best Friend a fellow could ever have. When asked to testify, he told that he had run away from home, hoping to find adventure in the world, but that after two days he was ready to go back to "father's house." He told about his ride with the minister, and how all during his young life he had resisted the Saviour simply because he did not know about the Lord. But now things were different, and no matter what happened, he wanted to live in such a way that there would be a place for him in the heavenly Father's house.

There were shouts of "Amen" and expressions of joy in the house of God that night because a prodigal had returned.

After church many smiles and friendly handshakes greeted the young man, and before he knew it, he had half a dozen offers of places to stay overnight until he could get started home the next day. And not two hours ago the boy thought he would have to sleep in a barn that night!

The minister was talking with some men. They came to an agreement, and then went over to Lyle who was still surrounded by people.

"We have decided that you can return to 'father's house' in style," smiled the minister. "You may stay overnight with me, and I shall drive you to the railroad station in the morning. We are prepared to buy you a ticket to your home."

A few weeks later, the minister, Edgar Klein, received a letter from an eastern city. The letter read in part:

You have done more for my family than you will perhaps ever know. Your kindness to my son, Lyle, a boy you found on the highway, has been multiplied.

My son told me of the best Friend a fellow could ever have, and I have accepted Him as my Saviour. We have led my dear wife to the Lord and now we are a Christian family—thanks to your church on the highway.

Enclosed is a check for five hundred dollars. It is only a small part of the money I have been beating God out of. May the Lord bless you, and yours.

Yours, in His service,
Loren A. Sanders.
—Selected.

SEPTEMBER

The purple aster picks its way
Through brier and fern and browning weed,
Through nodding dandelions at play,
Through thistles dropping slender seed;
The gentian's sweet and quiet eye
Looks through its fringes—satin, blue,
The drowsy brooklet murmurs by
With messages for meadow rue;
The tall sunflower bends and cleaves,
The merry wind stirs tangled leaves
In colored tapestry fall weaves,
And rustles through the standing sheaves;
With golden sun-glint on his wings,
The field thrush spills his wild gay cry,
The insects buzz, the bright heat clings,
And tortoise clouds crawl in the sky.

—Carmen Malone.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., SEPTEMBER, 1953 No. 9

"And the Fulness Thereof"

By Arlean Leibert

Nicholas came to realize the truth of Psalm 24:1: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

THE BRILLIANT September sunlight glinted on the knife which was making a golden curl from the peeling of the luscious pear Anna Maria held between her big hands. There was a dishpan heaped high with fruit on the floor beside her. All summer long she had been putting things in jars. Yesterday, there were juicy, red tomatoes, and the day before tender, green beans.

"America is a good place to live," she avowed to the sparrow perched in the lilac bush by the kitchen window, as cheerful squeaks emitted from the low rocker in which she sat. "If one is willing to work there is plenty to eat."

"Eat." Ah! The very word brought an undeniable ache to her heart and sadness in her brown eyes, as her mind reached back into the past, back to the endless nights and days when stalked by the bitter cold and pangs of hunger, many searched every garbage can for some stray morsel of food. That it was decayed did not matter, for eat they must if they were to survive.

Many had perished, however, including members of her family and friends and neighbors. Weakened by lack of nourishment and unheated homes, the people had become easy prey to disease.

Remembering all this, Anna Maria's plain face was lined with sorrow at the moment. For many behind the iron curtain and in refugee camps would again suffer this coming winter. "O God in heaven, how had she endured it all?" But, yes, it was faith that held her up, faith, she had imbibed from her saintly mother, faith, she had accepted as her own.

"Everyone in America should be happy and contented," she mused, noting the dwindling supply of pears in the dishpan. Her eyes clouded as she glanced through the window and saw her brother Nicholas backing the big Mack truck onto the driveway. "That is, everybody but Nicholas." She was thinking of the fertile acres of land, the purebred stock, and the farms that were his. "No, even if he owned the moon her brother would never be really happy," she soliloquized.

She had always been grateful that he had gotten her to America. That in itself had been a miracle, too wonderful for her to comprehend. Now at the age of twenty-five she was keeping house for her only kin, and learning that she no longer needed to cower in terror at the sound of a knock on the door. It was likely to be a neighbor and certainly not the "Gestapo" whom everyone feared and hated.

She wished Nicholas were more inclined to go to church. The last time she had invited him to go along he had retorted, "They pass the collection plate too often to suit me."

If only there were some way to make him see that everything belonged to God anyway, but she shook her head in perplexity. Perhaps sometime God would open his eyes to the truth. She prayed that He might.

A year passed, but Anna Maria seemed no nearer to solving her problem than she had been before. She couldn't understand why Nicholas was tightfisted where God was concerned, when he was so very generous with her. Lately he had bought her a new car and had even taken time out to teach her how to drive. She had only to name it and anything she desired was hers. Nicholas was a good man. He treated his hired help well, and he was kind to his stock. His affairs were so prosperous that he seemed to have a Midas' touch. Even at the age of forty-five he was a good catch for some girl.

Anna Marie firmly believed that everyone should give a tenth of his income, because it was Biblical. She loved to read God's Word, and these were some of the gems on giving that impressed her:

"For every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:10, 12).

"Honour the Lord with . . . the firstfruits of all thine increase: so shall thy barns be filled with plenty . . ." (Prov. 3:9, 10).

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8).

"And concerning the tithe of the herd, or of the flock . . . the tenth shall be holy unto the Lord" (Lev. 27:32).

And then the beautiful promise in Mal. 3:10, "Bring ye all the tithes into the storehouse . . . and prove me . . . if I will not open you the windows of heaven, and pour you out a blessing . . . ."

She reread the verse. God was good to those who obeyed Him.

"Too-Toot, Too-Toot!" a horn sounded in the driveway and Anna Maria jumped to her feet. That was the car which had come to take her to a church meeting in a neighboring town. Leaving the Bible lying open on the table, she quickly donned her coat and joined her friends.

At noon Nicholas came onto the porch and removed his dusty boots. In stocking feet he quietly moved around the kitchen, setting the food Anna Maria had prepared, on the table.

"So my little Anna Maria is gone today. She likes her church meetings, but I do not mind. She needs to get out once in a while, for she works hard too."

He ate ravenously, for he was a huge man and had worked since four-thirty in the morning. When he had finished he wiped his mouth with the back of his hairy hand.

"Ho-hum," he muttered, stretching full length in the chair, "feels good to relax a moment."

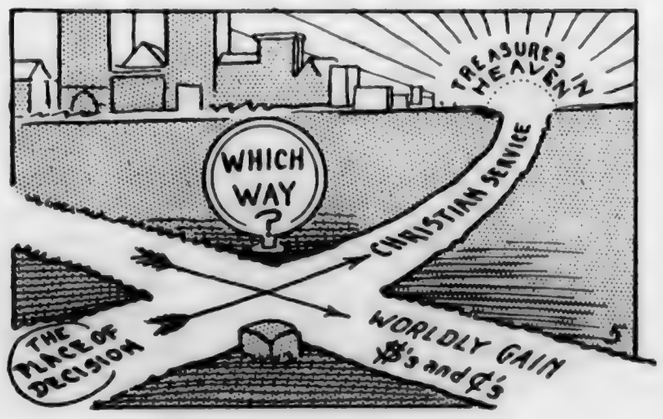
Then he spied his sister's Bible on the corner of the table. He glanced cautiously around the room, although he knew he was alone, and gingerly picked up the book.

Memories came flooding over him, for as a lad he had gone to church regularly, and he had read his Bible, too. "Why, I don't even know if I've got one any more," he said yawning. He turned a few pages and began to read in spite of himself.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life" (Mark 10:17)?

"Eternal life!" Nicholas turned pale beneath his tan. He had worked such long hours for so many years that he never had time for the Bible or thoughts of eternity.

He read on to find out what Jesus' answer was: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:



and come, take up the cross, and follow me."

Uneasily, Nicholas laid the Bible back where he had found it. He cleared the table, putting the soiled dishes in the sink, and, pulling on his heavy boots, he stamped out to the barn where he harnessed the gray team and went to plow the west forty.

The rest of the afternoon he could think of nothing else but the answer Jesus had given to the rich young man. "Sell whatsoever thou hast." He recalled too the numerous Scriptures on tithing his sister had quoted on many occasions.

He recalled too how as a boy he had come to America with an uncle. Day after day, year in and year out, the two had labored from the wee hours of the morning until long after sunset. Then the uncle died, leaving everything to the beloved nephew.

"How could the earth be the Lord's and the fullness thereof?" Nicholas was bewildered.

He left the team standing at the end of the furrow and walked toward a wooded section where he sat down heavily on an old stump.

"Every beast is mine, the cattle upon a thousand hills," the words rang crazily in his ears.

Sweat covered his hairy arms and dropped unheeded from his high forehead while the veins stood out in his thick neck.

In thought he hugged his possessions fiercely to his breast. "They are mine!" he cried hoarsely. "Do you hear? They're mine!" But even as he spoke he knew the declaration was futile. Slowly his hands unclenched. Dropping his head on his arms Nicholas wept bitterly.

How could all this be the Lord's when he and his uncle had slaved until their feet were leaden with weariness and even when it was time to get up in the morning every muscle in their bodies protested?

At last it seemed to Nicholas that a hand rested lightly on his shoulder. Startled, he raised his head, but there was no one in sight. He felt angels were near him and, falling to his knees, he poured out his heart to God in prayer.

That night Anna Maria sensed that her brother had been through his personal Gethsemane, but she said nothing and served the evening meal as usual. As they ate she related some of the high lights of her afternoon.

Nicholas always retired directly after he had eaten. At the doorway to his room he paused, one hand resting on the doorknob.

"Anna Maria," his voice was husky and his eyes pleaded for her to understand what he was about to say.

"Yes, Nicholas?"

"I—I've decided to sell off all my land, all but the home place, and hereafter, to give a tenth of my possessions to the Lord. I realize at last that all that I am or have belongs to Him."

With that, he turned and softly closed the door behind him.

Nampa, Idaho.

"If some people would be a little more careful about where they step, those who follow them wouldn't stumble so much."

The Tree Which Is You

By Vivian T. Pomeroy

On Beacon Hill in Boston there once grew a tree. It was the largest crab apple tree in all New England, so they said. It was a splendid tree, forty feet tall. If you were old enough to walk on the Hill seventeen years ago, you must have seen it. It grew between Pinckney and Revere streets. It had been growing there for several hundred years. It had seen a thousand strange scenes. While the fierce wars were fought, and people with anxious faces passed to and fro, and horses' hoofs clattered and rang over the steep roads, the tree cast its shade for great men and small. It had stood the heaviest snows and the most raging storms. There were few things the old crab apple tree had not seen. It was near the Common when on the paths the cows wandered. It had seen the great governors riding by, and generations of children had played in its friendly shadow. I cannot remember now where I heard all this about the tree, but I know it is true.

Then the time came when great digging began around the old tree. It was to be uprooted. Men dug and struck around it—down and down. At last it felt the earth heaving under it. Huge irons grappled; machinery stirred; a small army of men were at work; experts stood and gave directions. The grand old tree was to be taken from Boston to Cambridge. The journey began. Two hours were spent on the roads. It went over Longfellow Bridge. The co-operation of the Boston, the Cambridge, and the Metropolitan Police was obtained, so that the trucks could travel on Memorial Drive. The old tree was taken to be replanted in the grounds of the Massachusetts Institute of Technology.

But to me the most interesting part of the moving of the tree was this. It carried with it twenty tons of the earth in which it was born and had grown. Twenty tons of its own soil were needed so that the tree might have a chance to live on and stand bravely and face the winter blast and grow green in the soft airs of spring. Of itself, without that soil, it was sure to die quickly. Of itself, it could never again reach toward the sun and throw a friendly shade. Of itself, it could not live. Perhaps, after these years, it is dead. I do not know. It could not live forever. None of us can do that.

But this I know. If I had gone to see that tree in its new home, its first green shoots or even its brave bare branches would have spoken to me and said this:

"You, too, little man—and all the friends you have—are even as I. You could not be anything good you are save for the soil from which you have grown. The thrills you enjoy, the knowledge you have gained, the things you do so well, the hopes you have—all these things could not be yours apart from the generations who struggled and loved and worked and wept and laughed and prayed—oh, that rich, rich soil!—so that you might stand and blossom and stretch toward the sun."—Christian Leader.

GONE TO SCHOOL

She's gone to school, my Susan,
So tiny, just turned six,
And, oh, the house is empty,
The clock, how loud it ticks!
No laughter in the garden,
No swinging on the gate,
Just quietness and order
And a fire upon the grate.

She's gone to school, my Susan,
In brand-new pinafore,
To learn the art of letters,
And dip in ancient lore;
She's eager for the future,
And sturdy for her size;
But, oh, the heart is weary
Before the head is wise.

She's gone to school, my Susan,
So sweet and unafraid,
Her toes in shiny slippers,
Her brown hair in a braid;
And here where she's been happy,
An earnest prayer I pray:
"God bless the host of Susans
Agone to school today!"

—Vivian Laramore.

WHILE THE DAY LASTS

It will not last long. Your day, my day, the world's day, the day of opportunity, the day of salvation, the day of grace, all days are swiftly passing away; and the great day, the last day, will surely and speedily come. Now there is opportunity for us to work; by and by the time will be past. While it is day we may work the work of God, and do what He has commanded us. But if we idle this present opportunity away, it will never return, and the neglect of today may never be repaired. Tomorrow will bring the work for tomorrow, and every day and year will bring its appropriate duties. Let the work of today be done today, and then we may calmly await the coming of the morrow if the morrow ever comes—W. S. Bowden.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). God gives man warning that he must repent of his sin long before He lets judgment fall. He does this in order that judgment may never need to fall. As long as possible that the disobedient shall become obedient to Christ, God holds back vengeance. Be wise and yield to Christ now before it is too late.

Everybody Sing

By Gunnar Urang

"Congregational singing is the means whereby the members of the body of Christ can offer united prayer and praise to God."

Songleaders say it. The man in the pew seems to take it for granted (in theory, if not in practice). But have we ever honestly asked and answered the question: Why should "everybody sing"?

Not out of mere habit—that much is self-evident. For who can accuse the liturgist of vain repetition when the non-liturgical fundamentalist will sing any number of profound hymns without ever once thinking what he sings, or why, or to whom? Not for physical stimulation surely, for we fall far short indeed to use a hymn as nothing more than a stretch-and-wake-up device before the sermon. Neither is the sentimental thrill enough. There is real emotion in "When I Survey the Wondrous Cross"; but only vague sentiment permeates "In the Gloaming." As the content, so the effect; and this goes for both words and music. Which explains why some of our Gospel music sounds like "Finiculi, Finicula" or "Stardust."

Why sing? This is like asking "Why go to church?" or "Why pray?" or "Why read the Bible?"

We assemble in church for collective prayer, praise, instruction, exhortation, and giving. The ceremony at the dedication of Solomon's temple included all of these. The description of the musical portion of that service (II Chron. 5:13, 14) is most unusual:

It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

From this passage and many others we learn that the **raison d'etre** of church music is worship, the primary activity of redeemed men. Worship is the expression of emotion Godward, and that emotion is rooted most firmly in a knowledge of who God is and what He does. Incense and stained glass may inspire religious sentiment, but only knowing God, as He has revealed Himself, inspires true worship. Worship hymns, then, may be objective—concerned primarily with the God who is the object of our worship, or subjective—concerned primarily with our own emotions as we reach out for Him, as we feel Him near, as we adore Him. Scriptural, Christ-centered words present the divine object of our worship; music, the language of emotion, heightens our emotional response to the message of the hymn; and the unity of congregational participation can lift us to such spiritual heights that we are palpably conscious that "the glory of the LORD had [has] filled the house of God."

We gather together to worship, both in silence and in song. Why do we pray? We pray because God commands it, because He loves to have us speak to Him, and because He has provided through our great High Priest a means by which we may come boldly to the throne of grace. Congregational singing at once symbolizes and realizes this direct access.

In the Hebrew temple worship the singing and playing were carried on not by the congregation but by musicians appointed out of the ranks of the Levites. The early Christians, on the other hand, sang as congregations, and gloried in their freedom. But as the church gained temporal wealth and power, the papacy and the priesthood were set up, the liturgies were developed and adopted, and finally music passed from the congregation to the priests.

Martin Luther presented a new theology and a new concept of worship. He reinstated congregational singing, and in the vernacular, not in unintelligible Latin. To these Protestants congregational singing meant free access to God. And it still does. We would do well to notice how many of our best hymns are prayers addressed directly to God. Unified prayer is a Scriptural ideal, and the prayer-hymn differs from spoken prayer only in mode, not in kind. Thoughtless singing, then, is as out of place as thoughtless praying, for they are often one and the same.

Much might be said about the importance of congregational singing in other areas. The doctrinal hymn furthers Scriptural instruction. Well-chosen hymns can reinforce the sermon and urge a response. The Gospel song in the evangelistic service can help bring home to the sinner the conviction of his sin and the power of the Gospel. The spiritual ministry of music can do much for the spiritual experience of each church member. Christianity marches to music, and every great advance—Hus, Luther, Wesley, Moody—has been accompanied by a new outburst of song.

Everybody sing? Yes, for congregational singing is the means whereby the members of the body of Christ can offer united prayer and praise to God. Martin Luther told us why, when he said that the substance of true worship is "that our dear Lord speaks with us through His Holy Word, and we in return speak with Him through prayer and song of praise."

And John Wesley, in his Rules for Singers, told us how:

Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually. —The Evangelical Beacon and Evangelist.

LIFE'S PATHWAY

Lift your voice in song,
As you trudge along,
Though at times the pathway may seem rough;
Play your humble part
With a cheerful heart,
Falter not nor fear the world's rebuff.

Should you trouble meet,
Never fear defeat;
Greet it with a twinkle in your eye;
For a cheerful face
Is a winning grace,
Seeing which most ills will pass you by.

Only weaklings fail,
And their lot bewail;
Never stop to mumur or complain;
Would you win the day,
Faint not by the way,
There's a worthy goal for you to gain.

As the moments fly,
On God's grace rely;
He will be your guide and guard the while;
When the course is run,
Face the setting sun
With a faith undaunted and a smile.

—Fred Scott Shepard.

"ALL OF GOD'S CHILDREN GOT SHOES"

A preacher out West preached a sermon on "Iron Shoes." I wondered where he got his theme. Why, there in Deuteronomy. It is the blessing of Asher, the Happy. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Iron shoes—for what? Oh, the saints of God have sometimes a rough road to travel, and they need those iron shoes. Tender feet cannot abide those sharp stones and wicked thorns in the path. Think of Joseph, think of Moses, of David, of Elijah, and Jeremiah, and Daniel, and all the prophets. Think of every man and woman who has lived and toiled for God—how could any of them have come through but for those iron shoes? "None of these things move me," said Paul.

Paul, where did you get those shoes? Just where all God's children get them. And with it goes another precious promise: "As thy days, so shall thy strength be." Come the hard days, comes the more strength from God to meet the difficulties of the way. "Most gladly therefore will I rather glory in my infirmities [weaknesses]," says Paul, "that the power of Christ may rest upon me. . . . For when I am weak, then am I strong." How has the Lord provided for the need and weakness of His servants!—Word and Work.

CURE FOR INSOMNIA

Instead of counting sheep when unable to sleep, why not count your blessings? The numbers will run so high, you will fall asleep from sheer exhaustion.—King's Business.

CHRISTIAN MONITOR PULPIT

The Life of Love

By John E. Lapp

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Corinthians 13:1-13.

In John 15:12 Jesus said, "This is my commandment. That ye love one another," and in verse 17, "These things I command you, that ye love one another." Love is a strong feeling of emotion that finds its expression in attraction and attachment to another. The life of love is the expression of a Christ-centered life. Love is never passive; love is always active. Love is very costly. It costs us money. It costs a man time to lavish affection upon his wife. It costs him effort to produce the necessities to provide for her in life. And if he simply says "I love you," and does not take the time to provide these necessities, nor lavish this affection, his statement, "I love you," is meaningless. Love is a grace that grows, and the more we bestow it upon each other, the more we are attached to one another.

The love of God is the basis for the expression of Christian love. God demonstrated His love to mankind by the way in which He made us. He could have made us in such a way that we could do nothing else but do His will. He could have made us that we would have been nothing more than mechanical robots, but He didn't do that. He made of us moral beings; He made of us beings who can choose for whom we will live, and how we will live for that person. Robots could do the will of God, but they could never return any affection toward God in response to His outpouring of love to man. Love always desires a return of affection. God continued His yearning for mankind after He lost man's affection. And love does that; love tries to heal the breaches, and to win back those who have been estranged. God did that very thing.

God's greatest demonstration of love is in His redemptive work. He gave Himself. Christ loved the church and died for it, but in I John 3:16 we read, "Hereby perceive we the love of God, because he [that is, God] laid down his life for us: and we ought to lay down our lives for the brethren." The basis of the appeal for our love to our fellow brethren is the way God laid down His life for us. Surely He lived a sinless life, His nature was perfect in every degree, yet He assumed the sin of humanity, and endured the awful suffering that we deserve. He not only died and rose again, but He has gone into heaven, and He is coming again. And in His coming again will begin the endless demonstration of love through all the ages of eternity to come. The marriage of the Lamb is going to be the great day that is mentioned in Revelation 19. We are looking forward to that moment—the marriage of the Lamb. Then there will be the bestowing of glory eternally, and the glory that He will bestow upon us will be far better than any of us husbands can bestow upon our wives. That will be the providing of completeness of satisfaction for ever and ever.

But there needs to be a return of love to God, to our Lord, for what He has done for us. We need to respond to Him in a return of love. In Deut. 6:4, 5 God spoke of this in Old Testament times. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This means, first, a life of devotion and worship to our God, and second, a life of surrendering our will to Him. Saul said at Damascus, "Lord, what wilt thou have me to do?" So each one of us, not with a broken will, but with a surrendered will should come to Him and say, "Lord, what wilt thou have me to do?" It means, third, a life of sacrifice and service in the kingdom of God. In Acts 20:18-20 Paul in speaking to the Ephesian elders said: "I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house." Carrying out that responsibility toward our fellow men is the sacrifice and service that God calls for—that we will always do what is best for our fellow man in all of his needs and interests of life. Then, of course, if we love God, it means that we obey Him. For Jesus said, "If ye love me, keep my commandments."

This matter of expressing true love, true Christian love to our fellow men, is what we want to deal with at this moment. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." My life is hollow; it is meaningless. I may say whatever I want to, but if I do not demonstrate that life of love, what I say means nothing. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (I John 4:20)? Actually, if somebody tells me he loves me and then hates my son, he proves that he does not love me. My son bears my image, and when a person hates my son, he hates me. Man is created in the image of God. If we hate our fellow man, or reach out in any way to wreak out vengeance upon him, it is an expression of hatred to God.

"We know that we have passed from death unto life, because we love the brethren" (I John 3:14). One of the evidences of Christian life, Christian experience, Christian character, is love. In Romans 13 Paul tells us what love will do. He tells us in verses 8 and 9 that we should "owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

He who has such love respects every right, and every possession of his fellow man. He would not think of robbing his fellow man of his good name, by lying about him, or bearing false witness. He would not think of wishing for those things that are rightfully his brother's, and he has positively no right to. He would not covet those things. He recognizes his brother's rights or possessions. He would not take anything that belongs to his fellow man. He recognizes his brother's life as God-given, and he would do nothing that would snuff out that life. He recognizes the God-given virtues of others, and he would in no way defile his fellow man.

When we express our love to one another, it is by the way in which we serve each other. Galatians 5:13, "By love serve one another." In a spiritual ministry we serve each other. I appreciate when there is a Priscilla and an Aquila who will sit down to give a spiritual ministry to me. I feel that it is a blessing in my life. There may be a time when there is

spiritual restoration needed, and we need to heed the admonition, "Ye which are spiritual, restore such an one in the spirit of meekness." There are times when there needs to be a material sharing. In Gal. 6:7-10 we are told, "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Doing good with material things is the natural expression that comes from a heart of love. Jesus said that a cup of cold water in the name of a disciple shall not lose its reward.

We need to make practical the teachings of the Sermon on the Mount. We see here the superiority of grace over the law. "It hath been said, "Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies." "It hath been said, A eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil." We learn from the Master, and we resist not evil. It may be that we need to turn the other cheek. Oh, maybe not for a physical smiting, maybe that is the least of the things which we will meet up with, but in the sense of turning the other cheek for the cutting words that we may receive. By giving the extra garment, by going the second mile, by helping the one who would borrow—in all of these relations in life we demonstrate the nature of Christ, the divine nature of which we have been made partakers.

Of course, we love our enemies. Enemies? Do we have enemies? But a wise man said, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). We may have enemies, but we can live with them in a peaceful way. "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Of course, we will pray for them: we will bless them; we will speak well of them; we will do good to them; we will help them in time of need. We will do what we can for them because we cannot help it—we love them. We will need to love just as God loved, just as He continues to love every day. He makes the sun to shine on the good and the evil. He sends the rain upon the just and the unjust. Our God is no respecter of persons. He never shows partiality to any; neither should we. Why is it that very often we treat other folks better than we do those that we love the most? Is it not because our hearts have not been filled with the radiating love of God to the extent that they ought to be? This morning will we open our hearts for a new infilling of the love of God?

Lansdale, Pa.

"Many a man would be a success except for the fact that he thinks he has already succeeded."

Never Such a Book

By Eugene A. Nida

Excerpts from a speech given at the 137th annual meeting of the American Bible Society. The author is the Secretary for Translations of this organization.

A short time ago a Bible seller in Syria was dragged off to the local police court for selling what appeared to be highly inflammatory political propaganda. The judge examined these strange books carefully and then demanded, "Where is that man Paul who wrote this book to the Romans? Bring him into this court!"

The Bible seller did his best to explain to the judge that the Apostle Paul died almost two thousand years ago. The judge was slow to be convinced, but finally he said to the Bible seller, "Here, you sign a statement declaring that you will be personally responsible for everything written in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents."

Few Christians have the insight of this Mohammedan judge. We tend to look upon the Bible as an ancient book, more or less unrelated and unrelatable to our modern industrial civilization. Of course, we revere the Bible, but too often we do not read it. We honor it with high-sounding praise, but too many of us do not believe it with our hearts. We quote it, but we do not live it.

Perhaps the Bible would take on new meaning for us if we realized that it is not only the best loved, but also the most hated book in the world. While millions of people respect it, other millions suspect it. It is forbidden entrance into many parts of the world, and its distribution is systematically thwarted by its enemies. I have been in places where the Bible is called "the Book of the Devil," so hostile has been the attitude of the established religion to the message of this unique Book.

But despite all the opposition to this Book, it still remains the world's all-time best seller, and has been translated in whole or in part into a total of 1,059 languages.

Every missionary realizes how easy it is to make silly and embarrassing mistakes in speaking a foreign language. But perhaps none has been more shocked than one missionary who discovered that in one of his favorite sermons about "going to heaven," he pronounced the words so incorrectly that the people thought he was telling them "to go sit on a stick."

The ways in which people talk about the experiences of life may be utterly different and yet they may be saying exactly the same thing. We use the word "sorrow," but the Bambara people of West Africa say, "My eye is black." The Habbes in the Ivory Coast also talk about sorrow, but they say, "My liver is sick." The Mossi people to the north of the Gold Coast insist that sorrow is best described by saying, "My heart is spoiled," but the Uduks, living in the Anglo-Egyptian Sudan, would say, "My stomach is heavy."

There has never been such a book as the Bible, because there has never been such a message. There has never been such a message, for there has never been such a person as Jesus Christ.

The peoples of the world are amazed when they read the message of Jesus Christ, for there they see no tendency to divorce morality and religion. In so many of their religious systems, a man may be ever so evil and at the same time profoundly religious. I once met one of the pagan religious leaders of the northern Congo. His specialty was murder by black magic and his life had been a series of violent crimes, but he was master of the secret formula and this entitled him to religious leadership.

The message of the Word of God is not a code of laws, but a way of life. People have complained that no one could possibly live up to the standard set by Jesus for His followers. If people are to depend solely on their own strength, this is perfectly true.

The message of Scripture is the message of life—real life and abundant life—but not lived through our resources. It is only possible through the power of the Spirit of God who dwells within any person who will acknowledge Jesus Christ as Saviour and Lord.

Never has there been such a demand for this message of life. In Brazil, there is a demand for at least twice as many Bibles as we have ever been able to provide in any one year. But it is not surprising that the churches of Brazil are asking for 300,000 Bibles next year. One cannot "sow the seed" of a million Gospels distributed each year for several years, without experiencing unprecedented demands for all the Bible.

Not only is there a demand for more Bibles, but for more easily understood ones. There are more revisions of the Bible going on now than at any other time in the history of Christendom. "We must have the Scriptures which will speak in present-day words to the hearts of living men and women," is the demand. The message of the Bible remains the same, but the words must often be revised if this message is to speak with equal force to succeeding generations. These people throughout the world do not regard the Bible as a mere fetish or the possession of it as a mark of social responsibility. They want to read it, to understand it, and to be transformed by its message.—American Bible Society.

There is no need of "much speaking" when one's being and actions are right.

—Christian Union Herald.

Editorials

"Set Your Affection"

Paul recognized a great truth in human nature and in Christian living when he said in his letter to the Colossians: "Set your affection on things above, not on things on the earth." He recognized that our feelings or emotions have much to do with the ordering or control of our lives. As Hazen G. Werner in his book, "Live with Your Emotions," wisely observes: "When the emotions are in control, the doors are all wide open for any miscreant to come in—prejudice, vile ideas, old habits, resentment, neurotic compulsions, dislikes. These things get in on us through our feelings. There ought to be a customs inspection at the gateway to our human nature. We can be safe only when we put our feelings, our urges, under the control of what is eternal by referring our attitudes or conduct to Christ. . . . Make your emotions responsible to basic Christian faith. . . . The emotional life is safe only under Christ's control."

Modern life affords many illustrations of what happens to people who do not keep their emotions or affections under control. Almost in every community we find people from Christian families with erratic emotions and as a result we find broken homes, divorces, mental breakdowns, court cases, suicide, and murder. Our emotions can play dastardly tricks upon us unless they are safely anchored on the rock of Christ and His Word.

Not only does Paul tell us of the need of setting our affections on things above, but he goes into the practical applications of that statement as he continues the theme of the risen life in Colossians 3. To resolve to live for Christ and to set one's affections upon Him is a necessary thing for the Christian, but it needs to be buttressed by appropriate actions. Paul's first application is that all inordinate desires and appetites need to be curbed or put to death. This includes all things that have to do with immorality and impurity, things which are among the most prevalent abuses and sins of modern life. Modern styles of clothing, modern amusements, and modern literature seem designed to foster impurity of thought and life. Illustrations are the theater and the movie, the immodest exposure of the body in dress or lack of dress, the bathing beach, the lurid and salacious modern literature, the dance, and the modern roadhouses. In this connection he also mentions covetousness, or greed for gain, which becomes an obsession for many people in our materialistic world.

In a similar manner he says that to live the risen life we need to put off all evil passions, such as anger, wrath, malice, slander, and evil speaking, filthy talk, and lying. These belong to the old sinful nature and are incompatible with the nature of Christ of which the Christian partakes.

While the Christian life needs to take cognizance of these negative aspects, Paul brings out very forcibly that there must be a positive putting on of the beautiful graces of the new nature, such as compassion, kindness, lowliness, meekness, patience, forbearance, and forgiveness, for the Christian life cannot be lived in a vacuum. And to combine all these graces into a beautiful harmony the Christian needs to put on love as the great and crowning virtue.

He continues this discussion of the Christ-centered life by giving some of the great basic principles that assure the victorious Christian life. He had stated that love is the grace that assures harmony and symmetry. He then says that the whole heart and life needs to be ruled by the peace of God. This has both a vertical and horizontal application. The Christian needs to have peace with both God and man. He needs to recognize that he is a member of the body of Christ, the church, and that he needs to live in peace with his fellow Christian. Another principle that he gives as an essential to this fully rounded out life for Christ is that the word of Christ needs to dwell richly in the life of the believer. In this way we can both receive and give teaching in the things that make for our spiritual growth, enrichment, and edification. This is done in the public worship by preaching, teaching, and the ministry of sacred song.

Paul begins chapter 3 of the Colossian epistle with the idea of being identified with the risen Christ in all that He has done to assure our salvation. He stresses the fact that our affections must be centered upon Him who is now seated at the right hand of God. He shows how such a life works out in its practical aspects. He shows how there must be a continual putting off of the old life and putting on of the new. He shows how giving ourselves over to the practice of love and peace, and obedience to the Word of Christ, assures beauty and victory in the Christian life. And then he reaches a sort of climax in verse 17 when he makes the great statement: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

To set our affection upon Christ, to love Him supremely, is one of the great secrets of success in the Christian life. It will inspire us to put off the things of the old life, to acquire the graces of the new life, to say and to do everything in His name. He has made all the provisions for victory, let us thank and praise Him for it.

School Days Again

September brings all of us to an awareness that school days are here again. To some it brings largely fond memories, but to most people probably some phase of present responsibilities. This applies to many different members of the family and to many widely differing situations. Preparations need to be made so that the children are equipped and ready to go to school when the time comes. Young people who are leaving home for school need to make appropriate plans. Teachers and administrators need to get ready for their responsible tasks. And consequently there will be many mingled feelings as the school bells ring again.

School days bring many opportunities for the development of the mind and the gathering of knowledge. America has a fine school system in many ways, but there are many problems connected with it. With thousands of additional children being enrolled every year in the constant increase of population, the problem of providing adequate school buildings and facilities and teachers is constantly increasing.

One of the problems which gives serious concern to the Christian parent and pupil is the lack of teaching on moral and religious subjects, or teachings in contradiction of the Scriptures, such as the evolutionary teaching concerning the origin of man. Because of this parents are doubly challenged to prayer on behalf of their children and a strong Christian home life, in atmosphere and teaching and living, to counteract any unscriptural teachings in the schoolroom.

Then there is also the moral problem. Some teachers have low moral standards. Some schools have a morally corrupting atmosphere and questionable activities. There will probably be some functions and sports in which the Christian pupil dare not participate if he would maintain his purity of thought and life and his witness for Christ. Here both the home and the church must help to provide proper social and recreational outlets so that their children and young people may not be swept away by corrupting influences.

To help to offset these threats to the spiritual life of our youth our people have been turning increasingly to the Christian school —elementary, high school, and college. Church schools have their problems also, but God has blessed this work in many ways.

School days can and should be happy days. It is indeed a tragedy when they turn out to be otherwise and young lives are misled and come to moral and spiritual disaster. If all of us—the home, the church, and the young people—sense our responsibilities and diligently apply ourselves to meet them, by the grace and help of God, the coming school year should be a happy and blessed one.

CHRISTIAN LIFE

Picking Splinters

By Anna May Garber

May the Lord deliver us from the splinter-picking spirit and help us to watch out for the beams that are in our own eyes.

"Have you heard the latest?" The words came to my ears when someone nudged my arm as I was coming down the aisle along the wall at the close of the service. I looked up to see a smiling sister who was nearly a stranger to me, but a good friend of folks I was learning to know.

"I don't think I have. Of course, I really do not know," I answered as I wondered what news gave her such joy.

"Well, someone saw," she leaned closer and put her hand up to protect the heavy words, "Brother John ——— in a store doing so and so."

"Oh, I don't believe it!" I promptly exclaimed. I knew Brother John well as a neighbor, a bishop, and active churchman.

"Yes, it's true. Somebody saw him," she was positive.

"I'll ask him and find out," I offered.

"Oh, no, no, don't do that!" she gasped in consternation.

We parted. Never again did she whisper a juicy bit of news in my ear, but by grapevine route, I found I was the object of her criticism. Anyway, I praise the Lord for giving me the words to say at the time.

My reflections of the incident are mingled. I was chagrined at being chosen to hear "the latest" gossip. I was puzzled at her delight in repeating what she considered a fault of one of God's ministers. I could not understand why she did not want me to ask Brother John for the truth so that he could answer for himself. Either his reputation could be saved a knock, or, if at fault, his attention would have been called to it. But most of all I wonder why she did not go direct to him with the news, for I have found that method the most efficient and loving way to clear a matter.

Spurgeon wrote, "Any fool may have something to say against the best minister in England." It is easy to pick at the faults of other people, for all have imperfections. Satan wanted to take me off on that tangent, but the Lord came to the rescue. He told me to pick at my own faults until I have them picked out of my life, by His grace. It is my constant prayer and aim that I might use strict disciplinary measures with myself and much patience and understanding with failures of others. "If thou wouldst bear thy neighbor's faults, cast thy eyes upon thine own." Jesus said, "Hypocrite, first take the beam out of thine own eye, and then you will see clearly how to remove the splinter from your brother's eye." (Did you ever notice the similarity between these two words —hypocritical and hypercritical?)

Remember the illustration of a woman who complained about her neighbor's wash looking gray and dirty as it hung on the line, only to be informed that the wash was beautifully white and clean but her own windows were so dirty she could not see aright. Whenever I get ready to make a criticism or pick a splinter, I must examine the windows of my heart to find if I see clearly enough to do the task without causing unneeessary pain or doing more damage than repair work.

It is easy to stand on the side lines and tell how a game should be played, or to stand on the sidewalk and tell how a house should be built. The difficult task is to put a shoulder to the wheel and push the load uphill with the critics hanging on the side making the load much heavier. "Some folks," said a minister one day, "think it their duty in life to sit on the brakes. No matter what is being planned they oppose it, or what is being done they constantly voice objections until it becomes a habit. That is like a train climbing a steep grade. It chugs and chugs, slower and slower, until we wonder if it will make the grade. Finally the summit is reached and we imagine we hear the shout, 'We made it because we sat on the brakes!'" My heart bleeds for the heavily laden minister who must bear the responsibility of leading in the affairs of the church, of feeding the flock and helping souls to come to the Lord, and be built up in Him and continually bear unkind criticisms. Often the smallest group is making the biggest kick. How much more difficult his work is made!

Perhaps you have heard of the hard hearing deacon who could not understand the plans under discussion. Various members of the group shouted to try to make him hear. His answer, "I can't understand; whatever it is I'm ag'in' it," sometimes is laughed at as a joke, but it really is tragic—tragic to his own soul's growth and tragic to the progress in the Lord's work. It is this fault-finding and critical attitude and habit which has discouraged Christian workers, hindered young Christians in their growth, driven sinners farther away from God, and even split churches.

When I hear objections and criticisms of the tent evangelistic meetings (it is often from folks who have not attended) I ask if the critics have won more lost souls. Of course, they have not. Yes, but many who came were overpersuaded and many went back into the world. The Bible tells us to persuade and even speaks of compelling to come—compelling by our testimony of peace and joy in the Lord. Others will feel compelled to come to the feast of good things in the Lord too. Just because some do backslide is absolutely no reason whatsoever to stop seeking to win the lost. It seems when Satan sees the Lord's work progress the most, he puts in some of his hardest licks by giving zeal to the mote-hunter. Yes, but all that publicity is pleasing to the flesh, they say; I just would not want it. I might be proud. Well, maybe you and I have not grown in grace as much, or have crucified self as the evangelistic groups. I like to think that they are wholly emptied of self and have their whole heart's desire in the Lord and His work, even as Moses and Paul would give themselves that others be reconciled to God. Some folks are afraid of anything new, but they should remember the devil has new tricks and we need some new information and new ways to combat him most successfully.

"So we are not supposed to criticize our neighbors or the church?" some ask. "Are we supposed to just let things slide? Things have gone pretty far if we can't point out mistakes. We are drifting fast enough. When we see folks nearing a precipice, we want to give them warning or they will drop to their destruction."

Yes, I hope they do help folks to be saved. I hope they go out among those who do not know the Lord and earnestly, zealously seek to win them to reconciliation to God, by the guidance and power of the Holy Spirit. When folks have the burden for lost souls on their hearts they do not have time to complain about so and so running everything or the preacher harping too much on tithing or someone putting his children to the front before they take time to find out the children helped out when there was no one else to do the work.

Sometimes the criticisms one makes are an index to the desires of the critic. Because I know I would be proud to have a certain position, possessions, or talents, I need not think another is proud because he has them. Jealousy is a hideous monster which is often at the root of trouble, as it was with Saul when David won the greater praise. "Saul eyed David from that day and forward." Oh, may none of us "eye" any one for the purpose

---

IF I WERE YOU

'Tis easy to say the quick, sharp word
That will injure through and through
The friend you have always held so dear—
But I wouldn't—If I were you.

'Tis easy to spread an idle tale
That perhaps may not be true,
And give it wings like thistledown,
But I wouldn't—If I were you.

The words once spoken, if harsh, unkind,
You must ever bid adieu—
Though you may speak them if you will,
Yet I wouldn't—If I were you!

—F. Jones Hadley.

of harm in any way! In cases where it has been done there were sad, sad results in the Lord's work. And the world looking on says, "Yes, they believe in nónresistance but look at them pick and quarrel!"

It makes one feel like an old critic to write this and I feel like weeping. I praise the Lord for folks who have been delivered from this flaw-picking and mote-hunting spirit found in the habitually critical and folks of the objective case. I rejoice in the fact that most of us are not afflicted with this disease.

But there is a way to criticize in a constructive and effective manner. If I have the urge to criticize I feel I should **pray fervently** for the Lord to guide me by His Spirit in the matter—if I should say nothing (often that is the case) or if I should say something, then to whom, and when, and in what words. Generally this should be done alone in a sympathetic, understanding, loving manner. I must do all this out of my great **love** for the Lord, His work, and the souls concerned. I must show my compassionate love by manner and method, word and deed. "Faults are always thick where love is thin," is a line I read recently. "Love can overlook faults" (Weymouth New Testament). I must **test my motive** in criticism. Is it because I want to get even with a person for something, because he crossed my path, or because I just want to get it off my chest? Or am I deeply concerned about his welfare, spiritually, physically, or materially? Never do I want to push ahead in a fleshly way and "give him a piece of my mind" in an irritating manner. The Holy Spirit, if we allow Him, will perform His work in guiding and empowering us for God's glory.

Some are of the opinion that these splinter-pickers do us good because they keep us on the alert and on the scratch as mosquitoes and fleas do. They give us opportunity to work out the peaceable fruits of righteousness. Even though a good motive may be absent we should be thankful for the good they do us. Yes, they do good on the same principle as tribulation working patience. I'd hate to be put into the class of those who bring trials and troubles to God's faithful ones. So my prayer is that God may deliver me from a splinter-picking spirit and watch out for the beam in my own eye. "By others' faults wise men correct their own."

"I would rather," says George A. Lafton, "be almost any other character in Bunyan's 'Pilgrim's Progress' than the old man with a 'muck-rake,' ever looking down, and never looking up. I despise that spirit, especially, which goes through your garden, and instead of plucking flowers, only picks weeds, hunts bugs, and goes away complaining that it can find nothing beautiful and good."

O Lord, search my heart and burn out the dross that the beauty of the Lord Jesus might be seen in me—that others may be drawn to Thee.

Alma, Ont.

"We can be what we ought to be only as we know more and more about Jesus."—Ross Lohr.

Christians Should Grow Up

The Holy Spirit Helps Us Grow

By Ellrose D. Zook

Christian growth comes as the result of the presence of the Holy Spirit in the hearts of believers. "If we live in the Spirit, walk in the Spirit, are filled with the Spirit, bear fruit in the Spirit, and have the power of the Spirit, growth takes place normally and without any artificial effort on our part."

Have you ever noticed how some people swell when they are stung by a honeybee or a hornet? The more the poison, the more the swelling is.

You probably have seen a Christian who has been stung by sin. He swelled but didn't grow. Have you not seen how proud a boy acts when he smokes his first cigarette or first uses profanity? This is swelling, not growth. Have you ever seen a supposedly mature Christian swell when he was stung by the sin of pride? He had received some important assignment and instead of growth to carry the responsibility he swelled with pride and failed.

++++++++++++++++++++++++++++++++

DWELL DEEP, O INNER CHRIST, DWELL DEEP

Dwell deep, O inner Christ, dwell deep
Within my inmost soul;
Only Thy blessed self can keep,
Aye, cleanse and keep me whole.
Perfect Thy holy will in me,
Till all my will is stilled;
And power beyond my power from Thee,
My poor weak life has filled.
Then send me with Thy saving Word
To those who need Thy grace,
Illumine, cleanse, and use, dear Lord,
Until I see Thy face.

—Selected.

++++++++++++++++++++++++++++++++

Some of you perhaps have become inwardly irked at the noise on a humid Sunday morning when the babies cry a bit more than usual. Have you ever thought what the congregation would be like if suddenly all members present would become physically the same size as they are spiritually? What kind of "spiritual" crying does God hear on a Sunday morning coming from the hearts of those who should be mature? In some congregations it must be such a bedlam of noise that even the Holy Spirit flees in terror.

Not long ago a Christian was dragging himself in the dust because he was not able to attain to the fullness of the stature of Christ. He actually was proud that after many years of what should have been maturing in Christ he was still a spiritual infant. Stung by the sin of pride with his spiritual inferiority complex he let those feel who had not come as far as he was that they were just like newborn infants—still blind, helpless, and speechless. A mature Christian praises God for the love, joy, and peace in his heart. He stands as a monument to the grace of God; draws men to Christ; fills himself with the Word and Spirit of God; lives not on premasticated spiritual food but comes to the table of God and feeds himself on the "strong meat" of His Word.

What We Need Today

The cry is, "What we need today is a new infilling of the Holy Ghost!" What a confession this is! Have Christians been living without the power of the Holy Ghost during the past decades? If this is true, and perhaps it is, is it any wonder that congregations are suffering from strife, tensions, jealousies, favoritism, and what not?

Although the Holy Spirit came suddenly at Pentecost, He did not come until after much prayer with one accord. It is distressing today to see people who, after having had an emotional spiritual experience, become satisfied, thinking they are completely filled with the Spirit of God. True, the Spirit of God travails mightily in giving us birth into His kingdom—it is a glorious experience. But at this birth we are blind, helpless, irresponsible, and speechless infants in Christ.

The Holy Ghost expected us to become filled more each day by Him, to yield ourselves to Him, to walk with Him, and to bear fruitage for Him. But many simply remain little chubby spiritual infants, rejoicing in glee whenever a pastor brings the bottle of spiritual milk and kicking like rascals when they don't get what they want.

Transformed into His Likeness

Spiritual growth is spiritual transformation. The Apostle Paul told the Corinthian Christians this truth. "We all mirror the glory of the Lord with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another—for this comes of the Lord the Spirit" (Moffatt).

Fast growth is soft growth; no one wants to be a spiritual mushroom. He soon withers in the heat of the atmosphere of sin. Normal spiritual growth is gradual but constant. It can be measured.

Again, spiritual growth is not artificial growth. As the Apostle Paul shows us, growth comes by the Spirit of God dwelling in us. If we live by the Spirit, walk in the Spirit, are filled with the Spirit, bear fruit of the Spirit, and have the power of the Spirit, growth takes place normally and without any artificial effort on our part.

The Greek word translated "transformed" in II Cor. 3:18 is the same as the word used for "transfigured" when Jesus was changed into the brightness of the glory of God at

His transfiguration. The more you are filled with the Spirit of Christ the more you will be transfigured into His likeness.

Walking in the Spirit

Too many today are like the Galatian Christians—they would rather walk in the lusts of the flesh than be filled with the Spirit of God. Satisfaction of the cravings of the lower nature is all they look forward to.

The riverboat **Majestic** recently tied up at the dock at Morgantown, W. Va., in old showboat tradition. On it was a cast of players. One of their advertised plays was entitled, "Lust, Lucre, and Liquor." Here is a typical presentation of the seamy side of our social and economic life today.

Is it any wonder that Christians caught in this downward whirlpool of moral filth are crying for the Holy Spirit of God to attain deliverance? Christians today need to learn to walk in the Spirit. They also need to learn that walking in the Spirit means a conflict with lusts of all kinds.

You can't run after the will-o'-the-wisp fancies of sin and not fall into the swamps of disgrace. If Christians today would stop running for self and start walking in the Spirit, they would enjoy spiritual growth. It takes a growing Christian—one who has arrived at a certain stage of maturity—to walk straight and strong in the Spirit of the living God. Spiritual infants must learn to walk; many who have been born into the kingdom of God are still kicking in the cradle.

Freedom in Christ

Bro. Daniel Kauffman often quoted as his favorite Scripture, "Where the Spirit of the Lord is, there is liberty." At birth the Christian was given this freedom to grow up in Christ.

Without the Holy Spirit we cannot free ourselves from our "selfs." Paul says, "I am a creature of the flesh, in the thraldom of sin. I cannot understand my own actions; I do not act as I want to act; on the contrary, I do what I detest." Then he continues, "The law of the Spirit brings the life which is in Christ Jesus, and that law has set me free from the law of sin and death" (Rom. 7:14-16; 8:2, Moffatt).

Oliver Wendell Holmes said that when two people are talking there are really six persons involved: first, there is you as I think you are, and I, as you think I am; then there is you as you think you are, and I, as I think I am; finally there are two more, each of us as we really are.

In this illustration self is a complicating factor—both my own "self" and the "self" of a fellow Christian. In Christ there is complete freedom from "self." Our motto should be, "Not self but the Spirit." Although many Christians hold as their motto, "Not I, but Christ," they live by the motto, "Not Christ, but me."

Spiritual maturity can pretty well be measured by the number of I's, me's, and my's used in conversation and speaking. The one is inversely proportionate to the other—the more these words are used the less we find of the stature in Christ.

Edward Sanford Martin put it this way:

"Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud,
There's one that's brokenhearted for his sins,
There's one that unrepentant sits and grins;
There's one that loves his neighbor as himself,
And one that came for naught but fame and pelf;
From much corroding care I would be free,
If I could once determine which is me."

Maturity and Fruit Bearing

Where the Spirit of God is there is fruitage. Fruit bearing is a true sign of maturity. Immature plants do not bear fruit. It takes strength and vigor to be fruitful.

There are two painful things about fruit bearing. One is pruning. As Jesus illustrated in the story of the vine, the Christian who approaches maturity must be pruned to make possible the bearing of good fruit. Pruning is painful; but from it comes good fruit to God's glory.

Death comes from fruit bearing. This too is painful. Christ illustrated this in the grain of wheat. First, it is the death of self. Second, it is sacrificing one's life for service. If you are maturing into the fullness of the stature of Christ, self is dead. If we stop to think a moment that we all must die anyway, why not die bearing fruit for Christ?

There are also two kinds of fruit which the mature Christian bears. The first is the fruitage of Christian grace. The fruit of the Holy Spirit of God is love, joy, peace. One might call these graces the flowers that give fragrance and beauty to the Christian. After the flower comes the fruit—fruit in kind.

The true fruit of the mature Christian is fruit in kind. Until you can bear the fruit of souls for Christ, you have not matured into the fullness of the stature of Christ. Many a Christian never gets beyond the flowering stage. His life is adorned by the graces of the Spirit of God, but fruitage fails to follow. It is a sign of immaturity.

* * *

Through the Holy Spirit we grow into the likeness of Christ. The Holy Spirit gave us life; where there is life there is growth. Where there is abundant life there is abundant growth, and abundant fruit.

Scottdale, Pa.

"Keep Thyself Pure"

I Timothy 5:22

By Moses G. Gehman

Purity is the essence of Christianity, for the pure in heart have the promise that they shall see God.

For the ideal of purity we must look to Jesus Christ our Lord. His is the example free from physical, mental, moral, and spiritual defilement. Our Lord's life and words were holy. "The commandment of the Lord is pure, enlightening the eyes." Purity is the essence of Christianity. The call for a life of purity is to all believers. Saint Paul passed it on to Timothy, "Be thou an example of the believers in . . . purity." The pure in heart have the promise to "see God."

He who would profess purity must have what Paul had, "Let this mind be in you, which was also in Christ Jesus." It means that our affection is set on "things above, not on things on the earth." The professor of purity must have clean hands, coupled with a pure heart. A living hope in the appearance of our Lord will inspire the believer to purity of life.

Thoughts are things. The hidden thought current will show in "word or deed," it may be years after the first inception. Pure thinking shows in a holy living. Impure thinking ends in a life of shame, doomed to destruction. Christ said: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 7:19). What goes into the mind by way of our five senses stimulates our thinking for weal or woe and molds our hearts accordingly. The statement, "For as he thinketh in his heart, so is he," is not only true of the ruler, but also of the servant and every last one of us as well. Prov. 23:7. The Master takes this same truth uttered in the long yesteryear and weaves it into a striking message for us today: "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Paul tells us what to do to have the blessing of the "God of peace": Fill your mind with things that are true, honest, just, pure, lovely, things of good report, things virtuous, and things worthy of praise—think on these things. Phil. 4:8, 9. He who thus fills his mind will have the motions of his heart in keeping with the Word of God. He is speaking to "saints in Christ." Purity in thought and purpose is included in the theme of Biblical purity.

God's requirement for the saint is purity of speech. Anything short of this means the giving of an account at the "judgment day." Jesus gives the warning now: "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). The Ephesian saints, like as all the saints of today, are admonished: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." To these belong the many sins of the tongue that saints are indulging in today.

When God gave His great message to the Israelites (Ex. 23:13), He wisely inserted this clause: "Make no mention of the name of other gods, neither let them be heard out of thy mouth." It is very significant that this same teaching was re-emphasized in the leadership of Joshua. Josh. 23:7. The reason for this warning is obvious. Words arouse thought. Names bring to mind images. By repetition a thing becomes real in our mental area, whether the thing is true or false. So the saint of today needs to take warning, because it is these very things, "little sins," which so many people refer to as "nothing wrong," that bring on the first step into a life of impurity. Hence, the growing Christian will strike from his vocabulary all bywords, idle words, slang phrases, vulgar language, profanity, gossiping, rehashing of stale yarns, spinning of new ones, silly loquaciousness—these and many such like do not belong to purity of speech.

Nothing so mars the testimony of the Christian as does the tongue uncontrolled. "It is an unruly evil, full of deadly poison." In the wake of impure speech follow the gross and vulgar sins in the course of nature. "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:6). How different things in the Christian Church would often be if the great issues confronting her could be discussed with sanctified tongues!

"KEEP THYSELF PURE" in the area of speech; avoid harping, carping criticism.

Denver, Pa.

Time and Eternity

By Mont Hurst

Eternity is an indisputable fact. Let us make adequate preparations for it.

It is safe to assert that there is scarcely a thinking person who does not think of eternity with varying degrees of intensity and interest. Even the persons with a low degree of mentality will have an occasional thought about it. Progressive thinking naturally has this subject on its agenda with regularity. The mind controlled by finite influences seldom meditates upon the fact of eternity. But mental faculties governed by the power of the infinite constantly seek to appraise and understand the verities of eternity and apply them to realities of daily living.

There is a tremendous value to be gained by meditating upon the unimpeachable fact of eternity. The word "eternity" itself can scarcely be defined in its truest sense for ordinary lay reasoning faculties. The dictionary simply defines eternity as the period of "infinite" duration; "eternal" existence; immortality; an endless or immeasurable time. Even this simple, but inadequate definition is enough to warrant the serious consideration of those who have some concern about life and its destiny, the immortality of the soul, and its close relation to the influences and power of a celestial realm which is a reality.

Aside from prophetic verities and truths in the Bible, scientific research and archaeological discoveries have long since proved that the greatest thinkers of the ages past have accepted eternity as an indisputable fact. And they sought to make adequate preparation for a future existence when the earthly life ended. At the same time, they sought to bring the cosmic powers of heaven into their lives and use them in a practical application in daily living and activities. Eternity is both a negative and positive fact that confronts every individual on earth. It is dreadful and, at the same time, pleasing! This may seem like a warped statement, but it is nevertheless true.

We have the great opportunity of shaping our own destinies through the decisions we make by using a careful and meditative analysis of the great truths which have been passed down to us through the ages. Even the stoics pondered over the fact of eternity. The thoughts of our temporal lives must always give way to those of the eternal when they become competitive. There can be nothing in life that can transcend the certainties of eternity! If we will but take the time to think upon eternity and its relation to our world and evaluate the present life with the future we will soon find that the things of this world will grow less and less in value and those of the future become more and more vital. When minds are thus adjusted, overwhelming proof will be supplied of the fact that we are willing or unwilling heirs of the life to come in the future after our bodies have reverted to the dust of earth. There is no escape from eternity any more than there is a possibility of our having prevented our own births.

The things that lay hold upon eternity are thought and appraisal. They can provide tremendous values. But very often, as Pascal says, our imagination so magnifies this present existence, by the power of continual reflection on it, and so attenuates eternity, by not thinking of it at all, that we reduce an eternity to nothingness, and expand a mere nothing to an eternity; and this habit is so inveterately moored in us that all the force of reason cannot induce us to lay it aside. It is a human failing that too often we evade the thought of eternity by becoming obsessed with things of the world. Here is the snare that turns us from the door to greater hope, happiness, and success in life. It is an infallible rule that we reap what we sow. This is God's rule which cannot be altered. We fashion an individual eternity as we choose. It is a selective process. We cannot reap where we do not sow. Seeds sown reproduce themselves or nothing. An act of love makes a soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very fruit of the seed that's sown. You have the seed of life and it must be properly planted and nurtured if we would reap eternal life in a certain future.

One of the great thinkers of a bygone age said that eternity invests every state, whether of bliss or of suffering, with a mysterious and awful importance, entirely its own. It gives that weight and moment to whatever it attaches, compared to which all interests that know a period fade into absolute insignificance. At a school for the deaf the question was asked of a class of advanced students: "What is eternity?" The beautiful and striking answer was: "It is the lifetime of the Almighty." The great truth of this is enough to intensify the thinking of any serious-minded individual on the awesome, but still beautiful, certainty of eternity. We may think of eternity with fear or ecstasy. It will depend upon the receptiveness of our minds and souls to this indisputable fact whose reality is the genesis of victory to those who seek the jewel of great price.

Another fact is that eternity is the youth of the soul because it is virile and visible in the minds of real thinkers. Alexander Smith said that eternity wears upon her face the veil of time. Many see nothing but the veil and thus they know not what they stand so near! How distressing is the picture we can see on every hand of the indifferent, careless, slothful thinking person to whom eternity is simply a seldom-used word found mostly in the dictionary. But what a tremendous influence for good it exerts on those who have learned the beauty of harnessing their own mental faculties and put them to proper use as God intended. In the words of Bushnell we can say: "Oh, if we could tear aside the veil, and see but for one hour what it signifies to be a soul in the power of an endless life, what a revelation it would be!"

Light-mindedness as to the realities of eternity is a trait of character that leads to unrest, unhappiness, uncertainty, and a shallow life. We should seek the quiet spot and meditate upon the certainty of eternity and draw on the great resources of spiritual power which are ever present. We find the truth by earnestly seeking for it in our relationship to God, for in Him is all truth. He is the very fountainhead of truth. Right thinking will give us the great truths of reality and the profound influence for good it can exert in our present life. It will keep us in the center of the glow from the Father of Lights in whom there is no variation. It is our privilege to get a glimpse behind the veil and see the thrilling beauties that await the souls who confidently anticipate the future without fear or uncertainty. To do less is to fall short of the victorious life.

Dallas, Texas.

At a sailors' meeting a seaman prayed, "Lord, make us ships with two hatchways; one to take in cargo, and the other to give it out." A good prayer. Paul knew its answer: "I have received of the Lord that which also I delivered unto you." We are not storehouses; we are ships, intended to trade with the heavenly country and bring supplies for a needy world. Always loading ends in overloading; if we unload we shall soon be reloaded.—Selected.

The Christian's Appearance

By Hattie Loughbaum

"The trend is definitely on, and only men and women of conviction and consecration will stem the tide that is leading us into world-conformity and stylish Christianity."

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. I Tim. 2:9, 10.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. I Pet. 3:3, 4.

There is a strange silence for the most part these days on the subject of the Christian's appearance.

In a recent copy of "Bible Vision," the publication of Fort Wayne Bible College, Evangelist George Smith has expressed his view on the subject. "Paul's and Peter's exhortations to modesty, sobriety, and simplicity in Christian attire and appearance, seem either to have been written for a different generation of Christians, or we must plead guilty to having traded off our identity as pilgrims and strangers on the earth for the more convenient status of fellow travelers with Hollywood. We imitate Hollywood's looks while shunning its lusts.

"Let's face the music. Not too long ago, our saved young people had real convictions about the latest fads and fashions, jeweled decorations, penciled eyebrows, and artificial lips. But the trend is to accept the invasion of style as a necessary part of this present age; it has become simply a matter of conscience (with not too much of even that), and anyone who dares hold to the line and cry out against it, is branded as legalistic or old-fashioned. Going is the pilgrim spirit, passing is the simplicity that is in Christ, disappearing is that wholesome quality which makes Christianity distinct from churchianity, and disappearing with them is the power of the Holy Spirit from our midst. . . . The trend is definitely on, and only men and women of conviction and consecration will stem the tide that is leading us into world-conformity and stylish Christianity."

It has been said that for 300 years Christian women did not wear even the wedding ring. One writer tells about the children of Israel bedecking themselves with the jewelry gotten from the Egyptians. It was after this that their murmuring against Moses and God occurred. After they met God at Horeb the record tells us that they "stripped themselves of their ornaments."

Bud Robinson contributes this on the subject. "It is a strange thing and yet true: when people get close to the Lord, they always begin to take off something. Just the other day at the altar, a man and his wife got so close to the Lord that they took off the jewelry they were wearing, and handing them over the altar said, 'Take these and do something with them; we can't wear them any longer.'"

I was interested in what an African Christian thought of a modern practice in which many professing Christians indulge. D. O. Taylor who recently visited America from our mission field in Nigeria, writes: "But I do not like the custom of lip painting common to all ladies of the white race with the exception of the Christian ladies I have met here. The Christian ladies' lips appear finer than the painted lips of the other ladies I have met in the planes in Paris, London, and New York cities. To me the painted lips made them conspicuous rather than to make them beautiful. I am glad the Christian ladies I have met here are not involved in such practices."

‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡

MY LESSONS, TOO

A little child, with lessons all unlearned
And problems still unsolved, before me stands
With tired, puzzled face to me upturned,
She holds a slate within her outstretched hands.
"My sums are hard—I cannot think tonight,
Dear Father, won't you make the answers right?"

Thus do I come to Thee, great Master dear,
My lessons, too, are hard, my brain is weak;
My problems still unsolved, the way not clear,
The answers wrong. Thy wisdom I would seek.
A tired, puzzled child, I pray tonight,
"Here is my slate—oh, make the answers right!"

—Selected.

‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡‡

As a final quotation on the Christian's appearance, we will quote from Dr. Elmer Clark. Writing about the early Methodist preachers in Kentucky he says, "They knew and acted upon what we know but ignore, namely, that pride and self-indulgence and aping the world are the deadliest foes of religion, make rifts in the church, and damn many a Methodist. And who shall say they were not right?"—Gospel Banner.

NERVOUS AMERICANS

Washington, D.C. (EP)—Dr. Robert H. Felix, director of the National Institution of Mental Health, told a Senate Appropriations subcommittee that at least 6 per cent of Americans had emotional or other personality disturbances. He declared: 38 per cent of all World War II draft rejections were for neuropsychiatric disorders; nearly 500,000 servicemen were discharged for such disorders, and 250,000 for personality disorders; more than 500,000 Americans are in mental hospitals; many additional thousands are under psychiatric care and the cost is about $1 billion a year.

"God's Unlovely Children"

By Louis J. Bristow

You Know Several, But Is It True You Are Not One Yourself?

Years ago there lived on Rutledge Avenue in Charleston, S.C., a family consisting of a bachelor brother and two maiden sisters. There had been other members of the household, but I never knew them. The three whom I knew were very earnest, active Christians, beloved and honored by all who knew them. Never did I hear one of them speak ill or even deprecatingly of any person, though they had some quaint expressions which gently conveyed a world of meaning.

You know, one can see a large field through a small crack in the fence. One expression I recall was applied to certain folk of whom other people spoke harshly. But these good people of whom I write never spoke harshly of anyone. In referring to some church members who had been giving trouble, one of these good women spoke of them as being of "God's unlovely children."

Two Patients, One Very Impatient

Is not that an apt phrase—"God's unlovely children"? Have you not known some of them? All of God's children are not lovely—that is, according to our standards. I am thinking now of two women, one of whom I could call lovely and the other unlovely. Others might classify them differently.

They were patients in a hospital in New Orleans at the same time and on the same floor. The same nurses cared for both of them. One of them was deeply appreciative of all that was done for her and told the nurses so every day. She told the floor supervisor and the superintendent of the beautiful service and spoke of the gentle, ready spirit of the nurses. She was happy and pleased.

The other woman was critical unappreciative, complaining all the time. She seemed to be unhappy and actually said many ugly things about the nurses—the very same girls of whom the other woman spoke so highly. The girls said it was impossible to please the complaining woman and so easy to please the other.

"God's unlovely children." Probably there are not many of them.—The Baptist and Reflector.

OUR HOME CIRCLE

Everyday Chronicles

By Cora M. Stutzman

You will enjoy this month's Chronicles as they take us from the rush of the present day to the quietness of the dim and distant past and back again to the flurry of modern life.

Monday

These past days have been one grand rush! I feel we are keyed up to the extent that we have lost the art of relaxation. There is much to do these long summer days, and when evening comes there is always somewhere to go. True, we should support our own church meetings. But I wonder if the Lord expects us to run here and there to every other Mennonite church in the county at the expense of neglecting our private devotion to Him? And, too, at the expense of neglecting family fellowship and instruction. Time was when a family found enjoyment spending evenings together in conversation and hobbies. But now —the family car is always going out the drive with all or part of the family! How can His Word prick our hearts if we do not find time to read it? Where is our strength to come from if we are not quiet before Him in reflection and meditation! I believe truly great souls must reflect and meditate, and we cannot do this when whirling from one place to the next nearly every night.

Our modern conveniences do save us more time. But for what? We can work so hard and run here and there so much that we tear down the physical body, and in turn have a sick and confused soul. We live in an "ulcerated" and "nerve-frayed" age. But we can live in it victoriously if we keep a proper balance of things that are good.

Wednesday

I read the other day, "Age is a quality of the mind."

I have thought a great deal on this business of age. Must one ever be old?

I have seen thirty-year-olds who seemed all of seventy. And on the other hand, seventy- or even eighty-year-old folks with minds as sprightly as the young springtime. What secrets do each hold in their hearts?

Is it not true that the mind grown old is largely wrapped in self? New ideas, ventures, places, faces, and things no longer find interest in a mind that is slowly "drying out."

Recently I heard of a grandmother past seventy who was learning to write poetry. We have all heard of Grandma Moses who took up painting, after she was old and wrinkled, and won national fame. Some have even studied medicine while their associates sat on the front porch waiting for the reaper, death. There are parents who have taken up college work after their own children have graduated from it. No, one need never grow old in mind and spirit, what though the body is bent and the face is lined.

I am looking forward to the years ahead if the Lord tarries and my life is spared. I should like to limber up stiff old fingers studying piano. Perhaps I might even try to write a book. Oh, there are so many things one can do! But in it all one should do all to His glory and honor.

A HAPPY FAMILY

What makes a happy family?
Listen, and I will tell.
It's not your house, it's not your clothes,
Nor the car you like so well;
Nor trips you take, nor the radio,
Nor money you have to spend.
It's something better than all of these,
Something that will not end.
It's love of father, who works so hard
To get the things you need.
It's mother, loving and helping you
By every kindly deed.
It's brother's love and sister's love,
And your love for each one,
That makes the joy and happiness,
When every day is done.

—Susie Potter Hesse.

Friday

Today I became heir to a box of old, old books that had belonged to my maternal grandparents. I suddenly lived dozens of years behind me as I leafed through the "hide"-bound books and yellowed pages. I imagine this huge German family Bible reposed on a round stand in the middle of the living room. Throughout the Bible I find tracts, parts of letters, poems, and what-have-you. Here is a German poem written in 1865. How I wish I could read German! Another poem called "The Great Day" is in English. The first line is, "O life, O life's a serious solemn thing." It goes on to tell the awful judgment that awaits the unsaved.

And then I find two sheets of paper graced with a beautiful handwriting. This is addressed to Brother J. B. Eyman and wife Anna Metzler. I read, "I thank you with all my heart for your great kindness and hospitality you have bestowed upon me last night and this morning. May the Lord bless and reward you for it; may your children imitate your good example!" Below this note Gen. 32:10 is written in Hebrew. I wish I knew who that scholar may have been and what kindness it was my grandparents bestowed upon him.

I leaf on through the Bible and find a poem of eighteen verses, eight lines each, written by a great-uncle, S. P. Yoder. This poem is called "Christian Love and Sympathy" and can be bought for six cents a single copy.

Here is a printed handbill, and it tells us that many useful articles may be purchased at S. P. Yoder's, Vistula, Ind. One can buy 24 fine sheets of note paper, viz., 6 sheets white, 6 granite, 6 pink, and 6 salmon, and one (10-cent) cold-water pen all for 15 cents! There are folding pocket rules, one foot for 18 cents, and 2-foot measure for 25 cents.

But the item that has me puzzled is Boyd's miniature galvanic battery. Uncle S. P. goes on to state: "The efficacy of electricity in the cure of nearly all classes of chronic diseases is now universally conceded. Boyd's miniature battery constantly yet imperceptibly impregnates the nerves and blood with new electric life without the use of costly machinery or the necessity of wearing an unsightly and expensive apparatus." The price of this valuable little invention is fifty cents! I wonder if there is anyone living today who remembers this **wonderful** battery?

I lay aside these items scattered throughout the Bible and turn to the family register. The first entries of course are in German and it's all **Greek** to me! But the first parent far removed was registered in 1797 and the next in 1801. How far away I feel just now!

Finally I find my grandfather's birth entry —Jacob B. Eyman born Oct. 12, 1830, in the Kingdom of Bavaria, Germany. And like many others of that period he had become an alien in a new and strange world, America, for the sake of conscience. Thank God for godly forebears!

I have before me other "hide"-bound books with broken clasps.

Here is actually one in English called **Mennonite Hymns,** published in 1868 by John F. Funk, Singers' Glen, Rockingham Co., Va. Just the knowledge that this book had its birth in the valley of Virginia makes me homesick for that enchanting place, a land where I had hoped to spend my entire life!

Here is another songbook published by John F. Funk and Brothers, but this one is in German!

My grandmother had a beautiful little Testament published in 1852. In fact, my grandparents had many songbooks and Testaments among their books.

There are two books here so old and brown they look as if they may have passed through a fire. I can find no publication date in the one. The other one does have the name, Dr. Martin Luther, printed on first page and the publication date is 1843.

At last some English books and they are textbooks! What in the world would modern educators have to say about these? I wonder!

True Stories from History was written by a Frenchman and published in 1854. This book is bloody with massacres and assassinations from start to finish. I am happy I never

had to study from it or any that was similar. Another textbook my grandfather used was **Comly's Speller and Reader,** published in 1847. The book is full of good old maxims. It speaks of one's duty to God, to parents, in the home and in society. There are stories relating the consequences of telling falsehoods, etc.

An English reader that appears even older than **Comly's Reader** is in very fine print and makes cumbersome reading. One who waded through this book not only learned new words but had character-building food as well.

I find something that thrills me almost more than these old books. It is Grandfather's record book written in his own hand. The names of Bassinger, Brenneman, Christophel, Burkholder, Eyman, Eberly, Martin, Myers, Buzzard, Hoover, and Swartz appear throughout the ledger. This book was kept while he lived in Ohio.

On Dec. 15, 1876, I note that Grandfather bought a copper kettle for $19. Wonder if it was used for boiling apple butter?

Here I see that "Fanny Good commenced work Sept. 29, 1870, and quit December of that same year."

In 1895 he paid for items for his second daughter, Salome Weaver, the following:

Stove and trimmings	$30.00
Furniture	19.00
One Cow	35.00
Bedding	10.00
	$94.00

Could this have been Aunt Salome's dowry?

On June 20, 1900, he bought from Jeffreys' Brothers 1 pair shoes, $1.50; 1 pair rubbers, 45 cents; 1 pair huskins, $1.15.

The weather even finds place in this old record book! In 1881: "Spring very backward. First week in April mercury did not rise much above freezing point. And some mornings it was as low as sixteen below freezing point. Snowed the last days of March and the first four or five days in April every day and night. People were sleighing like in midwinter."

Books, papers, scrapbooks, and ledgers tell tales and are a glimpse into the life and character of their possessors. I wonder what ideas my grandchildren would have of us if they should look through our books, papers, and records a hundred years from now!

Tuesday

There is a flurry of excitement in our household when the children learn that we are planning to visit Grandpa in Virginia this coming week end.

Four neat piles of clothing are laid out on the spare bed a number of days ahead of time. This gives us ample time to be sure we have everything we want to pack and take along. The evening before the "going" day little hands must "help" pack the clothing.

Finally we are off, and from Lancaster, Pa., to Harrisonburg, Va., it is the usual thing for young son to question, "When will we be there?" We hear the question so often, we almost wonder if we will be mentally sound when we reach Grandpa's.

To the children Grandpa's farm is a paradise, from the old apple orchard on the hill to the spring in the meadow.

Going to bed the first night seems quite unnecessary. But in a few short hours the calves start bawling for milk and mother cows "moo" their answers. Sheep bells chime in the distance. Roosters crow over at the neighbor's place. These early morning sounds penetrate the sleep of the children. There is a sudden realization that this is Grandpa's place, and no time must be lost! Out they go to begin exploring where they left off the evening before.

If our little ones should grow to adulthood before setting foot on Grandpa's farm again, they no doubt would have some surprises. The orchard would no longer seem so large, the hills so steep, the meadows so wide, or the house so big as in childhood days. Where does some of that magic go? Why do things look large to a child and then somehow shrink when we become men and women? I recall the home of my birth which I left at the age of six. I had shocks when I visited the place after I was grown. The "large" bay window had gotten quite small. The "big" yard and garden were mere patches. Frankly I was disappointed!

I am glad for the magic years of childhood. For as adults we have been given eyes to see things more nearly as they are.

Drumore, Pa.

Doing Good

BY IDA M. YODER

We, too, like our Lord, can go about doing good if we keep our eyes open and our hearts tender.

"That word, I say, ye know, . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good" (Acts 10:37, 38).

Today a friend gave me a large bouquet of beautiful roses from her own garden. Though she had brought them a hundred miles, they are still fresh and cheerful looking. The drought was so hard on our own flowers that we have almost none left, and so these are especially appreciated. A few weeks ago another friend took time out of her busy day to bring me a gorgeous bouquet of sweet peas. These things do not cost money, but they are outward symbols of a generous and tender heart. The unselfish person can find many ways to make others happy, and in doing so he finds the secret of happiness.

Another flower gardener makes notes of the flowers or plants especially admired by her friends. Later she sends them gifts of cuttings, potted plants, or seeds. She has practiced this for a number of years and has brightened countless lives by her thoughtfulness. At one time when I was hospitalized I awoke from a nap the first day to see a beautiful bouquet on my dresser. The nurse told me it was brought by a lady who supplied flowers regularly to patients who had none. It was only a little thing, but it cheered me immeasurably, as it did many others.

I remember one friend who always picked a bouquet for her departing callers, or took one when she went visiting. You can really "say it with flowers" by taking a little time to be thoughtful.

One devoted Christian has a ministry of prayer. When any persons in her small town are ill, she visits them regularly to pray with them. She has been a great blessing to many by praying for them in her home as well. After recovering from a serious illness, one of my friends told me that she was the only person who had prayed **with** her in her home. What a great field of service we are neglecting along this line!

One of my friends regularly goes to a hospital one afternoon a week. She reads to patients, writes letters for them, does their shopping, or chats if they want to visit. It has proved as much of a blessing to her as to the sick folks.

In a town near a mental institution, a Ladies' Club began entertaining patients who were able to participate in social activities. They had tea parties for them, played games at the institution, and took them into their own homes for an afternoon. It was splendid therapy, and the women looked forward eagerly to the weekly time of being treated like other people. A distinct improvement was noted in their condition, and it helped speed their recovery.

Then there are the good souls like Dorcas, whose ministry is with the needle. They often go into the home of a busy mother and help with the endless stacks of mending. Some take sewing home and return with neatly mended garments. The person who has time on her hands, or is bored with too little to do, can give a wonderful lift to a busy mother who never quite gets caught up with all her work. Jesus was never bored. He never complained about time on His hands, or wondered what to do next. But He had an understanding heart and realized the needs of every one He met. We, too, can go about doing good, if we but keep our eyes open and our hearts tender.

Walton, Kans.

OUR EXAMPLE

By Ida M. Yoder

Jesus went about doing good
To every one He met,
Not asking if he belonged
To the same church,
Nor if he had a large bank account,
Nor if he could return the favor.

The lovingkindness of His heart
Overflowed to everyone,
Rich and poor,
Sinner and Christian,
Jew and Gentile.
He went about doing good.

Walton, Kans.

MISSIONS

Between Two Worlds

Berlin Notebook

ANONYMOUS

This illuminating article, sent in by one of our relief workers, was written by a Berlin citizen. It shows how the situation in that "island" city looks in the eyes of a native. It will help us to realize what it means to be caught between the two worlds, eastern and western, of our troubled times.

CITY AND PEOPLE

I

"Berlin—again and again, Berlin? Haven't we heard enough about this city? Enough of benefit stamps and special Berlin income tax! (18 per cent of the wage earner's salary is taken for taxes.) Away with the thought that the new 'security' is not yet secure; even if Berlin does remind us of this. Enough of this kind of thinking—that sacrificing and sharing cannot stop."

Who believes in these days of world unrest that there is a challenge in being an "Islander"? Who understands the inner brotherhood that binds one Berliner to another? They themselves do not voice this concept, for they apparently do not even notice it although they carry it out in deeds—and that is what we like about the Berliner. Every day at the same time from the tower of the Schöneberg town hall comes the call of the Freedom Bell. After the blockade this bell came as a gift and a reminder of the commitment to sustain and trust.

II

The "Islander" has long experience with the powers which surround and apply to him. He has some characteristics which seem to fit him especially well for his task. He, like his symbol, the thick-skinned bear, does not let situations trouble him. One could stand on his foot in the subway for a long while before he would retort, "Man, that which is under you is my foot!" Some of his comrades have been kidnaped, wounded, and killed. Just recently 500,000 gathered to honor the victims of the June 17, 1953, revolt. At this funeral service Dr. Adenauer paid tribute to the courage of these unfortunate folks. In spite of such incidents one cannot intimidate the Berliner, neither with threats nor propaganda. Even when he reads grossly exaggerated headlines he calmly says, "Wait, tomorrow is still another day." He has a keen sense for that which is genuine and true. He knows the tactics of his enemies and up until now it has not taken him long to find a way out. He knows the goals of the powers which threaten him and he is sure that they will endeavor to fulfill their plans in every possible way. The "Islander" is watchful and skeptical because he recognizes the wolf in sheep's clothing and he warns others against him. It is a senseless situation, in which two world powers measure their strength against each other in one city. This means that the Berliner must hold out, because the freedom of man, of his thoughts, and his person are in danger not only in Berlin but far beyond the borders of Germany.

III

We like this about the Berliner that he shares his bread with the sparrows at the train station and the swans in the park, that he is hospitable and that he takes time to help another. As a streetcar conductor he himself jumps down to help a passenger board the conveyance when there is a need and as a bus driver he takes the time to make an extra stop even if he is already off duty and on his way home to the Depot.

IV

The Berliner did not wish for or choose his "island" position but he has taken the task as a challenge for himself and his city to remain the "show case" of the free world. In spite of this, however, he does not attempt to attract attention, but he knows who looks to him with hope and longing. He feels responsible to remain firm as a reminder between two worlds.

German Refugee, Typical of Millions of His Displaced Countrymen

In the last two years the Berliner has had a new opportunity to give more material help than before. Berlin became the door to the free world for innumerable people. Islanders are working and helping refugees in more than one hundred camps, in over thirty investigation commissions, and through public and private welfare agencies. They squeeze a little closer together to find space, they gather and give everything possible in food and clothing for these unfortunate folks from the East.

Already more than 240,000 refugees have come to West Berlin since January. Psychological need due to persecution and oppression, material need due to the low level of existence or, even today, simply brutal hunger has caused many to flee for the second and third time. It is not a question for the Berliner of whether he should help or not because he knows from where the people come. He does not stare at them; instead, he does something positive. He sends his mayor to Bonn, London, New York, and Washington because he recognizes that the refugee problem is not only a Berlin or German problem but a world difficulty, and because Berlin's material strength can be compared to only a drop in the bucket. In spite of its own need, though, Berlin finds a way to give its "widow's mite" to the people in Holland, who are not victims of men but of Nature.

V

Berlin does what it can with the strength it has. Determination added to this, mixed with the tempo and the pulse beat of a large city, and peppered with the mutual concern for the common task, forms a fascinating atmosphere. This atmosphere hangs over the entire city. One not only feels it in the factory and on the street or in the store but in the concert hall, and the university lecture room, too. The Berliner does his personal bit too by being ever present with his indefatigable humor, which seems to find its place in every situation.

Nevertheless the Berliner is conscious of his dependence on others. He knows exactly from where the financial support comes which makes it possible for him to exist in an "island position." He knows, too, that this credit is not always willingly given, but he is completely confident that the relief will continue to come, the relief which he needs badly to fulfill his task at his outpost. The Berliner does not want to receive only, however. He would rather earn all of his living himself. On the other hand, he knows what limitations present conditions have placed upon him, and he trusts strongly that every resource will be used to its fullest extent to help him in his task of maintaining and holding out. The "Islander" knows what is at stake. Do we recognize that it is up to us too? The remedies are at hand to materially and spiritually reinforce the Berliner's badly needed trust and confidence. We must not waste a day to fulfill this responsibility in word and deed.

CHURCH AND CONGREGATION

I

In a situation similar to the entire city, and closely tied through the same factors, the Berlin Church stands as a pillar, firm and strong, between two worlds. The church life is lively and the services are well attended; especially is this noticeable in the East. The clergymen still stand unafraid and are free to preach the message of faith, love, and hope to the "Islanders." What terrible persecution has been brought to many ministers in the Eastern territories, by a handful of misled demagogues, though!

The Mennonite Church takes a modest part in this great work of spiritual and material care. As a part of the free church, it naturally has a firm basis in the West Sectors, only. Its task is the same as that of the entire city, i.e., to continue in its responsibility and to have confidence; for the congregation also cannot stand alone. Therefore, a report on the work of the Mennonite brotherhood can be compared, at least so far as material help is concerned, to a receiving and distribution agency. Thanks, and again thanks, to all of you whose gifts and sacrifices have borne fruits here.

II

Menno Heim, the center of the Mennonite congregation, was provided by the Mennonite Central Committee. The Berlin Church and MCC took joint responsibility for this house on April 1, 1952. The greatest part of the church life is centered here. Menno Heim was made available for a number of groups. The program has now grown to include these weekly groups: an English beginners' class, an English discussion hour, a Bible study hour, a young people's crafts group, prayer meeting and Bible study for Heim residents and others interested, and pre-baptism classes and recreation hour for Mennonite young people, and, most recently, a sewing group. Every two weeks approximately thirty to forty adults from the Mennonite congregation come together for tea and a social hour. For the young people who are interested there is church choir every other Saturday night. Once a month the entire young people's group comes together for special Sunday morning services and Bible study. Following these services there is a program for the younger children of the congregation. At all times the library is open for anyone interested in the good selection of books which can be found there.

Besides the regular program there are extra activities offered. A short time ago the gripping evangelization film, "Beyond Our Own," was shown; on another occasion a report was given on Mennonite Voluntary Service and slides were shown of the work in Europe.

III

It has been possible to give only a summary of the work and activities here. Just so, it is not feasible to relate the sacrifices in money and time which are made in order for the members to assemble. For example, there is the unfavorable rate of exchange between East and West D-Marks, for those folks coming from the East which makes it necessary to finance their return trip. (Added to this there is the East Government regulation forbidding any East German citizen from possession of West D-Marks; however, West money must be used to pay for the return ticket because it is purchased in the West.) All that is possible is done for them but they still must undergo the dangers and unpleasantness of the borders and check points between the sectors.

Menno Heim offers a temporary home to our Mennonite escapees during the time they are being processed as political refugees. Sometimes they stay twenty days in the Heim, sometimes eighty or one hundred days. Sometimes there are too many refugees for Menno Heim to house; then West Berlin Mennonites take care of these folks in their private homes. Oftentimes these homes are already overcrowded. The refugees are given board, room, and clothing so far as the stocks permit. They are given advice and help for their particular problems. But that is not all, the Material Aid Center of the MCC is located in Menno Heim. From this center material aid and advice is sent out in all directions to those in need as long as ways and open doors can be found. It is necessary to make use of those channels as long as circumstances permit.

The Berlin brethren know what is at stake. Do we recognize that it is up to us too? The remedies are at hand to materially and spiritually reinforce the Berliner's much-needed trust and confidence. We must not waste a day to fulfill this responsibility in word and deed.

Personal Work Pays

By Ruby P. Zook

"The personal worker need not worry about his reward. . . . The satisfaction of knowing one has done something for his Lord and to know a soul has been saved from eternal death unto eternal life is all the reward the worker needs." But there will be other rewards, too, for "God is a good Paymaster."

It seems to be the natural thing for human beings to wonder what rewards they will receive for their efforts. They want to make sure that they will be repaid for their labors. God knew that man is like this; so He has offered liberal rewards for any work done for Him and in His name. From the Scriptures one learns that Jesus said a cup of cold water given in His name would not go unrewarded. We have only to read His Word to know that God is a good Paymaster. Listen to these verses, Mark 10:29, 30; "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Yes, the personal worker need not worry about his reward. The Lord will pay him liberally for his efforts. Naturally, there will be many who will not listen to the personal worker. But there were many who would not listen to Jesus. And do not let anyone deceive you. Personal work has brought many sinners to repentance and salvation. For one example, look at Philip. As he went "south unto the way that goeth down from Jerusalem unto Gaza, which is desert," he found a longing soul searching the Scriptures. He asked the eunuch, "Understandest thou what thou readest?" You remember the answer, "How can I, except some man should guide me?" "Then Philip opened his mouth, . . . and preached unto him Jesus." And while they were still on the way, the eunuch said, "I believe that Jesus Christ is the Son of God. . . . And they went down both into the water, both Philip and the eunuch; and he baptized him." See Acts 8:26-29. And down through the years to the present hour men are continuing to respond to the message of the Gospel.

The writer of the Acts of the Apostles said, "The disciples were filled with joy, and with the Holy Ghost" (Acts 13:52). Surely joy is a reward for the personal worker. The angels in heaven rejoice over one sinner who repents. The sinner rejoices because of his new-found relationship with his heavenly Father. The personal worker has joy to know that a doomed soul has received salvation.

Personal work strengthens the worker. His spiritual life will be deepened. To lead a soul to Christ and to pray with him strengthens a Christian and increases his faith and love in God as few things can.

Allow me to quote from the **Program Builder:** "Perhaps you have heard Christians say that when they need a 'shot' in the spiritual arm they can get it by witnessing to a needy soul. Perhaps you have experienced it. If not, try it; it works! The Christian who closes up tends to dry up. The one who pours out finds the Lord pouring joy into his life. We need to regard personal work as a duty, it is true, but how much more conducive to spontaneous witnessing it will be if we are conscious that personal soul-winning is an invaluable privilege. Not even the angels in heaven have the privilege of bearing the fruit of mere Christians."

The wise man said, "The fruit of the righteous is a tree of life: and he that winneth souls is wise" (Prov. 11:30). The satisfaction of knowing one has done something for his Lord and to know a soul has been saved from eternal death unto eternal life is all the reward the worker needs. To know you have contributed to the great cause of Christ and to know another soul will enjoy

(Continued on page 285)

BIBLE STUDY

Christian Ordinances

XXIX. Marriage—Concluded

Marriage and Divorce, in the New Testament

Marriage is honorable, and remarriage is permissible for widows. Paul advised the remarriage of young widows. I Tim. 5:9-14. The expression, "young women," in verse 14, evidently applies to the young widows which he noted in verse 11. Jesus told the Samaritan woman that she had five husbands. She had therefore been widowed five times. She was not joined in marriage to the sixth man. One of the great sins of this present age is that of breaking the marriage vow, which is intended to be maintained "as long as you both shall live," and breaking it repeatedly, so that there is no possibility of being reconciled to the companion of the earliest vow in marriage. Such light regard to the solemn promise of lifelong love and fellowship robs the institution of marriage of its divine purpose—to join two lives into a union that makes them a blessing to each other and to coming generations. Divorce is a repudiation of the purpose of marriage. God ordained marriage, but man instituted the divorce.

The remarriage of the innocent party in the case of divorce for the cause of adultery, is scarcely supported by the Scriptures, for example, "Whosoever shall put away his wife, saving for the cause of fornication, causeth **her** to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32). The bill of divorcement which was given under the law, by Moses, is mentioned three times in the New Testament. Matt. 5:31; 19:7; Mark 10:4. The Greek is "apostasion." Jesus never used it in His explanations concerning the matter. He used the term "apoluo," which signifies separation, or putting away. In the estimation of Jesus even the putting away of the wife was **contrary to the law** of God. "Let not man put asunder" that which God has made **one.**

A man who puts away his wife would cause her to commit adultery. She would be put into the same condition as that of Sarah and Rebekah, a no man's wife. They were called sisters by their husbands, and both became victims of covetous kings. This unnatural state, separated from their husbands, invited the unlawful attentions of other men. The separated wife was made the object of adultery. The man who married her that was put away would commit a twofold crime, both against the woman who belonged to another man, and against the man whose wife he violated.

The ineffectiveness of divorce in separating a husband and his wife is further revealed in the statement made by Jesus as recorded by Mark, 10:1-12. In this section the bill of divorcement is mentioned, and explained by Jesus. "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." In this case Jesus clearly intimates that the law of divorcement was ineffective in dissolving the marriage of the man and woman. The divorce did not separate the man from his wife, for his remarriage was a sin against the wife, that is, he was not free to remarry. And the same is true with reference to the wife. She also committed adultery, not in remarrying another, but she sinned against the man who was still her husband. The divorce did not free her from the holy union that established them in an undivisible union before God. God had united them as one flesh; who could separate them?

This same fact is emphasized by Paul in I Cor. 7:10, 11. Paul does not here describe the case of the believer and unbelieving companions. He writes concerning the "married." "I command, yet not I, but the Lord." "Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." There may arise justifiable cases for separation. But there is no case which would free one from the marriage state so absolutely as to permit remarriage. God has never said so. What God says is, "Let neither depart from the other. And if either should depart, let them remain unmarried or be reconciled to the former companion." Remarriage is the committing of adultery against the husband or wife from whom neither the separation nor bill of divorcement has made free. Reconciliation is the open door for adjustment of difficulties and the restoration of the union which God has sanctified between two persons, and two only, except death has freed them from the bond of marriage.

What Paul had to advise regarding the maintaining of the marriage state between a believer and an unbeliever was for the purpose of the protection of the home life and fellowship, even if the husband and wife differed as to their faith. But it is evident that Paul would not encourage a believer to become united in marriage with one who was an unbeliever. Paul does not use the term implying divorce when he refers to a separation of the believing and unbelieving. In verse 12, our version says, "Let him not put her away." The Greek translation says, "Let him not leave her." And so also in verse 13, where the term "aphiemi" is used, a general term signifying to leave or separate. But in verse 15, he uses the term "korizo," implying separating himself. But in every case the apostle holds that the marriage relation is not broken by such separations. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife" (I Cor. 7:16)? He acknowledges them as husband and wife, even though they may have separated.

The Sacred Obligation of Marriage

Marriage as an ordinance of the Christian life and fellowship, is truly expressive of the glory of the Christian faith which will find its culmination in the eternal union of Christ and the church. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (Gen. 2:24). See Eph. 5:30. The highest and holiest privilege in life is that of making the choice of a lifelong companionship. The first parents had no other choice, but the first man had the joy of expectation, for God had promised him a companion, a "counterpart," of himself, and there were expressions of appreciation on the part of Adam when the woman was presented to him.

The leaving of father and mother implies the separated life which the man and his wife are expected to live. They are separated unto each other from all others, even from those nearest and dearest to them. There is a new affinity offered to the wedded pair. They have chosen each other out from among all others, offering the best that they have and are for the mutual enjoyment of both all the days of their life. Their choice has been the best, their ideals have been the highest, and their love has culminated in the marriage that has made them one. Their glory has been attained. The man loves his wife even as his own body, and the woman reverences her husband, for they are one flesh. A world of distractions may surround them, a world of legitimate interests may appeal to them, but only one common interest holds their affections. They owe the world nothing, but they owe each other everything.

The Christian home, the result of marriage, is a sacred one in the community. It is open with hospitality and generosity, and is committed to the welfare of all who may come to and go from its sacred precincts. But there is within the home a sacred and guarded realm or sanctuary into which no other may enter. Even the children who are the flesh and blood of the parents may never

know this sacred realm until they themselves have entered into that holy relation of marriage with another—their own chosen companion in life. Concerning the children the parents may say, "They are ours." Concerning themselves they may say to each other, "You are mine." They do not share themselves with others. No other possession or relationship is so sacredly personal and indivisible as their union with each other.

Has the apostle drawn the illustration too strongly, or strained the figure too greatly in saying concerning Christian marriage, "I speak concerning Christ and the church" (Eph. 5:32)? The obligations of the married life are those which love makes and love fulfills. They are not obligations of a material character and environment, nor are these obligations thus fulfilled. The love in married life is not maintained by external and physical satisfactions. Physical and material things cannot always be supplied, and if possessed may be lost or destroyed. In such case does love cease? Is not the realm of the heart and soul into which each has entered the source and sanctuary of an abiding love and trust which external things may never destroy? The Laodicean Church is an example of the kind of love which was built on material and physical conditions. "I am rich, and increased with goods, and have need of nothing." But the Lord was outside of the closed door, the Lord whom the church should have loved. The husband may soon shut out the affection, and disappoint the love of his wife by his external interests of business and society. The wife may soon fill her heart with material interests which will supplant the affection and devotion which her husband expects of her. The "first love" which the first of the seven churches of Asia "left" was not the affection and emotion of a sentimental attachment; it was the **person,** the Lord, whom she had left, and she had substituted other interests than that of a pure devotion and trust in Him. The same experience is sadly true of many a wrecked and ruined marriage relation and home. The distraction of material and physical interests has caused the loss of the person and source of love where the sanctuary of love must be centered. Love has a responsive and developing quality which lives and grows by mutual affection; and this is found only in a personal love and not in material things. Love, not things, is the only safeguard of married life.

The Bride and Bridegroom

In our present social practices the bride becomes the center of interest with much display and adoration. The elaborate adornment and decoration, when added to the simple Christian service of marriage, too often overshadows the sanctity of the occasion. The bridegroom is an important factor in the ceremony, but fulfills his part in the service without the display which accompanies the bride. She has the attire which distinguishes her position. She is attended by her bridesmaids and maids of honor, and even children may be asked to perform certain parts of her presentation to her bridegroom. He waits for her coming to him, to be joined to him and to become one flesh with him. It is then that all the former splendors are shut out; for what he is to her is all that she shall be until death does them part. He loves her as he loves himself, and she honors him as her head. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23).

It is true that the Lord gave Himself for the church "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). This may be the suggestion for the bride's elaborate preparation for meeting her bridegroom. But it is possible that the ornamentation is overdrawn in our modern practice. In the days of our Lord the cry was made, "Behold, the bridegroom cometh." At present it is, "Behold, the bride cometh." Queen Esther refused the collaboration of all of the eastern artists to prepare her to meet the king. She chose to array herself for the occasion, and it was her own personal beauty that won for her the admiration of the king, and exalted her to the throne. Simplicity should be the ideal of the Christian bride and of the Christian marriage service.

It is a matter of interest that in all of the descriptions of [illegible] and bridegroom of the New Testa[illegible] (both the present and future aspects of them) there is mentioned no appearance of the bride until the vision of her is given by John. Rev. 21:10-27. John the Baptist calls Jesus the Bridegroom who has the bride. Jesus describes the marriage feast which the king made for his son. The bride was not connected with the feast; it was made for the son. According to the ancient custom, the bride was not received until after the feast. The occasion of the ten virgins waiting for the bridegroom was somewhat different. It was night when the bridegroom came, and the virgins went in unto the marriage. Matt. 25:10. The virgins, being women, were in a position to meet her. Men who were not members of the household could not see the bride. A night wedding seems to be indicated in Luke 12:16, with the Lord returning from the wedding in the second or third watch. But nothing is said concerning the bride at this wedding.

There will be a time when the Lord will take to Himself the bride, the church. She is pledged this great occasion to meet and dwell with the Lamb, the glorious Son of God. Every believer is pledged that honor. "I am jealous over you, with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). Christ is even now the Head of all things to the church, which is His body. Eph. 1:23. We are now "members of his body, of his flesh, and of his bones" (Eph. 5:30). What is it but that we shall meet Him and abide with Him in a glorified state in the day of His glory? The blessed hope, the glorious appearing of our Lord, is the object of our faith and will be our satisfaction.

There are two phases of the relationship of the church to Christ. There are two families of Christ now, the family on earth and the family in heaven. Eph. 3:15. The family in heaven is composed of those who, like Stephen, have been received up. The family on earth are those who have been "called out," or received out of this world life. There will be a time when all things of Christ, both which are on earth and in heaven, will be gathered together in one body. Eph. 1:10. Those who sleep in Christ and those who remain on the earth will be caught up together to meet the Lord. I Thess. 4:13-18.

As long as the earth stands, the process of the "calling out" of the believing ones and the "receiving up" of the departed ones will continue, for the Lord will continue His work of saving men until the time of the earth is completed, when He shall have no more need of death and hell. Rev. 20:14. It is then that the great marriage time of the Lamb will take place. See Rev. 21:9, 10. Jesus, in His revelation to John, seems to give a preview of this assembling of His bride.

Jesus warned the churches of a possible breaking of their love for Him. "Thou hast left thy first love." But He promised them the blessings of the eternal fellowship with Him if they remained faithful. Rev. 2, 3. These were of the "called out" ones of the church. The first group of "called up" ones is noted in Rev. 5:8-10. They had been redeemed and "called up." This is followed by the revelation of another and larger group as seen in heaven. Rev. 7:9-17. This was not a marriage scene. They served the Lord in His temple. The earth was still intact and other scenes were to be enacted. There was other witness to be made, even to Jerusalem, by God's special witnesses. Rev. 10:8-11; 11:7-12. The two witnesses were called up.

In Rev. 12 there are again two phases of the church manifested—the woman in heaven clothed with the sun (v. 1), and the remnant of her seed on the earth. Verses 12, 17. This was not a marriage scene. The 144,000 who were with the Lamb on Mount Zion were **redeemed from the earth** (Rev. 14:3), but there were others who were later **reaped from the earth** by the Lord, who until that time were not called up, although they had been called out. Rev. 14:15, 16.

As an evidence that the marriage of the Lamb had not yet come is the scene of the great conflict in the heavens and on the earth. The King of kings and Lord of lords overcomes the armies of the nations and casts the beast and false prophet alive into the lake of fire. Rev. 19. But this conflict is followed still later by one which is led by Satan who is loosed from the bottomless pit, and who compassed the camp of saints about, and the beloved city. Fire from God destroyed these forces, and Satan was cast into the lake of fire. It is then that the final judgment is executed and the **saints** are reckoned **according to the book of life.** Rev. 20. There will then be no more death, and the new heaven and earth will have taken the place of the former one. It is then that the marriage of the Lamb will occur, and His bride will descend from heaven, having been assembled there for the presentation when the Bridegroom shall receive her and abide with her forever. It is not possible to conceive of the marriage of the Lord and His bride until the entire body of the believers is assembled. There seems to be no place for the idea of the marriage

(Continued on page 280)

EDUCATIONAL

Summers on Historic Soil

By Edwin L. Weaver

Because our missions are located in central and eastern sections of Ethiopia we have a certain type of familiarity with these areas. Bro. Weaver now takes us to the extreme northern part of the country and acquaints us with its rich history and beautiful appearance.

While reading some books on Ethiopia during my first year there I learned about the historical significance of the northern portion of the empire and noted statements to the effect that one does not know Ethiopia until he becomes acquainted with the North. Such ideas aroused my desire for travel northwards and made me feel fortunate in the assignment for summer teaching in the providence of Tigré. It was consoling to realize also that I did not go there on my own behalf, but was commissioned by the Ministry of Education and with all travel expenses paid by the Ethiopian government. My first concern was to render assistance through instruction to the native teachers who for the most part had had a very limited background of scholastic training. In addition I had a vital interest in acquiring knowledge of the significant historical events through many past centuries, and was further desirous of learning what I could about Christian missions in the northern provinces as well as in Eritrea. I learned much from personal experience and observation during two summers of residence in Aduwa and much also through further reading then and since.

Of Aduwa the traveler Henry Dufton wrote ninety years ago that "the town is not without its interests in having been the scene of many an event which has affected the condition of all Abyssinia." I am including the town, for there my activities and interests were centralized, but am concerned also with the surrounding territory. Aduwa is in the region of colonization of the Semitic tribes who migrated from Yemen in southern Arabia during the seventh century before Christ and earlier. They crossed the Red Sea and landed on the African coast, where they spread out and occupied parts of the present province of Tigré. From Habashat, the name of one group, derives the word Abyssinia, and from the name of another group derives the name of the classical language of the country, Ge'ez. At that time South Arabia was in a high state of civilization, which the immigrant Arab tribes brought along and imposed upon the original Kushites or indigenous Hamitic population. Thus the people became predominately Semitic in culture but remained predominately Hamitic in blood. This high civilization of South Arabia was called the Sabaean civilization. Relics of it, we are told by historians, have marked a route from Adulis on the Red Sea coast to Axum, a distance of a bare hundred miles in a straight line. These semitized Hamitic peoples were gradually consolidated into the Kingdom of Axum, which covered roughly the province of Tigré. An ancient city of this Sabaean civilization was Ava, now called Yeha, where inscriptions dating from the seventh to the fifth century before Christ have been discovered. Yeha is not far from Aduwa; to get there one starts on the road eastward that connects Adigrat with Aduwa and after proceeding a short distance a little used track turns to the left or northward. This track brings one to Yeha, where can be seen a vast block of masonry which is the remains of a prehistoric building. Alongside it is a modern church built partly from the ancient material. A stone wall surrounds the two, and within the enclosure are a number of trees; some distance beyond are huge mountains.

Ethiopian Village, Showing the Round, Thatched-roof Huts and the Native Trees

Later the capital was fixed at Axum, where a highly perfected form of stone-worship, associated with sacrifices to the sun, flourished. Eventually Christianity was introduced into the pagan society of Axum through its commercial relations with the Byzantine Empire; although Christian merchants provided a foundation upon which to build, the actual founders of the Axumite church were two Syrians, Frumentius and Aedesius. These two boys accompanied their uncle, a merchant of Tyre, in a frail vessel southward on the Red Sea. At a certain port where they stopped, all the passengers and crew were killed excepting the two boys who were taken prisoner and presented to the king at Axum. There they grew up, rendered valuable service to the king, and after his decease ruled the kingdom. Frumentius was concerned about the spiritual welfare of the people, provided them with facilities for assembling together, and encouraged them in the faith. Men in high places were converted, and the masses were influenced toward Christianity.

Frumentius later obtained leave to visit Alexandria, Egypt, where he laid the need of the Christian community at Axum before Athanasius, who presided over the church in Egypt. The latter perceived an opportunity to extend the borders of Christ's kingdom, and in response to the urging of Frumentius that a bishop be sent to Axum, felt that Frumentius should be appointed to the office. Consequently Frumentius returned to Axum a bishop, and the church which still exists in Ethiopia became established in the fourth century after Christ. The conversion to Christianity has been declared the most revolutionary event in the history of Ethiopia, and since Axum is only about seventeen miles west of Aduwa I am implying that these notable matters occurred in the region where I spent several summers.

Ever since the time of Frementius until a few years ago the head of the Ethiopian Church has been nominated by the head of the Egyptian Church. For many years his place of residence was Addi Abuna, a village a short distance out of Aduwa and a sort of suburb of the latter. This residence of the spiritual head of the church in the Aduwa vicinity added to the importance of the latter in the nation's ecclesiastical history.

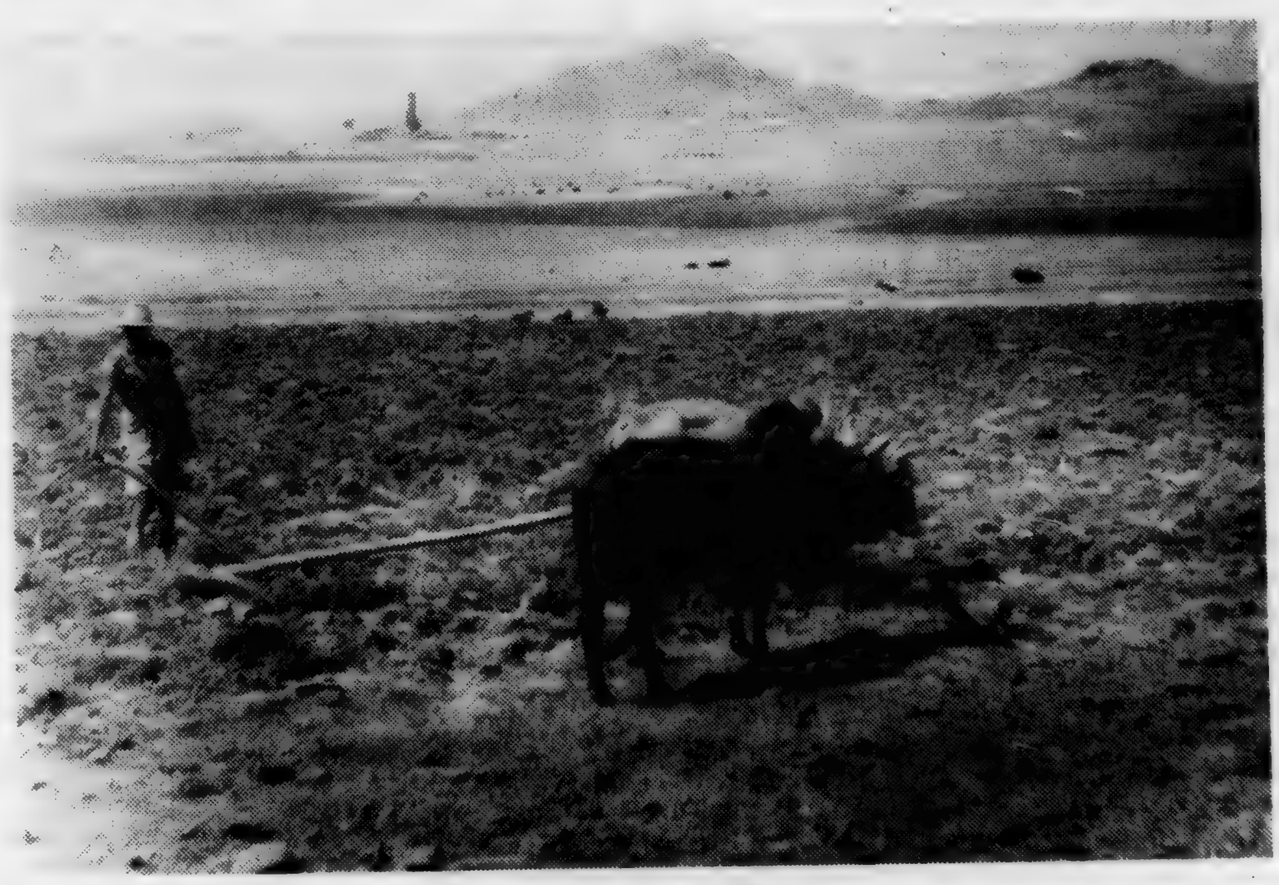
The rise of Islam in the seventh century after Christ thrust Ethiopia into a long pe-

riod of darkness and disaster and brought about the isolation concerning which Gibbons writes that "the Ethiopians slept near a thousand years, forgetful of the world by whom they were forgotten." In the sixteenth century occurred the fresh outbreak of Moslem invasions and the whole of Ethiopia was overrun. Portugal sent men to assist the Ethiopians against the Moslems, and then the newly founded Society of Jesus became interested in spreading the Catholic faith among the Ethiopian people.

A short distance out of Aduwa is a large hill with sides fairly well rounded up to the top; upon it is Fremona, the center of the Jesuit mission of Portuguese times four hundred years ago. From here was attempted the evangelization of Ethiopia and here are buried some of the Jesuit missionaries. Andrea de Oviedo was sent as a bishop, but in his missionary efforts to propagate their faith he was not very successful. He died at Fremona in 1577. In 1603 came Pedro Paez and settled first in the monastery at Fremona. He was a brilliant linguist and able schoolmaster and was expert along other lines. He started a school for both Portuguese and Ethiopian pupils, and the school became very popular when it was seen that the Ethiopian sons acquired a knowledge of Ge'ez superior to that of the native clergy. Paez had a tremendous success in converting the people and their rulers to the Catholic faith, and James Bruce wrote that "he was the most capable and most successful missionary that ever entered Abyssinia." He died at Fremona in 1622. Alphonzo Mendez followed Paez, but his rash efforts turned the Ethiopians against Catholicism, and in time the Jesuits were no longer allowed to enter the country. Aduwa is thus associated with the Portuguese activities in Ethiopia and with the Jesuit program of education and evangelization.

Aduwa is prominently identified with the modern program of evangelical missions, for when the Church Missionary Society began its operations in Ethiopia in the year 1829, the first missionaries resided and had their headquarters there. Bishop Samuel Gobat and Christian Kugler, who arrived in Aduwa March 1, were the first Protestant missionaries to enter the country. Kugler died a year after his landing in Massawa, and Charles William Isenberg took his place. The latter reached Aduwa in April, 1835, and was followed by Charles Henry Blumhardt in the beginning of 1837, and by John Ludwig Krapf at the close of 1837. Gobat wrote that "it was considered desirable that the missionaries should fix their residence at Aduwa," and they devoted their time to the translation and distribution of the Scriptures. One of Isenberg's tasks was the translation of portions of the Bible into the Amharic language. Concerning their distribution Krapf wrote: "It is highly gratifying to find that the seed of eternal life, which has been spread over Abyssinia by our Mission in Tigré, has been carried to the remotest provinces to which a missionary has scarcely access." People traveled long distances to Tigré to procure copies of the Gospel in Amharic. One individual who said he had traveled throughout the country remarked: "When it shall be known in my country that they can have the Gospel in Tigré, people will come in crowds to procure it."

In the military and political history of Ethiopia, particularly that in which Italy is involved, Aduwa has a prominent place. One cannot understand the Ethiopia of our time without giving consideration to the Italian influence upon and operations in the country. After 1885 Italy obtained larger and larger footholds, and in 1896, while seeking to invade and subjugate the country, an Italian army suffered a crushing and ignominous defeat by the forces of the Ethiopian emperor, Menelik II. The battle occurred March 1 near Aduwa, and it has been written that this was the worst defeat ever inflicted on a European power by an African people. Italy never forgot it, and in 1935 Aduwa was one of the first places occupied by Italian troops during the Fascist conquest of Ethiopia. The Battle of Aduwa will ever remain in the memories of the Ethiopian people, and the victory won is commemorated in an annual holiday.



Farmer Plowing in Ethiopia

In earlier times Aduwa enjoyed prosperity as a commercial depot on the great caravan route between the Red Sea port of Massawa and Gondar. It was an important trading center. In the nineteenth century when many Christians joined Islam at least nominally, a quarter of the population was Mohammedan, according to one scholar. Aduwa had been the capital not only of Tigré Province but several kings of Ethiopia had connections there. King John lived at Fremona, near Aduwa, and had his palace there, but later moved to Makalle, which now is the capital of the province of Tigré. The emperor Susenyos, after his conversion to Catholicism, lived at Fremona to be near the Jesuit fathers and the new religion. Also, according to Ethiopian tradition and the belief of the native people, the Queen of Sheba once lived in the Aduwa vicinity. A matter of further interest is the work of the Swedish Mission along medical and educational lines, beginning about 1920, and their experiences alone could fill a chapter.

My fellow teacher and I arrived in Aduwa on Sunday afternoon, July 2, and established ourselves in the house ordinarily occupied by the headmaster. On Monday we worked out a schedule for the summer courses and on Tuesday morning, July 4, students and teachers met as a group for the first time in the 1950 session. After a preliminary meeting with an introduction of foreign teachers to students and announcements of plans and procedures for the summer, we gave examinations to determine proficiency in English; then we classified our people into groups, the largest consisting of about seventy-five individuals who knew practically no English, and a smaller group of about thirty students who had some knowledge of English. To my large class I gave lectures by means of an interpreter, which was a novel and unusual experience for me. My materials I summarized into notes and outlines on the blackboard, and my interpreter copied the notes on another blackboard in Amharic. Occasionally the class was given opportunity for questions and discussions and interesting points were raised. This large group had a considerable age range, for many of the teachers were middle-aged and the oldest was eighty. The smaller class included a number of Eritreans employed in Tigré. They were able young men, received the higher salaries, and had mastered the English language more thoroughly than had the other students. Some of these, although students, served in our summer school as assistant teachers. The director of schools in Tigré Province was present most of the time and usually attended my large psychology class, the subject matter consisting of the elementary aspects of child psychology, educational psychology, and methods of teaching.

My work in Tigré Province and associations with the more than a hundred teachers and the provincial director of schools provided insights into educational affairs in Ethiopia that could not have been acquired had I remained in Addis Ababa. I learned about the number of government schools in the province, the location of some of them,

and became acquainted with the teachers and headmasters. Some people of this northern province have a considerable interest in education and want a secondary school and teacher training school that continues through the year. Our summer sessions were held in the Queen of Sheba School, the largest in Tigré Province and having one of the highest ratings among government schools of the empire. Yet it operates with inadequate equipment, a condition widely prevalent; the blackboards and chalk we used, for example, were quite inferior.

During that first summer our term lasted five weeks, six days per week, but we had classes only in the forenoons. We had the afternoons for lesson preparation, rambles in and about the town, and farther trips to the hospital and elsewhere. Next to school affairs our living conditions received attention. Shops are numerous but very small in Aduwa and nearly all are operated by Arabs, which is generally the case in towns throughout Ethiopia. We wandered from shop to shop, for all had a limited variety of goods in limited amounts, but in one or another we could purchase sugar, salt, flour, macaroni or spaghetti, onions, coffee, tea, kerosene, and cooking oil. To augment our food supply we frequented the large market held each Saturday and attended by people from far and near. In the wide central spaces of the town hundreds of the rustic people squat on the ground beneath the hot sun and spread their produce around them. From them we bought eggs, chickens, and grains. The procuring of food for western palates we found a larger problem in this northern province than in the capital city of the empire.

Entrance into Aduwa is possible on only one public highway and the older and larger portion of the town lies to the south of it. Just before the road reaches its end one passes the Queen of Sheba School; then one crosses to the other side of the Asseb River on the substantial bridge, both school and bridge having been built by the Italians. There one finds himself in the large, open space which constitutes the center of the town and is typical of many villages and towns in Ethiopia. From this central area which serves also as the market place, numerous alleys, paths, lanes, and very narrow streets extend in various directions. These passages, too narrow for vehicles, turn and curve about and on hillsides are rough with twisting gullies and exposed rocks; usually they are lined with high stone walls on the tops of which grow moss, grass, and cactus. In the houses live both animals and people. The level, grass-covered areas on the north side of the entering highway contain newer buildings erected by the Italians and in general present a more pleasing appearance.

Although part of the town appears somewhat wretched when viewed closely and from within, the whole setting as seen from the larger perspective of greater distance shows strikingly otherwise. J. Theodore Bent, an Englishman engaged in travel and archaeological research in northern Ethiopia in 1893, wrote as follows: "I don't think I ever saw a prettier spot than Aduwa, with its rocky mountains encircling it, with peaks as fantastic as any in the world—one crowned by an old prison, another by a convent. Its streams make the land around it fertile. . . ."

Ever since my arrival in Aduwa the gigantic mountain north of the town made an appeal and offered a challenge. Finally one afternoon several of us climbed the steep ascent of its side and scaled its top. The top of the mountain, as had been said long ago, resembles a horse's back; we arrived on the top near where the animal's tail would be, then we went westward on the ridge of the mountain and reached the head, which was the highest elevation. About us and below was a sight to behold! Other mountains round about looming upwards into the clouds and far below Aduwa with its five churches, bright green grass mingled with yellow sand, two streams or small rivers, the hospital with its ten sections in two rows, and roads reaching out in various directions! We saw a bit of Ethiopia from a different point of view. The mountain we scaled was Amba Solleda.

Much of my knowledge of rural and farm life in Ethiopia derives from walking tours and rambles in the vicinity of Aduwa. One August afternoon I walked southward on the Tembien Road which is no longer used by vehicles. Farmers were in the fields behind their plows drawn by two slow oxen; women were collecting and placing on heaps roots, weeds, pieces of wood, and other waste materials; one man was sowing seed by hand, and other women and girls were walking toward the town with large and clumsy packs of sticks on their backs. After starting homeward again, instead of following the road I took a path or paths (often three or four or more run parallel and at places cross each other, for flocks and herds make more than one trail) upon which plowmen were carrying their plows and letting their oxen walk loosely ahead of them. I assumed, and correctly, that they were returning to Aduwa. Over hills and along the sides of valleys we went and soon I was walking behind and finally with a tall young man with gigantic feet and long limbs who was carrying on his shoulder his wooden plow—even the point was of wood; accompanying him were two boys particularly concerned with driving home the cows. Behind us were other boys driving cattle and goats and other plowmen carrying their plows. Among such I went a fairly long distance and enjoyably absorbed the atmosphere of rural life in an ancient land.

One Sunday evening we two American teachers took a walk northward from our residence in the town and while going toward Amba Solleda a priest started walking with us. He explained that he would show us where the church of St. Michael formerly stood, and so we ascended an elevated spot, a foothill of the mountain; there we saw the foundation stones of the church and evidence of other former buildings connected with it. We understood the priest to say that the church of St. Michael was first built there fourteen hundred years ago. The present church with this name is not far away but much lower and more accessible. Aduwa has five national churches and all can be seen at nearly the same time as one enters the town on the highway from the west and north for all are on elevations. Miriam Church is in the southwest; Selassie Church and Medhane Alem Church are in the west part of town, but the latter is farther east than the former; Gabriel Church is in the east section; and the Michael Church is on the north side. There are additional ones at Fremona and Addi Abuna. Sometimes native teachers—students in our school—went along on walks and supplied historical facts about these churches and their origin.

There is another little church—one of the evangelical or Protestant type—in the west end of town, and to this we turned our steps for worship and were warmly welcomed each Sunday morning. The small congregation is a witness to the earlier work of the Swedish missionaries. It is all very simple—the seats, the pulpit, the walls, the rather numerous crosses—and the preacher is a simple man too, but withal an unusual minister of the Gospel—an octogenarian of keen mind, fine voice, and patriarchial appearance, remarkably well informed on both the Scriptures and Ethiopian history, a man who has made a large contribution to the cause of Christ in his native land. By his request once in each of the two summers I gave a message to the attentive audience and with a student acting as interpreter. What a pleasant and blessed experience it was to worship the Lord on bright Sunday mornings in the far away land of Ethiopia!

The more historic spots in the Aduwa vicinity we reached on the numerous walks we took westward and northward on the only highway entering into the town itself. (The town of Aduwa is a short distance south of the intersection from which roads radiate east, west, and north.) Along the first mile out are buildings made by the Italians, and many are in partial or complete ruins. In some buildings or parts of buildings Ethiopian families live. At an elevation beside a turn in the road was a monument erected in 1935 in memory of the many thousands of Italians killed near Aduwa in the famous battle of 1896; the base is still standing. Space does not permit describing all the Italian remains. One afternoon we crossed the river to our left and on a gently sloping hillside visited the area of the former Swedish Mission; we observed the long, low building used years ago by the Swedish doctor and the added buildings erected by Italians when they used the mission as a fort during the recent war. On another occasion we ascended the large hill on whose elevated top is Fremona and obtained an excellent view of the countryside in all directions. We saw the graves in the yard surrounding St. George's Church, and found reminders of its other historic connections. The advantages of its location enables one to see why the Portuguese selected it four centuries ago. In the Addi Abuna region I saw the tree still standing near which the head of the Ethiopian Church, sent from the Coptic Church in Egypt, formerly lived. Closer to the highway and farther down the hill in a half-filled cemetery are the graves of Italian soldiers who died in 1936, 1937, and 1938. The cemetery is surrounded by a stone wall, con-

(Continued on page 285)

Our Message to the General Public

By Grant M. Stoltzfus

This address, given at the annual meeting of the Mennonite Publication Board, held at Wayland, Iowa, Feb. 21, 1952, shows the possibilities for outreach in our publication work. Some of the figures have been brought up to date.

Since the Mennonite Publishing House was founded it has served first of all the homes and congregations of the church. But it has always had a missionary and evangelistic witness in the literature which it has produced and handled. The bookstores, for example, have been a service not only to the Mennonite churches in the community where they are, but they have also served the general public, the religious public in particular.

Another example of our message going to the general public has been the distribution of tracts and the publication of **The Way.** The combined circulation of all tracts and **The Way** in 1940 was 889,000. By 1945 this had risen to 2,228,000, by 1948 the total was 3,531,000, by 1950, the total was 6,492,000, and by 1952 the total circulation for the various tracts and **The Way** had reached a total of 8,672,460.

The summer Bible school materials are another example of how our literature can go beyond the boundaries of our own denomination. Some of our bookstores have sold many hundreds of these booklets; one bookstore reports that approximately 85 non-Mennonite Bible schools in its territory are using our materials. The preschool and primary level materials have a special appeal to other denominations.

It is of interest to note that our curriculum materials must have something of a wide appeal in that the Free Methodists find our summer Bibles school materials useful, and I was told lately by the sales department at the Publishing House that ten Episcopalian Sunday schools are using our kindergarten Sunday-school materials.

While on the topic of producing children's literature, it is inspiring to think of the great opportunity in this field. Some time ago I was talking with Mr. C. R. Green, vice-president of the John C. Winston Company, about the need for good religious literature for children and he told of a recent experience of his that should challenge anyone who has an interest in juvenile literature. He had only lately attended a publishers' meeting where Charles R. Erdman spoke. Erdman is known to many of us for his fine Bible commentaries and books. Erdman said that in his thirty years as a teacher in Princeton Theological Seminary the students came to the seminary with a pathetically poor knowledge of the Bible. Erdman was taking this occasion to challenge publishers—religious publishers—to produce literature for children and young people so that the lack of Bible knowledge among even religious people would cease to be so great.

In publishing for the general public our House has also had some experience in something of a joint publishing venture. During World War II by collaboration with Fleming H. Revell it published with its own imprint the Matthew Henry Commentary.

Now Is a Time to Move Ahead

When bookstores and newsstands across the nation are cluttered with literary trash, the Christian Church cannot go about as though "business is as usual." We ought to remind ourselves that a little over one hundred years ago, three fourths of the reading material of Americans had a definite religious tone. Today the religious presses combined have less than one tenth the reading of the secular press. The Christian Church must bestir itself and gird up its loins for the task of flooding the country with the Gospel message in attractive literature.

What shall be our message for the general public? There is a place, many of us feel, for a setting forth to the general public something on the facts of our own faith and history. This can be done and must be done without undue sectarian narrowness and without applauding our little deeds.

There is a thirst today for religious truth. One evidence of this national religious thirst is the fact that among the ten best sellers of books in recent years four were religious books: "The Big Fisherman," "The Seven-Story Mountain," "The Greatest Story Ever Told," and "Peace of Soul." Note that several of these works are by Roman Catholic writers. Recent issues of **The Saturday Evening Post** have carried human interest stories with a strong religious and even evangelical flavor. A large publisher in Philadelphia recently published a book by a Methodist bishop on what it means to be a church member. The introduction states that the book is published as a result of the present wave of revivals that are sweeping the nation.

People are interested in learning of Christians anywhere who take their religion seriously. Raymond W. Albright, secretary of the American Society of Church History, writes in the **Reading Eagle** of Reading, Pennsylvania, in August, 1951, that

"The Mennonites are among the most publicized religious groups in the United States today. . . ."

Without self-praise and fully aware of our many serious shortcomings we can take advantage of this public interest and direct some literary efforts and publicity accordingly. If we do not inform the public correctly we must accept the fact that someone else will try to do it and will likely do so, much to our own dislike, and even to the distortion of the truth.

In the last few years we have received countless letters at Scottdale from students who were doing term papers on some phase of Mennonite life and belief. These letters have come from colleges, seminaries and universities in many different parts of the country. I believe they indicate a curiosity that is more healthy than many of us have heretofore thought.

Three years ago I made a call on the Chamber of Commerce in Lancaster, Pennsylvania, and the assistant secretary of the Chamber showed me a thick folder of letters requesting information on Mennonites, and Amish people. These letters were mostly from college students, and they came from Kansas, Massachusetts, Virginia, and many other scattered points. The Chamber had a mimeographed bibliography on Mennonite history and culture which they were sending out to such inquirers. The bibliography was prepared by Professor Klein of Franklin and Marshall College. The secretary was very glad to learn that our Publishing House was willing to supply the Chamber with its own advertising materials on books about Mennonite and Amish life.

Here is a typical letter which was written to the Ephrata, Pennsylvania, Chamber of Commerce.

1019 14th Street
Boulder, Colorado
October 15, 1951

Chamber of Commerce
Ephrata, Pennsylvania
Dear Sirs:

I am an anthropology major at the University of Colorado, taking a course in the origin of religion. I certainly would appreciate it if you could send me any material on the Amish or Mennonite religions; their origin, customs, beliefs, or anything you might think would be helpful. I would like to write a term paper on this subject, and so any help that you might give me would certainly be appreciated.

I am enclosing a dollar to cover any cost it might incur; if it is more please let me know.

Sincerely yours,
Sally Sellers.

This interest in Mennonites by students of religion, regional sociology, and kindred fields is apparently not a temporary or a local one. About a year later I inquired again of the Chamber whether they were still getting requests of this type. I was told that they were still receiving a steady flow of letters from students asking how they could get information on the Mennonites and their way of life.

This interest is something we should take note of and perhaps the Mennonite Publishing House should place basic works on our faith and history in college, university, and seminary libraries. I have done some of this and have found librarians in every instance to be genuinely appreciative of such materials.

Reaching the Public with our Message Through Other Writers

There are other ways, too, of getting our message to the general public and though these ways may be indirect they can be most effective. Let me illustrate: An important book on World War I is entitled, **Preachers Present Arms** by Ray Abrams. The author of this book shows the role of the churches in World War I and a section is devoted to the conscientious objectors. The book has become one of the most widely known sources of information for the American public on the church's attitude on war, including a

summary of the record of the Mennonite Church in World War I. During my last days in CPS, I lived in Philadelphia and enrolled for a Saturday class at the University of Pennsylvania under Dr. Abrams. One day after class I asked him if he planned a book on the American churches in World War II. He told me that he did and when I said I was a conscientious objector, he asked me to pay him a visit in his office. When I did this he spent the afternoon asking me questions and taking notes on the conscientious objector and his experiences in World War II.

I have kept in touch with Dr. Abrams by correspondence since then, and though his book is not yet written it may still appear. I have sent him literature on **Service for Peace** by Melvin Gingerich as well as literature on **The Mennonites in World War II** by Guy F. Hershberger. In a letter which I received from him recently he again expressed interest in doing this study on the churches and World War II. My point is that in keeping in touch with such authors and supplying them with literature and information we can get our nonresistant testimony to the general public—and frequently in a rather effective manner.

Another illustration of how we can seize opportunities to reach the general public with our story. On August 10, 1951, **Time** magazine called the Mennonite Publishing House to secure information on Mennonites who were migrating from Alberta to Honduras. Such requests from large magazines can furnish an opportunity to pass on authentic information that sometimes can be a genuine testimony to our belief and way of life. We need to remind ourselves of the truth in a statement by Halford E. Luccock that,

"Christianity did not come into the world through the editorial page; it came through the news story."

Would it not be well if the Mennonite Publishing House furnished free of charge a set of books and basic materials to the editorial offices of such magazines as **Time, Newsweek, Pathfinder,** and others?

From Our Own Life and Experience

Out of our missions, evangelism, and relief work, from our nonresistant testimony in war and peace, through the experience of our service units in such places as mental hospitals, in our community life, from our convictions on applying nonresistance to agriculture and industry, from our ideas and practice of simplicity, through our educational program—out of our total church life with its successes and failures should come a stream of literature that will challenge all religious groups and the public to see that the Gospel has a meaning for modern life that is going unnoticed in too many instances.

Here is one example of an experience arising from conscience that should make news story and under some circumstances might do so. Some years ago one of our Mennonite girls found employment in the home of a Hollywood actor. Her salary was good and her work was easy. But she began to grow uneasy about the kind of life she was helping to make possible. Her employer spent his time taking sunbaths and going to drinking parties. The nation was at war and the conscience of this girl began to grow uneasy. One night her uneasiness reached its climax. Her employer had opened his mansion for a party to celebrate his brother's divorce and remarriage. This girl writes:

"As I stood at the door of the palatial mansion to take the coats of the guests who came to attend the party, I thought of one Saul who had held the coats at the stoning of Stephen. I resolved to seek employment elsewhere."

I related this incident to the 1951 Writers' Conference, and Ben Brown, Executive Director of the Baptist publications in Philadelphia, asked me for complete details of the experience. He commented that this kind of experience would make splendid publicity material. It is an example of the Gospel being translated into twentieth century life. How refreshing it would be to pick up a newspaper and see these headlines: HOLLYWOOD ACTOR LOSES EMPLOYEE FOR CONSCIENCE SAKE. SERVANT GIRL REFUSES TO WORK EVEN FOR HIGH WAGES BECAUSE SHE CONSIDERS IT WRONG TO MAKE POSSIBLE ACTOR'S WAY OF LIFE.

Some years ago a prominent church historian, one not wholly in sympathy with our faith, nevertheless had this to say about Christians who seek to create a pure fellowship of redeemed disciples:

"They will be influential on a large scale only if the ideas and experiences wrought out of these settlements find channels to run freely into the unregenerate life through newspapers, books, or lectures issuing from the settlement."

To Get Our Message to the Public

A few things should be said about what is necessary if we are to command attention from the general public.

1. We need to be clear about our own faith—its Biblical foundation, its history, and its meaning for the mid-twentieth century. We need to see that this faith and its outworking have a meaning to our contemporary world. In just this connection may I quote from an editorial of some years ago in **The Mennonite Quarterly Review.**

"Too long have modern Mennonites fed at the theological tables of Lutherans, Calvinists, Arminians, Pietists, Liberals, or Fundamentalists to the obscuring of their own great heritage of faith. There in an Anabaptist-Mennonite contribution to be made to Christian theology. Let us in our time see that it is made."

2. We must improve as writers, artists, and printers. If we are to reach a wider group of readers, we must learn how to write in a style that is equal to if not better than that of secular literature. This is one big order. Still more progress must be made in format, layout, and printing. It is high time that the Gospel message has some of the color and appeal that now is given to advertise soap and tooth paste.

3. We must find new channels for distribution. Our methods of promotion and advertising must be enlarged. Circulation of our periodicals must be increased. New avenues for promotion such as the radio ought to be explored.

4. If we are going to impress our times and our society with literature we must know our times and our society. This calls for close and wide observation of world trends. Writers and editors and publishers must be alert.

5. We must have the courage to publish what needs to be said. We have unpopular positions, and if we are true to our faith as we publish we will run counter to a lot of modern life. One Christian publisher states that the world is quite content to make peace with us if we stay in our small denominational field and do not venture forth with publications that rebuke and contradict the prevailing pattern of our times. But the Christian conscience cannot be silent.

In this connection one cannot help but be impressed with the courage of one religious publisher in the past few years. I refer to the Beacon Press in Boston which has published Paul Blanshard's books which challenge Roman Catholicism. Whether these works are fair or not is not my concern right here. My point is: Many publishers refused to publish Blanshard's manuscript before the Beacon Press showed the necessary courage to publish it. If the Beacon Press which is Unitarian has such courage what should be the courage of the "children of light" in the field of publishing?

May God give us vision to publish our message to an ever wider public.

Denbigh, Va.

CHRISTIAN ORDINANCES

(Continued from page 274)

taking place, and the guests being saved and called to share in a feast afterwards. The whole church is His body, and He is the head of all of the believers. All of the saints belong to Him equally and shall constitute the Bride of the glory of the new heaven and earth.

Married life may partake of some of the trials which the Lord has with His church. As the Lord is faithful in the defense of His church and in His providences of love and grace toward her, even so it is the obligation of the husband to even give his life for the one whom he has pledged to love and cherish. As the church is expected to be faithful to her Head, so it is the obligation of the wife to be reverential and dutiful in all of her relations to her husband. Mutual love will provide the mutual grace which will grow and increase with the years of true Christian forbearance and helpfulness in all of the experiences of life. Such a spirit will culminate in the glory of a long life spent in mutual fellowship and Christian service, even as it is seen in Christ and His church.

(The End)

It is more beautiful to overcome injury by kindness than to oppose to it the obstinacy of hatred.—The Candle.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE YPBM EDITOR

During the month of September we have been thinking under the general title: THINKING CLEARLY ABOUT SIN.

We had in the August issue the topic for September 6 entitled **How Sin Deceives Me.**

The topic for September 13 is **How Christ Delivers Me from Sin.** This is a very vital subject and one which we must know something about if we are to be saved and if we are to help others to be saved. We are delivered from sin of which we are guilty and in which we are in bondage through a sinful nature. We are forgiven and cleansed and empowered to meet the conflicts which the power of darkness brings upon us.

The topic for September 20 is **Why Sinners Must Be Punished.** This deals with the fact that there is a judgment for sin because it is the only right thing for a holy and true God to do. We want to recognize that people cannot go on sinning and escape a day of reckoning in which they must suffer for their sin. But a God of love has sacrificed to meet the situation of sinful man. That sacrifice teaches that we cannot escape sin's punishment unless we recognize that God has "laid on him the iniquity of us all."

The topic for September 27 is **The Cross of Christ My Glory.** We here are made to recognize that it is not in ourselves to be able to redeem ourselves from sin and its penalties, but that through the death of Christ on the cross we have all the blessings of salvation for time and eternity. Let us glory in His sacrifice for us.

The months of October and November will have topics under Unit VIII—LEARNING ABOUT THE CHURCH. We have the first topic under this unit in this issue for October 6, entitled **What Church Membership Means to Me.** We remember a precious soul who on her sickbed accepted Christ and was baptized into the church. She exclaimed to her friends how glad she is to be counted as one of the Lord's sheep. The meaning of church membership cannot be valued. But it is the privilege and joy of newborn sons and daughters to enter into the fellowship of the church for association with those of like precious faith, and to be numbered among the people of God, with all that such a fellowship means for time and eternity.

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.
—Reginald Heber.

HOW CHRIST DELIVERS ME FROM SIN

Hebrews 10:1-18

Topic for September 13

MOTTO

"Redeemed . . . with the precious blood of Christ."

MEDITATIONS ON THE TOPIC

I. **How Christ Delivers Us from Sin.**—Many precious passages of Scripture tell us the wondrous story of how we are delivered from sin. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19). "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:12-14). "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen" (Gal. 1:3-5). "Grace . . . and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:4-6). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). These Scriptures show that our salvation has been safely anchored in the One who was sacrificed for us. They reveal that we are delivered from a sinner's doom that awaits unbelievers in a judgment to come. They reveal that there are powers stronger than we that have been subdued and brought under the power of God in all those who have received Jesus Christ by faith. It is a gracious experience to know that we are free from the wrath to come and that we now have been brought into the relation of children of God and have a place in the kingdom of God's dear Son. The present salvation gives us inward power to meet the opposition of the devil victoriously and to become the witnesses of this grace to other lost souls in the world. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14).

II. **The Text.—Heb. 10:1-18.**—God taught the great plan of salvation from sin by various means that would impress upon man how he was being saved. The shadows, by sacrifices of animals, only set forth in a figure the real sacrifice which was made in bringing the body of Jesus the Son of God into the world as the real sacrifice which God had intended from the beginning. His one sacrifice was the only atonement and it satisfied for the sins of all who receive Him. Through this sacrifice the law of God is written in the hearts of those who have accepted this covenant, and they are empowered to do His will and fulfill His purpose.

OUTLINE STUDY

I. Old Testament Foreshadowings.
1. The Mosaic offerings (Lev. 1—7).
2. The Day of Atonement (Lev. 16).
3. The Passover (Ex. 12:1-30).
4. The suffering Servant (Isa. 53).

II. Christ My Substitute.
1. The Lamb of God (John 1:29).
2. A ransom for many (Mark 10:45).
3. Christ died for us (Rom. 5:8).
4. Christ died for our sins (I Cor. 15:3; II Cor. 5:21; I Pet. 2:24).
5. Redemption through His blood (Eph. 1:7; Col. 1:14; I Pet. 1:18, 19).
6. Freed from sins by His blood (Rev. 1:5).
7. One sacrifice forever (Heb. 9:12; 10:12).

III. Victory Through the Spirit of Christ.
1. The help of our Intercessor (Rom. 8:26; Heb. 9:15).
2. Strengthened in the inner man (Eph. 3:16).
3. Guided by the Spirit (Rom. 8:14).
4. Living in the Spirit (Gal. 5:16, 25).
5. More than conquerors (Rom. 8:37).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Blood** (of Christ).
2. Christ's Death Frees Me from Sin.
   a. The Lamb of God.
   b. Redemption through Him.
   c. A ransom for us.
3. Continued Victory over Sin.
   a. Guided by the Spirit.
   b. Living in the Spirit.
   c. More than conquerors.

For Seniors.
1. The Old Testament Foreshadowings.
2. Christ My Substitute.
3. Victory Through the Spirit of Christ.

PERSONAL THOUGHT

Since such a great salvation from sin has been provided, it is highly important that I give earnest attention to it that I may receive the full benefit which the love of God has designed for the deliverance of sinful men.

SEED THOUGHTS

What hinders you from being a child of God? Is not salvation free? Is not the invitation to it flung out to you on every page of the New Testament? Is not Christ offered to you in all His offices? Are you not wel-

come to all His benefits if you want them? Is not the Holy Spirit promised to them that ask Him? Nothing can hinder you from being a Christian, but your own worldly, selfish, proud, obstinate, unworthy, and self-righteous heart.—Ichabod Spencer.

It is God's purpose to **save**—to save His people from their sins, to purge them of all hypocrisy, falsehood, injustice, and make them honest men, just men, true men, men created anew after His likeness. And this is the meaning of His salvation; and it is the only salvation worth having for this life or the life to come.—Charles Kingsley

---

The study of everything that stands connected with the death of Christ, whether in the types of the ceremonial law, the predictions of the prophets, the narratives of the Gospels, the doctrines of the epistles, or the sublime visions of the Apocalypse, this is the food of the soul, the manna from heaven, the bread of life. This is **"meat indeed"** and **"drink indeed."**—Jon. Angel James.

WHY SINNERS MUST BE PUNISHED

Amos 4:6-13; Matt. 25:41-46

Topic for September 20

MOTTO

"He shall judge the world in righteousness."

MEDITATIONS ON THE TOPIC

I. Why Must Sinners Be Punished? We know intuitively as well as reasonably that wrong things should be corrected and that there is a righteous reason for the consequences that come upon the sinner for his sins. The wise man Solomon asks in Proverbs 6:27, 28: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Then he draws a similar lesson concerning the breaking of the moral law concerning the marriage relation. God has made everything in nature as well is in the spiritual realm according to righteous laws that cannot be broken without a consequent evil result in the one that breaks them. Thorns and thistles and the flood and fire have been sent, and similar things will be sent upon man for his wickedness. The subjection of man and nature to vanity is punitive, but has not been and will not be without hope. Rom. 8 20. Weakness and suffering and privation have often moved man to turn back to Him who is smiting and caused him to seek a plan of reconciliation and a way of righteousness. Ps. 119:67. When we study the law of retribution in all creation and again trace it in man's relation to God when he has sinned against Him, we find that it is wise to take earnest heed to all that God has taught us and warned us concerning the wrath to come.

"It is a **fearful** thing to fall into the hands of the living God" (Heb. 10:31). Man is inclined to **trifle** and to **think lightly** of the laws of God. God is **perfect.** God is holy. God is **righteous.** God is **true.** And although He is **love** and **mercy,** we must not trample under foot that love and mercy which has been extended toward us at a great sacrifice in the gift of His Son and by His longsuffering ways. Ezek. 33:11; II Pet. 3:9. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). All through the ages He has been teaching man and bringing upon man the threatened judgments and seeking to impress the law of His holiness. We need to be awake to the fact that there is a judgment that meets every sin. How presumptuous in man to reject the plan of salvation by which he may be forgiven and brought into favor so as to be delivered from the wrath to come. I Thess. 1:10. If sinners reject the way of mercy there is nothing left but the righteous judgment of God. They who are sent into eternal torment are only going to the punishment which they have justly deserved.

II. **The Text.—Amos 4:6-13.**—This passage is a reminder of the providential droughts and shortages of food and water, with shortage of crops by both lack of rain and by insects and disease. Providential pestilence, war, and the troubles and sorrows that go in its wake, came to the Israelites. A calamitous overthrow and narrow escape came to some. All of this was sent with the hope that they would return to God whom they had neglected and disobeyed. Greater calamities are ahead unless they prepare to meet their God.

Matt. 25:41-46.—This prophecy of the future judgment is given by the Lord Jesus. It pictures the sentence of the Judge upon those who were set on His left hand. They are commanded to depart into everlasting fire. Their doom has been the result of the kind of attitude they had toward Christ through their treatment of needy fellow men. The punishment is eternal, contrasted with the blessed eternal state that comes to the righteous whose attitude toward Christ has been proved right by the kind treatment shown to needy fellow men.

OUTLINE STUDY

I. A Holy God Cannot Tolerate Sin.
1. No wickedness or iniquity in Him (Job 34:10).
2. Cannot look on iniquity (Hab. 1:13).
3. He is sanctified in righteousness (Isa. 5:16).
4. He requires holiness in His people (Lev. 19:2; I Pet. 1:15, 16).

II. God's Purposes in Judgment.
1. To reveal Himself (Ex. 7:5).
2. To do justice (Ezek. 18:25-32).
3. To avenge His people (Rev. 6:10).
4. To bring to repentance (Deut. 30:1-3; II Chron. 7:14; Luke 13:1-5).

III. Sin Bears Its Fruits.
1. The wicked snared in own works (Ps. 9:16).
2. An accusing conscience (Rom. 2:15).
3. Violence is suicidal (Matt. 26:52).
4. Corruption is self-destructive (Prov. 5:22; Isa. 64:6).

IV Judgment to Come.
1. None can escape (II Cor. 5:10; Heb. 9:27).
2. A righteous judgment (Ps. 96:13; Rom. 2:5).
3. Judgment by Christ's word (John 12:48).
4. Everlasting punishment (Matt. 25:41).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Judgment.**
2. Our God Is Holy.
   a. There is no sin in Him.
   b. He requires holiness in His people.
   c. He cannot tolerate sin.
3. God Punishes Sinners.
   a. To reveal Himself.
   b. To do justice.
   c. To lead to repentance.

For Seniors.
1. A Holy God Cannot Tolerate Sin.
2. God's Purposes in Judgment.
3. Sin Bears Its Fruits.
4. Judgment to Come.

PERSONAL THOUGHT

Can we see eye to eye with the angel of the waters when he will say, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus" (Rev. 16:5)?

SEED THOUGHTS

We are all approaching that dread tribunal. However diversified our paths, they all converge toward that common center. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs, are creeping to the judgment; the rich, in their splendid equipages, are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment. The Christian, making God's statutes his song, is a pilgrim to the judgment; the sinner, treading upon the mercy of Jesus and trampling upon His blood, is hastening to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

When God comes to us in judgment, if we are not in Christ, all will be alike—learned or unlearned, high or low, priest or scribe—there will be no difference.—Sel.

THE CROSS OF CHRIST MY GLORY

Gal. 6:1-16

Topic for September 27

MOTTO

"They . . . crucified the Lord of glory."....

MEDITATIONS ON THE TOPIC

I. **The Cross of Christ My Glory.**—"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." With the crucifixion went a cross. It was a cross of wood. It was the instrument of the crucifixion and death of Jesus Christ. A symbol of shame in the eyes of God and man, Jesus saw in it the means of paying the price of man's redemption. We are to glory in the cross, but not just in a cross of wood. It is the suffering which He endured for us that is the ground of our glorying. Like the serpent in the wilderness which Moses made at God's command and lifted up, Jesus was to be lifted up for the salvation of whosoever believeth in Him. John 3:14. Later King Hezekiah had to destroy the serpent of brass because it had been made an object of worship. II Kings 18:4. No doubt the Lord has often been displeased that nominal Christians have made the symbol of the cross an object of worship, while the real atonement has been overlooked and worship of a symbol has taken its place. The symbol itself can bring no saving or blessing virtue. We put it in wood or metal form on church houses, or hang it on the walls in the sanctuary, or in the home, or by the way; or we may make a picture of it to proudly display in our books, or in some form on our person; but the only glorying that can count in the sight of God is such a rejoicing in Christ and His saving grace that we receive Him as our Saviour, live for Him, and proclaim His message of redemption to the lost of earth.

Glorying in our own goodness or in any human attainment will not do. We may glory in some church or in the keeping of certain ordinances, but unless such observances center in the fact of a crucified Redeemer the observance becomes mere idolatry. Let us be faithful to all the commandments of the Lord. Withhold not obedience to all the commands and restrictions that set forth the Saviour and the principles of life He has secured for our inner life, but let us remember that "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

II. **The Text.—Gal. 6:1-16.**—The sowings of the individual by words and deeds will bring a reaping according to whether it is to the flesh or to the Spirit. Though to stand true to the cross of Christ in its spiritual service in His death may bring suffering to our life, yet it will mean a great blessing if we are crucified to the world and the world is crucified to us. A new creature means more than to just be marked in a worldly way as belonging to the Israel after the flesh.

May we walk according to the rule that marks us within as the "Israel of God."

OUTLINE STUDY

I. The Revelation of God's Love.
1. His love for the world (John 3:16).
2. His great love (Eph. 2:4, 5).
3. His love bestowed on us (I John 3:1, 2).
4. Sending His Son (I John 4:9, 10).
5. Proving His love (Rom. 5:8).

II. Forgiveness at the Cross.
1. God reconciling the world (II Cor. 5:19).
2. Forgiveness through the blood (Matt. 26:28; Heb. 9:22; I John 1:7).
3. Our sins laid on Christ (Isa. 53).

III. Living Above the World.
1. Walking after the Spirit (Rom. 8:1).
2. Crucified with Christ (Gal. 6:14).
3. Walking in love (Eph. 5:2).
4. Glorying in persecutions for Christ's sake (II Cor. 12:9, 10).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Glory.**
2. Rejoicing in the Cross.
   a. Because it shows God's love.
   b. Because we find forgiveness there.
3. The Glory of the Cross in My Life.
   a. Overcoming sin.
   b. Loving all.
   c. Living as Christians.

For Seniors.
1. The Revelation of God's Love.
2. Forgiveness at the Cross.
3. Living Above the World.

PERSONAL THOUGHT

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:5-7).

SEED THOUGHTS

At the foot of the cross, in all humility and in all adoration, we have learned at once the depth and the height of human nature; we have learned to think of all wisdom but foolishness for the knowledge of Christ; all purity but sin, unwashed by His atonement; all hope in earth, of all hopes the most miserable but in the faith of His most blessed resurrection; content to bear the struggles of life at His command; and submitting to the grave with a consciousness that it can sting no more.—Geo. Croly.

And how high is Christ's cross? As high as the highest heaven, and the throne of God, and the bosom of the Father—that bosom out of which forever proceed all created things. Ay, as high as the highest heaven! for if you will receive it—when Christ hung upon the cross, heaven came down on earth, and earth ascended into heaven.—Charles Kingsley.

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.
John Bowring.

He who tears down the cross, what is there left to lift him to heaven? The church claiming to be a Christian church is false to the title, if she makes the cross of Christ of none effect.—Herrick Johnson.

WHAT CHURCH MEMBERSHIP MEANS TO ME

Rom. 12:3-5; I Cor. 1:10-13; Col. 1:16-20

Topic for October 4

MOTTO

"For the body is one and hath many members."

MEDITATIONS ON THE TOPIC

I. The Meaning of Church Membership to Me.—Church membership should mean to me what God has planned that it should be. Every church member should be a new creature in Christ Jesus. He or she is to be one who has been born again, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). Since I am a child of God I love God's children. I John 5:1. I have been baptized by the Holy Spirit and have received a spiritual gift that fits in with the gifts of my brothers and sisters, just as my natural body members fit in with the rest of the members of my body. I need the help of all the brothers and sisters, just as my body needs the help of eye, ear, nose, mouth, hand, foot, finger, and toe. No matter how small or how lowly I am God has given me a place in His church to fill with other of His saved children. It becomes me as a newborn child to join the church where there are other children of God who are also born of God and have been baptized by His Spirit.

The first great meaning of being a church member is that I am in my rightful circle of love where I am loved and can love others in the family of God. John 15:12, 17. All the family of loved ones will want to show their love for the Lord by keeping His commandments. John 15:14. This call to love and obedience together, means that I have a fellowship of love with others of like mind and heart in which we can serve the Lord Jesus and learn together of Him and help one another in Him. The gifts of the Spirit work as He will in each one. Some have been given gifts to teach and to help in a way that every member can be fed and built up and become fully developed spiritually in the likeness of the Lord Jesus. God wants us to be united in faith and knowledge, and to become fully grown up in the ways of Christ. So my church membership means that I get the benefit of the different ministers whom the Spirit has given as gifts to edify the body of Christ. As a church member I find a place to use my gift not only to help other members but to do the work which is given the church to do in spreading the tidings of salvation to win other souls to accept Christ and be saved and made children of God. We may not all be apostles or prophets or teachers, but we are all gifted to help in some way if we are God's children. We worship and sing and pray and fellowship and serve in the church together. Our membership in the church enables us to "increase and abound in our love toward one another, and toward all men." Through this, God will "stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (I Thess. 3:12, 13).

II. The Text.—Rom. 12:3-5.—This passage shows that we as Christians are united in one body, the Church, and also are "members one of another."

I Cor. 1:10-13.—This shows that the ideal is that there be no divisions in the Church, for Christ is not divided.

Col. 1:16-20.—This passage shows that Christ is the head of the Church which is His body, and that therefore He who is the Creator of all things and in whom all fullness dwells should have the pre-eminence in all things.

OUTLINE STUDY

I. Requirements for Church Membership.
1. Faith (Acts 8:37, 38; 16:30, 31).
2. Repentance (Acts 2:38; Luke 24:27).
3. Conversion (Acts 3:19; John 3:3).
4. Submission (II Chron. 7:14; James 4:6).

II. Spiritual Unity in the Church.
1. Christ the Head (Eph. 1:22; 5:23; Col. 2:19).
2. The Church His body (Eph. 1:23; Col. 1:24).
3. Many members in one body (I Cor. 12:12-28).
4. All are brethren (Matt. 23:8).

III. Marks of a True Member.
1. A new life.
   a. Distinction from the world (John 17:14-16; I Cor. 5:9, 10).
   b. New aims (Phil. 3:7-14).
   c. New affections (Col. 3:1-3).
2. Loyalty to Church and leaders (Heb. 13:17).
3. Observance of the ordinances (I Cor. 11:2).
4. Holding faith and a good conscience (I Tim. 1:19).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Member.**
2. Conditions for Membership.
   a. Faith.
   b. Repentance and conversion.
3. We Are United.
   a. With Christ.
   b. With fellow Christians.

For Seniors.
1. Requirements for Church Membership.
2. Spiritual Unity in the Church.
3. Works of a True Member.

PERSONAL THOUGHT

As a child of God I have a place to fill in the church. God has planned for my nourishment through others in His church. I need to be a member in order to carry out His plan for all.

SEED THOUGHTS

The church is made up of well-ordered families, where intelligent Christian parents bring up their children in the fear of the Lord, where the home of the week has its counterpart in the home of the Sabbath, where the hopes and joys of the living, and blessed memories of the dead bind to the Lord and His Church, where young men and maidens are glad when it is said unto them, "Let us go unto the house of the Lord," where the tranquillity, purity, holy peace, the light and the love, form to opening minds of children a type and prophecy of the eternal Sabbath and the heaven above. —John Hall.

I love Thy kingdom, Lord,
The house of Thine abode—
The Church our blest Redeemer saved
With His own precious blood.
I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.
Beyond my highest joy
I prize her heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Jesus, Thou Friend divine,
Our Saviour and our King,
Thy hand from ev'ry snare and foe
Shall great deliv'rance bring.
Sure as Thy truth shall last,
To Zion shall be giv'n
The brightest glories earth can yield,
And brighter bliss of heav'n.
—Timothy Dwight.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

COURAGEOUS CHRISTIAN WITNESSING

II Timothy 1:3-14

Lesson for September 13, 1953

This epistle was written late in Paul's life in his last imprisonment in Rome while awaiting execution. It is characterized as definitely personal in nature. Paul in fervor encourages the young pastor Timothy to devotion and steadfastness in his calling. He reminds Timothy of his divine appointment to apostleship, the memory of which lingers precious with the brotherhood. This holy calling of heart and life is secured for service through the wondrous power of the Holy Spirit.

Paul was one of the most courageous saints in Christian witnessing that the church has ever known. His forwardness with the Gospel often led him into suffering for Christ, yet of this he was not ashamed. In that he was himself faithful and zealous in witnessing Paul was able to speak with an understanding heart to stimulate ardor in his followers in the ministry for the days of trial and persecution.

The Apostle Paul sees the need for exhortation to diligence in behalf of the servants of God because through them shall others be encouraged to accept the responsibility of the Gospel in faithfulness. God is ever in need of faithful men to whom He can entrust His precious message of salvation. These can expect that the places and ways for witnessing will not always be smooth. The days of persecution have not passed. The powers of evil are rampant and especially assertive where the program of God is strong.

God's requirements for the furtherance of the Gospel have not changed. The preaching of the cross must continue, regardless of the outcome. The duty of the servant is to liberate the Word. It is God's will that all men should know of the truth. The Word given forth is God's to bless and to use for the returns which He pleases. Results shall not be the main quest of the preacher of righteousness. It is required of a man that he be found faithful.

The reward is ahead and may be in souls turning to God. Under the convicting power of the Holy Spirit we shall expect that souls will be won to God. But it is God who convicts, and He draws men to Himself. The preaching of Noah and Jeremiah requiring great patience and perseverance was also owned of God. The heavenly reward that is without end is the great incentive for faithfulness in the child of God whose heart is filled with the love of God.

COUNSEL FOR CHRISTIANS

Titus 2:7, 8; 3:1-11

Lesson for September 20, 1953

The Apostle Paul, pre-eminent missionary and founder of Christian teachings, emphasizes the importance of human relationships among all believers. He stresses that our relation to Christ through His redemptive work and the indwelling of the Holy Spirit is manifested in Christian character attested by our relation with and attitudes toward others. The development of Christian character comes by contact with others, not by segregation from home and community.

Soundness is the concern of the writer. Applied to social life it reaches the small details of daily conduct and thought. Soundness in love proves itself under the test of sacrifice. Soundness in endurance proves rashness to be foreign and good judgment a treasure.

Verse 7 counsels the young men to self-control and to good works, the proof of a living faith. Relieving others' distress, lightening the burdens of others, and the supplying of material needs will engage the faithful saints of Christ.

Verse 8 enjoins sound speech proceeding from spiritually hygienic understanding. Sound-to-the-core teaching emanates from sound thought Bibically centered. Christianity creates soundness in the standard of honesty in all details of life. Trustworthiness is a great virtue of soundness. Servants and slaves have adorned the doctrine of our Saviour and Lord as possessors of these virtues of soundness. Daily opportunities come to all for fulfilling the will of God conveyed in the prayer, "Hallowed by thy name."

Chapter 3:1 calls for respect to governmental authority. Paul suffered much at the hands of rulers and still prescribes obedience as a duty.

Verse 2. "Not to be contentious" (ASV) decries the attitude of criticism. To demonstrate meekness before all men is a particular opportunity of the Christian.

Verse 3. Sinners find it difficult to forget what we once were by nature. By gentleness we may assist others to harbor less of ill will and minister to their happiness.

Verses 4, 5. The kindness and love of God our Saviour to us is altogether "according to his mercy." No merit or works of self-righteousness could bring us what the "washing of regeneration" has accomplished in us. We are His purchased possession.

Verses 6, 7. The Holy Ghost is the indwelling and renewing Person empowering for response according to His will in accordance with His Word. Through Jesus Christ justification is by grace. With God forgiveness of sins provides that they be countenanced no longer.

Verse 8. Paul in his epistles speaks of three things as profitable. In I Tim. 4:8 godliness is profitable; in II Tim. 3:16 the Scriptures are profitable, and here good works are profitable.

Verse 9. Controversy and questions about many things may be engaging for some people but we are enjoined to attend foremost to things needful.

Verses 10, 11. The factious man promotes divisions and may be better dealt with by avoiding him without arguing. His unchristion attitude can be condemning if left to himself. The Christian should ever have the grace of God in evidence.

A SLAVE BECOMES A BROTHER

Philemon 8-21

Lesson for September 27, 1953

Philemon was a devout Christian, a convert, evidently, of the labors of Paul. This epistle is one of four written by Paul during his imprisonments. Onesimus was a runaway slave of this wealthy man of Colosse. He had come in contact with Paul in Rome and became converted. An attachment grew up between Paul and Onesimus. Paul would gladly have had him stay as profitable to him, but Onesimus belonged to Philemon. In this epistle Paul's salutation is to Philemon and to those of the church in his house. It is with gratitude in word and in prayer that Paul recalls the faith and godly love of this group. He encourages them to faithfulness for the sake of refreshing and reviving other believers by their pattern of Christian graces,

Verses 8-12. Paul's purpose in writing is that Philemon might receive back Onesimus. This slave had been unfaithful and disloyal. He now is a changed man in whom Paul sees worthy traits. Paul would have him received not on the rank that he once was as a slave. He should be rated now in relation to his Saviour Christ Jesus who is no respecter of persons.

Verses 13, 14. Paul indirectly provides an opportunity for Philemon to release Onesimus that he might be ministering to him in his bonds for the Gospel's sake.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Paul has no means of receiving permission for Onesimus' stay and so returns him to his master with this letter. Paul assumes a desire on the part of Philemon to be of assistance to himself but does not presume by holding Onesimus at Rome.

Verses 15-21. Further reasons are given why Philemon should concede to the requests of Paul. The supposition is used that the slave departed, then regenerated, will be received again but as a brother. He might even be a partner in Paul's stead. If compensation is required for the absence Paul volunteers to assume the responsibility. When it comes to settlement in such a case Paul would have Philemon to remember the debt he owes him under whose preaching Philemon was won to Christ and to whom he is debtor for the knowledge of the Word. Paul reveals his confidence by stating that he expects Philemon will comply beyond what was requested.

To the early Christians the Gospel was indeed Good News. To be apprised of the truth meant that they allowed the implications to have free course over their actions. They were evangelistic. The home became the first church and assembly for worship. They were missionary. Funds and persons were continually being sent out. The foundations were being laid for a world-wide church.

GOD'S DESIGN FOR A BETTER WORLD

Gen. 1:27-31; Isa. 42:5-9; Mark 1:14, 15; Luke 4:16-19; John 3:16, 17; Rev. 21:1-5

Lesson for October 4, 1953

Gen. 1:27-31. God's design for this world at the creation included the creation of man as the pre-eminent being. Man's state in the beginning revealed the forethought of God in His goodness and supremacy. The living soul quickened by the breath of God, created in His image, was the pattern of God for earthly habitation and dominion.

Isa. 42:5-9. The prime condition of things was lost by the fall of man at and after Eden. The prophet Isaiah is given the vision of a restoration time of nature which has departed far out of line. Man is seen included in this restoration to an age of fullness, peace, and righteousness. In verses 5 to 9 it is shown that only when the Messiah returns in person can the glorious day come for which the world longs. The main reference is to the release from spiritual blindness, from sin and from death.

Mark 1:14, 15. The Lord Jesus Christ made reconciliation for iniquity and brought in everlasting righteousness. Dan. 9:24. This was the preaching of the Gospel of the kingdom of God, that men everywhere repent and believe the Gospel. The kingdom of God is in the midst of a long process of growth, with Satan and his opposing forces ever present.

Luke 4:16-19. Here is a prophecy relating to Christ found and used by Him. The reference has spiritual meaning. Though Christ performed mighty physical works, His great mission was spiritual. Through the power of the Holy Spirit men still are delivered from bondage of sin, with eyes opened to truth and release to those who are bruised. Our Lord's work was definitely a ministry for the poor. When He spoke the common people heard Him gladly. He came to save all men. All have sinned and are poor spiritually.

John 3:16, 17. God's love and God's gift for all humanity have brought spiritual deliverance for every one who receives by faith the only begotten Son of God. In this church age He continues to be the Saviour of all who accept Him. God SO loved. The extent has never been described. It is incomprehensible, inexhaustible, and ample for the vilest sinner who turns to God. We love our children. God loves His children by creation so much that no sacrifice was too great to provide that none need be lost. Lostness with God is as profound as His love. Someday our Christ will be the judge of the supreme court of earth. God has wondrously designed that all should come to the knowledge of forgiveness.

Rev. 21:1-5. The wonderful figure of the bride of Christ adorned for her husband agrees most gloriously with the wonderful provision of a new heaven and a new earth for the abode of the righteous. With many things of the present passed away and all things made new, the redeemed are necessarily in their glorified state to enter the joys and the rejoicing of the eternal provision. May throngs yet prepare to hear with gladness the great voice out of the throne of God.

PERSONAL WORK PAYS

(Continued from page 273)

the bliss of heaven because of your efforts is a great source of satisfaction as well as a great joy.

Personal work pays because one has the joy of having spiritual children. Paul rejoiced in the fact that he had spiritual children. Timothy was his son in the faith. You who are parents know the joy of earthly parenthood. So also being the means of bringing new life to a soul brings joy.

If the personal worker makes use of his opportunities to win souls for the kingdom, he will have no regrets at the end of his life. How tragic it must be to say with the poet:

"Must I go, and empty handed;
Must I meet my Saviour so?
Not one soul with which to greet Him!
Must I empty handed go?"

While the personal worker does not work primarily for reward, it is an encouragment to know that his witnessing is registered in heaven. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

Because of his faithfulness Paul could say near the end of his life, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7, 8).

Surely Paul had no regrets for suffering many persecutions for the sake of Christ, his Saviour. He knew that there was a crown of righteousness for those who are faithful and obedient to the heavenly vision. And he must have known from Daniel 12:3 that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

La Tour, Mo.

SUMMERS ON HISTORIC SOIL

(Continued from page 278)

tains palm trees, and on nearly every grave is a cross.

A valuable institution of the community is the Aduwa Hospital, situated beyond Addi Abuna and several miles from the center of town; it was built about 1936 by the Italians and used by them as a military hospital for soldiers. After the Italian occupation ended the Friends Ambulance Service took it over, and later the Ethiopian Red Cross undertook its management. Finally it came under the control of the Ethiopian Public Health Department (now called the Ministry of Public Health). There are ninety beds, the doctors receive their salary from the government, and the patients pay a small fee for services received. Various physicians have served there, but during my two summers in Aduwa the medical program was managed by two doctors, a husband and wife, trained in European medical schools. With great devotion and self-sacrifice these two Christian physicians served the people of the community and of the province, for the husband spent much time in trips to other towns. Every room of the hospital has a copy of the Scriptures in the Tigrinya language, and there is concern for the spiritual welfare of the patients. Many afternoons we walked there and enjoyed a close fellowship and the warmest friendship. The blessings and rewards received are too numerous to mention here. During my first summer the home and surroundings were brightened by the doctors' little daughter, several years old and of very cheerful disposition, running and jumping and playing. When I returned the next summer there was a grave back of the house covered with a slab and surrounded by a fence. The child had been ill less than three days, but the Lord had sent a missionary from a distance who arrived unexpectedly the day before the death and he conducted the funeral service.

Fort Wayne, Ind.

The best and sweetest flowers of paradise God gives to His people when they are upon their knees. Prayer is the gate of heaven. —Thomas Brooks.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Significant Development Concerning Israel

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

They [the nations] know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.—Micah 4:12.

Lately, the heads of six Arab diplomatic missions presented a statement to acting Secretary of State Walter Bedell Smith denouncing Israel's transfer of its government from Tel Aviv to Jerusalem. They stated that in the event the United States would recognize Israel's capital as Jerusalem, it would be difficult to see improvement of conditions making for peace in the Near East. They said: "Earlier the U.S. government refused this transfer." They added to this, "If the United States did **nothing** it was precisely in effect as though they did everything." This bit of world news comes in the scope of the agelong clash of Esau and Jacob. **It is the political aspect of Palestine.**

America has been called the "Melting Pot of the Nations," but it has never melted a Jew. God never intended that it should. He has a larger program for Israel—in His day and time.

Consider the covenant He made with the first Hebrew—Abraham, the progenitor of the Hebrew race, as recorded in Gen. 12:1-3; 14:18-20; 15:1-21; 17:4-8; 22:15-24; 26:1-5; 28:10-15. This agreement made to Abraham and confirmed to Isaac and Jacob has a direct bearing on the city of Jerusalem today, where the Jews and the Arabs, the direct descendants of Ishmael, who was set aside by the Lord, clash and face each other with enmity. See Gen. 21:9-12.

It is also worth while to get the true understanding to study the Davidic Covenant in II Sam. 7:8-17. There you will find that what Balaam prophesied, in Num. 24:17, centers in the Davidic throne. Isa. 9:6, 7; Luke 1:30-33.

If anyone is inclined to think that God is done with the Jew, all he needs to do is to read Jer. 31:35-37; 33:24-26, and he will be disillusioned.

Frequently, it is stated that the New Testament annuls all these promises and spiritualizes the same. On this point allow us to quote a well-known Bible teacher, Dr. E. Schuyler English:

The Davidic Throne

When our Lord came to this earth in fulfillment of the promises, He was preceded by the herald of His coming, John the Baptist. John 1:23. Jesus was born King of the Jews, the rightful heir to David's throne both from His mother's side and Joseph's. Matt. 2:1, 2. His disciples were sent forth to announce the kingdom as at hand. Matt. 10:5-7. He was crucified because He claimed to be the King of the Jews (see Luke 23:3), and when He was crucified, the superscription written over Him in Greek, Latin, and Hebrew was: "This is the King of the Jews" (Luke 23:38). As King of the Jews in incarnation He was rejected. He was offered again in resurrection (Acts 3:17-20) but finally rejected and the Gospel sent to the Gentiles through the Apostle Paul.

In the meantime, the kingdom is in abeyance and the church is being formed. . . . When the church is raptured, once more the Jew and the kingdom, both the subject of Old Testament prophecy, come again on the stage of prophetic fulfillment wherein the tribulation, a period of at least seven years, occupies the scene. It will be the most frightful time the world has ever seen. Study Jer. 30:5-7; Dan. 12:1; Psalm 2:5; The Revelation, chapters 4 through 19; and Matt. 24:21-23.

While the church is in the heavens receiving her reward (II Cor. 5:10; Rom. 14:10), the earth will undergo the terrors of the tribulation. The result of this tribulation-judgment will be the conversion of Israel when Christ comes to the earth. Zech. 14:1-8; cf. 12:10. As in the case of Joseph and his brothers, who experienced revelation, recognition, repentance, and restoration, so will it be with Israel in that day. The saved of Israel will go on into the millennium; the kingdom will be restored to Israel. Israel, so regenerated, will become the head of the nations with the government center at Jerusalem.

The Internationalization of Jerusalem

To get close to this difficult problem facing the United Nations as well as the United States, allow us to quote Dr. W. L. Hull, an authority on Israel:

On Patmos John saw, in his apocalyptic vision, "three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet," and as though born before its time, the world gazed on this same sight last month as these same spirits (Catholicism, Communism, and Mohammedanism) at the General Assembly of the United Nations at Lake Success combined forces to compel the Assembly to pass a resolution which put Jerusalem under the rule and control of the United Nations—taking the very "heart" out of the new State of Israel before it was even fully organized.

Strange bedfellows indeed to be concerned for the so-called "Holy Places" of Israel—Roman Catholicism, Communism, and Mohammedanism. The resolution turned the problem over to the Trusteeship Council with instructions to take over control of the municipality of Jerusalem and surrounding towns, without any consideration for the wishes of the inhabitants of Jerusalem and the other towns. The resolution ignored the fact that Jerusalem had been defended and won by Israel at the cost of Jewish blood and suffering; that no assistance had been given the Jews by any member of the United Nations against the savage attack of the Arabs on Jerusalem; and no provision was made in the resolution for the future protection of Jerusalem against a renewal of the Arab attack.

Israel had already offered the fullest guarantees for the protection of the Holy Places in their hands, and freely offered to place them under United Nations control. Actually this was all that was needed or could be demanded from a Christian standpoint; but the "unclean spirits," each one for a different reason, saw the opportunity of gaining their ambitions or revenge in Jerusalem and rejected the generous offer of Israel. The chief instigator of the proposal was Rome, who thought (through the United Nations) to gain control in the Holy City.

The reaction in Jerusalem and Israel was instantaneous. Mass protest meetings in Jerusalem swore allegiance and took the oath, "If I forget thee, O Jerusalem, let my right hand forget her cunning. . . ." Sunday afternoon, December 4, thousands gathered in a great circle around the tomb of Herzl in Jerusalem and solemnly raising their right hand, took the above oath. Disabled soldiers who fought in the Jerusalem battle cabled Lake Success, "We have given one arm for Jerusalem, and we are prepared to give our second as well."

The United Nations have sought to solve this problem without consideration for the people concerned; without being realistic, and acting solely from an individual selfish national and religious standpoint.

Meanwhile Israel has gone right ahead with its plan to make Jerusalem the capital, and on Monday, December 26, the Knesset (the Parliament of Israel), which had until now met in Tel Aviv, except for its very first session, reconvened in Jerusalem without any special ceremony. Prime Minister David Ben Gurion said in the Knesset, "We see it our duty to declare that Jewish Jerusalem is an organic and inseparable part of the State of Israel." He said he was confident that the world would eventually recognize Jerusalem as Jewish and also as the capital of Israel.

A further resolution adopted at a Jerusalem protest meeting presided over by Mayor Auster was cabled to Lake Success: "There is no power in the world that will be able to impose foreign rule on our capital. With blood and hunger we have redeemed Jerusalem and we shall not yield to this order."

A rather startling result followed the passing of the United Nations' resolution. The motion had been sponsored by Australia, whose government was about to face an election and who desired to play up to the Roman Catholic vote. But not in vain had God's warning gone forth, "I will bless them that bless thee, and curse him that curseth thee." At the same time that the U.N. vote was being taken the people of Australia were also voting. The Australian motion succeeded at Lake Success—but the Australian government went down to defeat at home! Other governments might well heed the warning of Australia's experience.

Mr. Ben Gurion summed up the feelings of the people of Jerusalem and all Israel. He declared, "Israel's position on the question of Jerusalem found a clear and final expression in statements by the Government and all parties in the Knesset on December 5. Jerusalem is an inseparable part of Israel and her eternal capital. No U.N. vote can alter this historic fact."

How Prophecy Moved a U.S. President

Keith L. Brooks writes in the "Prophecy" magazine:

President Truman's spectacular recognition of the State of Israel in 1948 has several times been referred to in this magazine as a divine providence in which he, perhaps unknowingly, had become a tool in the carrying out of Bible prophecy.

On the fifth anniversary of Israel's independence on April 20 this year, a man who knew the inside story of Mr. Truman's amazing action five years ago decided to make it known, for it had been agreed that it should not be told until Mr. Truman should be out of office. That man was the well-known United Nations Correspondent, also columnist for the California "Jewish Voice" David Horowitz. He gave out the story through the latter paper on Friday, May 1.

Mr. Horowitz has been quite a student of Old Testament prophecies, particularly those relating to the latter-day revival of Israel. He relates that he had been having frequent visits when in Washington with another student of Bible prophecy, Martin F. Smith, formerly associated with Congress. Smith was a special friend of Mr. Truman, who likewise was more or less familiar with the prophecies concerning Israel. Smith and Truman often discussed world events in the light of these prophecies, Mr. Horowitz says. . . .

"Having met Mr. Smith again for one of the periodic luncheons during this hectic time," says Horowitz, "the discussion turned to his friend, Mr. Truman, and we both agreed that things looked bad for him. We spoke about the Bible and prophecy as relating to the Jews returning to Palestine and I told Smith that America's new policy was contrary to God's will and for

that reason, Truman, as head of the nation, had found disfavor in the sight of God and man. . . ."

Truman should know, said Smith, first of all that no man or electorate had put him into the White House. He got in through an act of God when Franklin D. Roosevelt died on April 12, 1945.

"Hence, it is clear," Horowitz continued, "that God does not want Truman to listen to every Tom, Dick, and Harry, as he has up until now in matters of state and foreign policy. God wants him to do what he thinks is right himself."

Mr. Smith listened intently, we are told, and promised he would go to Truman and press the matter with him.

A week later, in a "New York Times" dispatch reporting Mr. Truman's weekly press conference, Truman was quoted among other things as having said: "I don't care what happens to my own political career personally. I am going to do what I think is right."

During this press conference reporters met a new Truman. From that point on Truman became the "unpredictable" President. He began to act on his own and his rating in the eyes of the public rose higher and higher. And then, a little later—the United Nations was debating Trusteeship—on May 14, 1948, Truman did the unpredictable.

He electrified the world by recognizing the State of Israel to the dejection of Israel's enemies. The General Assembly of the U.N. went into a tantrum. It was as if the world had turned over. Not even the American delegation there under Warren Austin had known about Truman's intended act. The then Secretary of State, Gen. Marshall, had been in the White House that same morning and Truman did not even tell him what he was planning to do that evening.

Thus, Harry Truman fulfilled the message conveyed to him by Martin F. Smith becoming a modern Cyrus.

When Horowitz met Mr. Smith later he told him that soon after the previous meeting he had contacted Truman and told him every word. Truman, upon hearing, became "pale white like a ghost."

"I have seen Mr. Truman many times and in many moods," Smith said "but never did I see him so dead earnest and serious as at the close of our meeting this time.

"In parting," Smith continued, "Mr. Truman gave me such a hard handshake as to indicate that he was indeed intent on shaking the world."

All this is the scaffolding of a future problem. The prophetic content of the Scripture is indeed "meat in due season" for the Lord's people. Our Lord said that the Holy Spirit shall reveal to you "things to come." All this has to do with future world peace.

There can be no permanent peace until the Prince of Peace returns. Who holds the key to world peace? The Prince of Peace will not return until Israel acknowledges her national sin of rejecting Him and seeks His face. Israel can never repent of her offense against Him, her national sin, until she is given the facts regarding Him and her relation to Him. Those who know the Christ and the prophetic Word must give her the facts that she may repent, seek Him, and plead for His return. Did not our Lord say in His farewell to the nation, "Ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord"? Those who know the truth regarding the Messiah in His relation to Israel hold the key to world peace. This is one of the reasons for this editorial in the last four months of the CHRISTIAN MONITOR'S publication.

But, there is another task. That is the evangelization of the Jew. Consequently, we want to quote this striking conclusion, from the pen of Coulson Shepherd, President of "Message to Israel":

How to Deal with the Jew

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." In showing Gentile believers that the Gospel must be preached to Jews before they will call upon the name of the Lord Jesus (Rom. 10:1-15), the Apostle Paul quoted from Isa. 52:7. Why did he and Isaiah say that the feet are beautiful? Because our walk counts far more than our talk!

Beautiful Feet

All souls need to be dealt with very prayerfully and carefully, but Jewish people have a well-warranted prejudice against Christians, due to the treatment received at the hands of Gentiles and professing Christians. The Jew does not know that there is a difference between Gentiles and Christians.

Our "beautiful feet" presuppose that we have had a personal experience with the Lord Jesus Christ. As dear James McKendrick used to say: "It must be felt to be telt!" No one should attempt to deal with Jewish people unless he is certain of his own soul's salvation and that his life and character are consistent with his testimony.

The question is often raised as to which is wiser: should a saved Jew or should a saved Gentile endeavor to win Jews to Christ? I am certain that God uses both, and my experience is that a Gentile believer can often make the first approach better than a Jewish believer.

In this treatise the purpose is to help Gentile believers in their dealings with Jewish people.

Prerequisites for Witnessing to Jews

There are five such prerequisites:

1. The first is a genuine love for the Jewish people. Many years ago (I was 15), in my ignorance I disliked the piano. One day I met a young lady who played the instrument that to me was inferior to a mouth organ or even a Jew's harp. I fell in love with this young lady and before I realized it I, too, liked the piano. For many years now this sweetheart of my teens has been the greatest earthly blessing and help in my life.

As a young man, like most unsaved Gentiles, I discriminated against the Jewish people and in general had no use for them. When I was twenty-seven years old I was introduced to the Lord Jesus Christ. The more I knew Him, the more I loved Him; and the more I loved Him, the more I loved the things and people whom He loves. He loves the Jewish people, His brethren after the flesh, with an everlasting love. Jer. 31:3. The secret of manifesting love toward the Jewish people is to know and love the Lord Jesus.

2. A correct understanding of God's program for this day and age is the next prerequisite. The literal rendering of Acts 15:14 makes this clear:

Simon Peter hath declared [in verses 7-11] how God for the first time did visit the Gentiles [i.e., the house of Cornelius as recorded for us in Acts 10 and 11], to take out of them [as well as from among the Jewish people] a people for His name.

So the Gospel is to be preached to Jews and Gentiles, and the Holy Spirit calls out from among both of them the church of the living God. The church is not the Gentile bride of Christ but is composed of saved Jews and Gentiles. All who hear will not believe. As Dr. Scofield has so well stated: "The Gospel has never anywhere converted all, but everywhere has called out some."

3. A realization of the debt we Gentile believers owe, under God, to His covenant people, is another prerequisite for witnessing to the Jews. The Bible, Old and New Testaments, and our Saviour came to us through the nation of Israel. Our Lord said: "Salvation is of the Jews" (John 4:22). The early church was composed entirely of Jewish believers, and it is because of their faithful witness that the message ever came to us. Remember, too, our heavenly Father is the God of Abraham, of Isaac, and of Jacob.

4. While it is true that the nation of Israel will be born in a day, and will be a blessing to all the families of the earth, we need to know that there is no difference between individual Jews and Gentiles in respect to sin (Rom. 3:9-23) and in regard to grace (Rom. 10). The individual Jew, orthodox or reform, religious or irreligious, must believe in the person and redemptive work of the Lord Jesus Christ to be saved. John 3:1-18.

5. A knowledge of Jewish history is a helpful prerequisite for this work so dear to the heart of God. Especially be prepared to show from Scripture that while the leaders in Israel had a very real part in the crucifixion of the Lord of glory, they did it in ignorance. Acts 3:17. Furthermore, a study of Acts 4:23-28 puts the responsibility of our Lord's death where it belongs: "Herod, and Pontius Pilate, with the Gentiles, and the people of Israel." Christ's sacrificial death was caused by sin, your sin and mine. Instead of pointing the accusing finger at the Jews and calling them "Christ-killers," we should point at the one we see in the mirror.

A knowledge of the Jews' contributions to the world in art, music, science, and medicine, and also the fact that it was Jewish money, ingenuity, and bravery that led to the discovery of our fair land, should make its impressions upon us. Luis Santangel, Gabriel Sanchez, and Juan Cabrero—all Jews—were financially responsible for Columbus' expedition. Many Jews made up the crew, including Luis de Torres, the interpreter; Marco, the surgeon; and Bernal, the physician. It was Rodrigo de Triana, a Jew, who first caught sight of the new land.

Haym Solomon, an early American financier and patriot of Jewish-Portuguese origin, was a big factor in a financial way in winning the Revolutionary War.

Thus far we have covered briefly the **who** and **why**. Now let us go more into detail in considering the **how**:

How to Deal with a Jew

1. Prayer. What a privilege is ours as "labourers together with God" (1 Cor. 3:9)! Our part in the work is lovingly and tactfully to proclaim the Word of God; and the Holy Spirit's part is to convict of sin—of sin because they believe not on the Lord Jesus Christ. John 16:8, 9. Our Lord Jesus taught Nicodemus that unless a person is born of the Word of God and of the Spirit of God, he cannot enter into the kingdom of God. John 3:5. The Spirit of God works in answer to prayer. Pray specifically and definitely for the one to be dealt with. Pray that the constraining love of God will be manifested through you; and pray for wisdom to make the right approach and to be tactful throughout the conversation.

2. The approach. The very best approach today, in my estimation, is to start a conversation about the State of Israel and what is going on in that land and in world-wide Jewry. It can be shown from Isa. 53:5, 6; Jer. 23:7, 8; Ezek. 37:1-14; Amos 9:13-15; and other Scriptures that the opening of Palestine to the Jews, and their uprooting from among the Gentile nations of the world, are according to Bible prophecy. From the discussion of the nation, the conversation can easily be turned to the individual. Avoid using the words "missionary" and "conversion," as Jewish people resent such terms.

3. The sin question. Deal with the Jew on the matter of sin, from Psalm 14 and Rom. 3. Whether he is orthodox, conservative, reform, or not affiliated with a synagogue at all, he can be shown that he is a sinner. Trust the Holy Spirit to convince him of his need of a Saviour.

4. Remedy for sin. Show the Jew Lev. 17:11, getting him to read it aloud, if possible, and remind him that unless sacrificial blood, acceptable to God, has been shed for him there is no atonement and no forgiveness of his sins. Use the Word of God, for it alone is the sword of the Spirit.

5. The Saviour-Messiah. Memorize prophecies concerning the coming of Messiah as Saviour, such as the following:

Gen. 49:10. Jacob foretold when Messiah would come: when the sword departed from Israel.

Isa. 7:14. Isaiah told how Messiah would come: born of a virgin.

Micah 5:2. Micah predicted the place of Messiah's birth: born in Bethlehem.

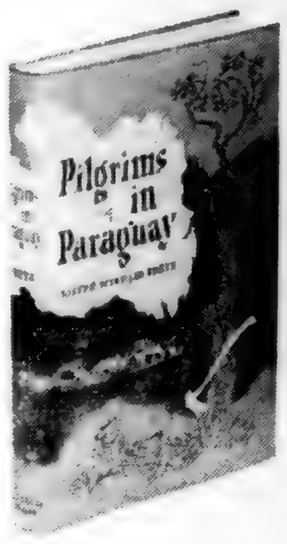
Dan. 9:26. Daniel gave the time of Messiah's death: it has been mathematically calculated that He died the very year that Daniel predicted He would.

Isa. 53. Isaiah foretold in detail Messiah's death and resurrection, as did David, in Psalm 22, 69, and other Messianic Psalms. The very pronouns used in Isa. 53 indicate that the Suffering One cannot refer to the nation of Israel.

Prov. 30:4-6. Here the question is raised as to the name of God's Son. Psalm 2; Isa. 9:6, and II Sam. 7:13, 14 also speak of God's Son.

Gen. 1:1 and Deut. 6:4 indicate that the God of Abraham, of Isaac, and of Jacob is a triune God. The name for God in the first verse in the Bible is **Elohim,** which is the plural form for **El,** the strong, faithful name for God. That is why Gen. 1:26 reads: "Let **us** make man in **our** image." The word "one" in Deut. 6:4 is **achod** in the Hebrew, and it means **a united one.** Gen. 1:5; 2:24. The Hebrew word for "one," meaning, **an absolute one,** is **yochid.** Gen. 22:2.

The very best reading material to give to a Jewish person, who is interested in learning the truth, is the "Old Testament Prophecy Edition of the New Testament," published by the Million Testaments Campaigns (1505 Race Street, Philadelphia, Pa.). Mr. and Mrs. George T. B. Davis have done a great service in getting out



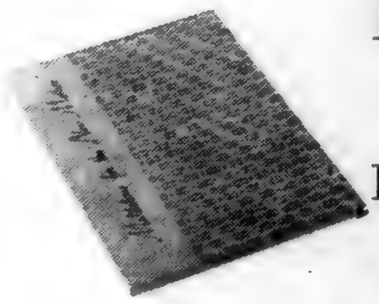
The story of Mennonite refugees carving homes out of the wilderness.

Pilgrims in Paraguay

By J. Winfield Fretz

FROM unbelievable persecution and homeless wandering Mennonite refugees moved into Paraguay. Here they faced more hardships. But now they had hope. They were free.

Dr. Fretz has made a fascinating sociological study of the various groups who settled the low-lying grassy stretches of western Paraguay. He also discusses future prospects of Mennonite colonization in South America. A valuable book. $2.75.



Meditations for the New Mother

By Helen Good Brenneman

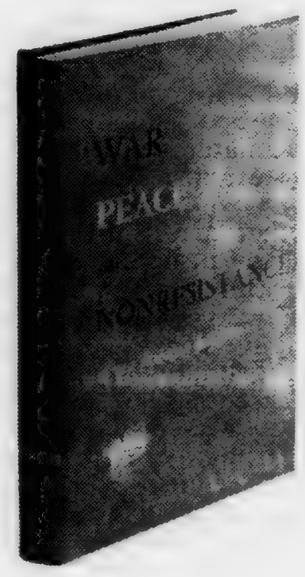
ANY new mother will welcome this beautiful and unique devotional book. It contains thirty full-page meditations, one for each day following baby's arrival. Here a mother speaks to other mothers with enthusiasm and devotion. She meets a special need for sustaining faith and quiet confidence in God. A lovely gift. $1.25.

New edition . . .

War, Peace, and Nonresistance

By Guy F. Hershberger

THIS outstanding book has been revised to include the latest facts and statistics. It deals more adequately than the first edition with the broad, social implications of nonresistance. Thorough, thought-provoking. $3.50.



MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

this New Testament, for it is being used more by the Spirit of God than any other printed page, to help Jewish people see that Jesus is their Saviour-Messiah.

Give the Word in love, and trust the Holy Spirit to woo and win your Jewish friend to the Saviour.

A Word of Encouragement

While it is true the great majority of Jewish people will not believe any more than the majority of Gentiles will, you can know that there is a remnant who will believe, whose eyes will be opened to the truth regarding their Messiah. Rom. 10:5, 25.

Ten years ago a Jewish drug salesman wrote to me as a result of hearing our weekly radio program. I went to see him but, at the time, did not feel that any progress was made. He promised to read the "Prophecy Edition New Testament"; so I left one with him. This past autumn I met the man and he informed me that the call that I paid him years ago, his listening to the Message to Israel program since then, and the reading of the New Testament have resulted in his being visited with God's great salvation. How good of the Lord to let this man cross my path again!

May God grant that we shall keep our feet "beautiful" by His grace, so that many of His covenant people will call upon the name of the Lord Jesus Christ and be saved.

Truce in Korea

The truce that ends the fighting in Korea, at least for the present, has been signed.

Across America and around the world men and women in all walks of life are saying or thinking: "Thank God; thank God." That is a good omen.

July 26, 1953, will most likely go down in American history as an epic day. This year may rank with 1781, 1865, 1918, and 1945 as marking the turning point in the affairs of this Christian democracy.

War Ends

The signing of the Korean truce marks the end of a war that lasted three years, one month, and one day. As someone said, "One of America's costliest wars ended." It cost the United Nations 300,000 casualties and 72,500 killed. It cost the United States 140,000 casualties and 24,965 killed. It left Korea with 100,000 orphans, 300,000 widows, and a country almost desolate. Factories, homes, schools, and churches have been wiped out. The monetary costs soared to an estimated fifteen billion dollars.

Postwar Period

The President of the United Nations General Assembly, Lester B. Pearson, called for a special assembly for Aug. 17, 1953, to study the problems of the peace. These will be serious and will call for the best in diplomacy.

It has taken two years to get this armistice. The truce teams have assembled and adjourned several times during this period. Despite the fact that twenty-four months have been involved here, it is certainly good news that we have arrived at this point.

Permanent Peace

For permanent world peace, men look to the coming of Christ when men shall beat their swords into plowshares (instruments of planting and cultivating) and their spears into pruning hooks (instruments of harvest). What a day that will be! That is our day—the Christian's day. And, just as surely as we have come to another truce in the wars of men, we shall come one blessed day to Christ's kingdom of peace.

In the meantime, all Christians certainly must pray that we may win the Korean peace.

We won World War I in 1918, but we lost the peace. World War II followed.

We won World War II in 1945, but we lost the peace. The Korean War followed.

The Korean War has ended with a truce. What will happen to the peace?

Christians the world around must pray that peace may come; that men may learn the ways of God; that unbelievers may become believers, and that righteousness may cover the earth as the waters cover the sea. Pentecostal Holiness Advocate.

October 1953

Christian Monitor

Memorial Auditorium, Kitchener, Ontario, Where the 1953 Mennonite General Conference Was Held. See Articles on Pages 293, 318.

In This Issue

True Adventures of a Pirate, by Mildred Morningstar ____ 290
Sundown, by Arline Yoder ____ 291
Thirty-five Inverted, by Ira D. Landis ____ 293
Christian Restoration, by Don A. Augsburger ____ 296
Jesus Christ Is Head of the Church, an Editorial ____ 297
Temptations Make Us Strong, by Ellrose D. Zook ____ 298
Happy People, by Walter E. Isenhour ____ 299
After Fifty—What? by Ida M. Yoder ____ 300
The Minister's Wife, by Mrs. Claude Boyer ____ 301
They Crossed My Path, by Edith Kern ____ 302
Running—Which Way? by W. Everett Henry ____ 303
The Significance of the Blood Sacrifice, by S. F. Coffman ____ 304
Two Old Cities and a Mountain Pass, by Edwin L. Weaver ____ 306
Preserving the Faith by a Sound Program of Education, by Clayton F. Yake ____ 309
Young People's Bible Meetings ____ 312
Sunday School Lessons, by J. C. Fretz ____ 315
One Hundred Thousand Pupils in 1954, by J. J. Hostetler ____ 317
The Mennonite General Conference Meeting at Kitchener, by C. F. Derstine ____ 318

True Adventures of a Pirate

By Mildred Morningstar

Even pirates, by the grace of God and the power of the Gospel, can find salvation through Christ. Here is the historical background for the story of Robinson Crusoe.

ABANDONED on a desolate island! The small boat that had brought him there was being pulled up the side of the pirate ship. It was two hundred and fifty years ago when Alexander Selkirk watched the still angry Captain Straddling order the sailors about, saw the wind fill the sails, and the ship start slowly away on the South Seas.

Alexander Selkirk was angry. He was angry at the captain. They had argued, and argued the whole voyage. The captain was a bully, and Selkirk would not take it. The fury had grown in Selkirk's breast, until finally in this desolate place it had burst forth. The captain was unreasonable, conceited, and had made him so mad he'd said, "Let me off this crazy vessel. I'll not sail any more under such a mad captain!"

But now that the captain had done what he'd asked, fear seized Selkirk's heart. No one lived on this island of San Fernandez, therefore it was not a stopping place for ships. He might have to stay here for years! He might never get off!

His anger vanished, putting his hands to his mouth he called with all the power he could muster: "Come back! Come back!" Was that a laugh he heard from the captain? He watched in dismay until the sails became smaller and smaller and finally disappeared over the horizon.

Alone on a lonely island! He looked around. At his feet lay all his possessions in his sea chest. At least he had had presence of mind enough to get it. In the awful stillness of the island he took stock. He had bedding, a little clothing, a firelock, some gunpowder and bullets, some tobacco, a kettle, a Bible, a hatchet, a knife, some books on navigation, and his mathematical instruments.

He looked at the island. It was green with many kinds of vegetation. Behind the narrow shore were hills and ravines and behind that a stony mountain that looked impossible to climb. Were there wild beasts there? Where could he stay?

The sun was going down so he swiftly explored the nearest part of the island. He found a cave back in a ravine into which he carried his trunk, and with it he blocked the opening for the night.

Then began a day-after-day existence in which his only concern was to watch for a sail to get off the miserable island. It was really quite beautiful, with many different kinds of leaves and flowers, but he hated it. There was no one to talk to, there was no one to see, there was nothing to do but to go on the path he'd beaten from the shore to look for a sail, to the lookout on the mountain, to again look for a sail.

He did not even bother about searching the island for edible plants, but ate turtles and crawfish for breakfast, turtles and crawfish for dinner, turtles and crawfish for supper.

The cave where he slept was never cleaned, and his own person and clothes were likewise filthy. To the beach and to the mountain, to the beach and to the mountain—looking, looking for a sail. But no sail came.

One night in the cave he heard a fearful noise, a roaring, great and terrible. Selkirk grabbed his firelock, and kept it within his grasp. Not once in the night did the noise die down, and in the morning it was almost deafening. Cautiously proceeding from his cave he found the beach covered with yapping, bellowing seals. Not only did they bother him with their noise, but they refused to let him pass to his lookout point on the beach.

Alexander Selkirk was now miserable indeed. He could neither sleep day nor night, because of the continuous barking of the seals. It wasn't so much because of the noise, as it was because it made him so angry. He was tired of eating turtles, he was sick to death of this lonesome life, and he had not so much as seen one sail in all the days of looking.

The next day searching in the sea chest for some article, he came across the Bible which had never been opened even though placed there by his mother's loving hands years before.

When he saw it, it made him think of the years gone by, of his dear mother in Scotland, who had loved the church and had taken him and his brothers there faithfully. And he thought of that time when his temper, that old mean temper, had flared up in the church and he began to fight. Then it was that men had put him out, and he had been called to trial before the church. So angry had he been that he had run away to sea.

Then again that temper had almost seemed to explode him when he came home after years at sea, and for fighting with his brothers he was publicly scolded by the officers of the church. Yes, it was that very same temper that had got him in difficulty with the captain, and had caused his exile on this lonely island.

Oh, his temper! What a sinful creature he was! In despair he opened the Bible and read: "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses" (Ps. 107:4-6).

It seemed that God was speaking directly to him. In deep humility he confessed his sinfulness to God and trusted in the Christ who died for him and rose again.

From that moment on his life was changed. He went back to the cave to clean it. He washed himself and changed his garments. Not only was his appearance improved, but his attitude changed as well.

He decided that no longer would he live to get off the island, but if he must stay there he would make the most of it. He set two periods, morning and evening, to look for a ship, and the rest of the time he used to improve his circumstances.

Knowing that the mild, warm weather was soon to turn cool, and that for some months frost would frequently be on the ground, Alexander Selkirk built a cabin. He found a

(Continued on page 317)

OCTOBER

With the coming of October
New joy is on the way!
We hike to the woods for a merry time
Where the latest wild flowers stay.
The rocky bed of the little brook
Has banks with such display
That one can see the rainbow hues
On any kind of a day.

The little brook is nearly dry
With summer's drought and heat;
We step along the well-worn stones
Until at length we meet
The sandy river bed beyond;
This, too, is dry from heat.
We pick our way from stone to stone
And never wet our feet.

With the coming of October
New joy is on the way!
We hike through the woods for a merry time
And we look for each display
Of flower, berry, bird, and brook
And of trees in rich array.
With the coming of October
New joys are on the way!

—M. Louise C. Hastings.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., OCTOBER, 1953 No. 10

Sundown

By Arline Yoder

It was sundown today for Carla, but "sunrise tomorrow" for Don.

THE CRIMSON of the setting sun reflected itself on the upturned faces of mother and son, faces so intently set on something beyond. Standing on a miniature hill of gravel by the barnyard gate, they could clearly see the dark outline of a figure, growing larger and larger, as it came nearer.

Carla Carrington held little Jimmy closely to her. It was his sixth birthday, and he was becoming quite a little man. Tighter and tighter became her grasp until the child winced with pain.

"Oh, I'm sorry, dear. I love you so much that I can not bear to think of any harm coming to you. I want to hold you so closely that no one can ever take you away or hurt you."

Her face became taut with fear as she intently watched the figure approaching, nearer and nearer, across the field of wheat stubbles. Her fears were not unfounded. The man stumbled awkwardly, hesitating at times, and then moving on again with great difficulty. Carla looked helplessly around and then dropped to her knees. With the glow of the sunset on her troubled face her lips moved in silent prayer. Jimmy looked on in wonderment. Never had he seen such a beautiful sight. It was a picture he would never forget.

Carla knew when Don left early in the morning in a rage of anger, that he was heading for the village and the bar. Yet somehow she knew also that he would be returning at sundown, his anger accelerated by heavy drinking.

Her first thought was to hide herself and Jimmy out in the woods for the night. But she quickly abandoned the idea as a futile one. Indeed, she must face it. And with the help of the Lord she would.

Slowly they walked back to the house, sat in the swing on the porch, and waited. She reflected on the events that resulted in this waiting, trying events, but it was all worth the trial.

Carla had accepted Christ as her Saviour while listening to a radio sermon. She had knelt by the radio as the invitation was given, and cried out for mercy and pardon for her sin-sick soul. She accepted Christ as her Saviour, and the peace which passeth all understanding began to dwell in her richly.

Within the next few days she had contacted a village minister and arranged for baptism and further instruction. When she told Don of her new-found joy and intentions he became furious. He forbade her to leave the house, for fear she would become baptized. He uttered terrible oaths too when she mentioned the name of Jesus.

But in desperation to obey the will of the Lord, she secretly slipped out in the middle of the night and walked three miles to the village. There before several witnesses she was baptized. On her arrival home, as the first gleams of light were peeping through the gray, she found to her dismay that her secret had been discovered. Don was waiting on the porch, his face black with rage, with a shotgun in his hands.

"So you've done it!" he screamed at her. "I'll show you how to obey a husband!"

"Oh, Don—no, not that! Not that!" she shouted in terror. "Please let me explain! Please do, Don. Think of Jimmy—and—yourself."

There was a flash and there echoed and re-echoed a dread sound, and then all was still. Don threw the gun aside.

"Well, you evaded me again—and that was my last shell. But I'll settle it yet; you'll see."

He shakily picked up the gun and went into the house.

Carla, shivering with fear and bewilderment, followed him. But without another word Don sulked out the back door and on out across the field.

But now he was returning over the same trail on which he left. He was coming closer, closer. Soon he would be on the porch steps. Then—

Suddenly she remembered—she must hide it—he might have bought some more—yes, he did threaten to do it. She hurried into the house. There it was, boldly lying on the table. Almost afraid to touch it, she grabbed it as one reaching for a deadly snake from sheer force.

The question now was what to do with it. An idea flashed through her mind. She would shove it under the front porch, but she must do it quickly. Certainly he must be very close. Close—those words sent a shudder of horror through her breast. Her little Jimmy, too, in the very jaws of death itself! Oh, the hellishness of such black rage! Murder and vengeance are in its smoke. Yet there was a halo of serenity, of love and goodness, that overshadowed it all, for Jesus had told Carla in His Word, "I will never leave thee, nor forsake thee." Her anchor was sure and firm. Though others should mock, should scorn, should discourage, what are men? As long as she had her Saviour and Lord by her side to guide, to comfort, to cheer, to dispel fear, what more did she need? He was her "ever present friend in time of trouble."

"He'll never think of looking there," and she felt secure.

"What did you put under the porch, Mommy?" Jimmy wondered.

"Baby, you must not ever tell Daddy. It's Jimmy's and Mommy's secret. Daddy must never know—never."

"I promise, Mommy. And Jimmy always keeps his promises, you know."

Someone was mumbling to himself within hearing distance.

"That's Daddy, Jimmy. He won't be very nice, but don't ask him any questions, don't irritate him. Don't make him any more angry than he is now."

"I won't, Mommy," promised Jimmy.

"What are you sitting out here for? Why ain't my supper ready?" he glared at Carla.

"I didn't figure you'd be very hungry, Don. But I'll get you whatever you like."

"Don't mind whatever I'd like, but get me something, and get it quick. Such a wife, not to have supper ready when her hard-working husband comes home."

Carla took Jimmy by the hand and led him in with her. She knew that anything she would cook for Don would not suit him, but she would do her best.

Growing tired of waiting, Don seated himself at the table.

"Well, bring it on. What's the use of

stalling. And it had better be good, or I'll—"

He pulled out of his pocket a small box. He began playing with and rattling the small trinkets.

Jimmy was attracted by the box. Was it a birthday present for him? he wondered.

"What are they, Daddy?" Jimmy ventured with childish curiosity.

"These are precious things that perform a great service, kid." His words were dark and final.

"Are you going to perform that service, Daddy?"

"You'll soon find out! Is my food coming?" he bellowed, and pounded his fists on the table.

"Yes, Don, I'm coming with it. It takes a little time for the fire to cook it—unless, of course, you prefer it raw." She set his favorite dish on the table, fried ham and eggs.

"You know—you—you— I don t like that. You just did it to torment me." He picked up a chair and hit her on the shoulder. She cried out in pain. For the moment she grew faint. No, no she must not let herself faint, not in a crisis like this. Jimmy needed her. She prayed for strength and fortitude, and her prayer was answered.

"Don, you know I didn't," she begged. "I thought it was your favorite meal."

"Well, Jim, it's time to use those trinkets." He looked around—on the table—on the davenport. "Where did you put it?" he shouted.

Carla turned pale—what would she say?

"Put what, Don?"

"Never mind—never mind. Tomorrow is another day. There is plenty of time. I'm tired anyway. I'm going to hit the hay—and I mean hit the hay. I wouldn't sleep under the same roof with you."

So out in the hayloft of the large barn Don Carrington fell asleep—the sleep of a drunkard.

Carla could not go to bed. She was too upset. She was not afraid, for she knew he would sleep until morning. Yet, she could not help marveling at the protection of the mighty hand of God. Her shoulder pained exceedingly, but she was glad her life was spared for Jimmy's sake. And she was glad for Don, too. He had a temper which knew no bounds when it was aroused, yet God was able to bridle the temper. In spite of his abuses she loved him and she pitied him.

A short time later she was pinning a note to his shirt front. Then she walked wearily back to the house. Taking a last look at Jimmy, she lay on the davenport and fell fast asleep.

Dawn came. The sunlight glowed upon her face. She awoke as from a dream. Don was bending over her, the note in his hand.

"Carla, somehow I awoke with a start as it was getting daylight. I was wide awake. I never felt this way after being drunk. I saw this note—'I love you.' It reminded me how we used to write such notes on rocks and trees. I thought, how could you love such a wretch of a husband like me, the way I have abused and mistreated you? The more I thought, the more I felt there must be something worth while in your religion. I think I need it, too. If you tell me how to get it, so that I can be like you, we can be happy, I know. Oh, Carla, forgive me, forgive me!" he sobbed convulsively as the terrible realization of his black deeds and intentions loomed before him.

"Do you think the God of heaven can ever forgive a terrible person like me, Carla?"

Carla, weeping, too, but for joy, led her erring husband to a saving knowledge of the Lord Jesus Christ. For two days they lived in a wonderland of love and happiness. Don had purchased a new car and other needed items to add enjoyment to their already happy lives.

The rays of a beautiful sunset again lit up the faces of Carla and Jimmy as they stood once more on the miniature hill of gravel watching for the shiny new car to glide down the roadway. Their hearts were happy at the thought of a Christian daddy coming home—a new daddy.

A car loomed into view, but it was not Don's. The car stopped at the end of the muddy driveway, and a man came running toward them. It was Pastor Gardner.

"It's Don, Carla; bring Jimmy and come with me."

Carla had no time for the moment to think just what could have happened. Surely he wasn't drinking again.

After they were on their way Carla ventured, "What is it, Pastor?"

"Another car ran into Don. It wasn't his fault, Carla. The other driver did not obey a stop sign."

She looked toward the sun, and its beautiful evening glow. The sun had gone down for Don, but what a beautiful sunset! Sundown here, but sunrise tomorrow, on the beautiful golden shores of the heavenly land, where there are no tears or heartaches. "We sorrow not as those who have no hope."

"Pastor Gardner—I was just thinking—Isn't the sunset beautiful?"

SO GREAT A SACRIFICE

Could God have saved this world of men
With lesser sacrifice
Than His own Son on Calv'ry's cross,
Would He have paid this price?

Ah, no! He loved this Son of His
More than we all love ours—
This Son who left His heavenly home,
And laid aside His powers,

To take upon Himself the form
Of man—his sins to bear—
This price, His well-beloved Son—
The Father's heart did tear.

But no one else could pay the debt:
Sinless blood must be shed;
And so there flowed from Jesus' side
A fountain deep and red.

As God the Father gave His Son
To pay redemption's price.
Now we are His, bought dearly by
So great a sacrifice!

—Sylvia Ratcliffe Lockwood.

THE SCRIPTURES NOW IN 1,059 LANGUAGES

The Bible has now been translated into 1,059 languages, ten of which were new additions to the list during 1952. This total represents the languages in which at least a whole book of the Bible has been translated and published. There are, however, 90 additional languages in which short passages or collections of passages have been published. The breakdown of the list is as follows:

Languages in which the whole Bible has been published	197
Languages in which a complete Testament has been published	257
Languages in which a whole book of the Bible has been published	605
Total languages in which some whole part of the Bible has been published	1,059

The whole Bible was published for the first time during 1952 in Kololo (also known as Luna or Kuba Inkongo) and Mikir, languages spoken in Airica and India, respectively. New Testaments were published for the first time in Bungili, Padang Dinka, Eastern Kalebwe Luba and Western Kalebwe Luba, Ta'e, Mbere Baya, and Sobo-Urhobo.—Bible Society Record.

OCTOBER

October is the brilliant sunset of the year. It brings the reds of maple and woodbine and sumac, the orange of sour gum, the orange and purple of sassafras and oak, the gold of birch and beech and tulip and hickory. It brings the late magnificence of wild asters, and the frosted beauty of chrysanthemums. It is loud with blue jays and sweet with the farewell of the last songbirds on their way south. It is brilliant with berries, dogwood and dockmackie and bayberry and jack-in-the-pulpit, snowberry and baneberry and bittersweet and winterberry.

October is full of misty mornings when the hills rise like islands from the valley fog. The October moon seems brighter; the stars are beginning to glitter with the sparkle of December. The long complaint of the katydid dies away in October, and the nights are left to the sighing wind.

Squirrels thrash through the treetops on urgent autumn business, so full of life that they cry challenge to each other from leafless treetops and race along the whip-thin branches. Chipmunks hurry their late harvest and line their nests with milkweed fluff and thistledown for cold nights to come, and cold days as well.

October brings Indian Summer, when the hills are blue and smoke hangs like a haze and the air is mild as May. It comes and goes and returns, that strange magic of the October weather, and between these Indian Summer interludes the frost lies sharp and gleaming on the land. For October is autumn at its peak, brilliant and blue and many-colored and crisp and misty and full of sweet-scented loveliness.—Editorial in New York Times.

Thirty-five Inverted

General Conference Meets Again at Kitchener

By Ira D. Landis

Minister, traveler, historian, Bro. Landis reports the 1953 Mennonite General Conference from a threefold viewpoint.

Thirty-five inverted, they say, makes fifty-three. It is probably just a coincidence that Kitchener, which last entertained General Conference in '35 should again be its host in '53. Our minds retrograde eighteen years, when General Conference's child, the Publication Board, enjoyed intimate fellowship with the parent when the former met with the Tavistock Conservative Amish Mennonite congregation the week before. D. D. Troyer was then president of the Board and Moses H. Shantz was president-elect, to serve only for a very short time because the Lord called him home. Prominent on the program were Eli L. Frey, C. Z. Yoder, Daniel Kauffman, S. C. Yoder, Levi Mumaw, and Henry H. Hershey, then treasurer. A special Sunday School Committee made Edward Yoder's doctrinal quarterlies possible, 64 bishops and 55 of the 167 ministers then present will never again appear in meetings on this earth.

Our trip to General Conference began on Tuesday morning, August 25, when Mother and I, Martin R. and Suie Kraybill, Mildred Heistand (Ethiopia) with her African airs, and our growing Faith (daughter) left from near Oregon in Donegal region in Lancaster County, Pa., at 5:20 and headed for the Northland. The Susquehanna Trail of Indian lore soon became our course of travel. As far as Amity Hall we could follow the trail of John Graybill, the earliest Mennonite settler to locate at Richfield, Juniata County, Pa., and then we followed the course taken by others to Buffalo Valley. The trees portrayed the fact that they were hosts to the seventeen-year locusts, but otherwise the

Benjamin Eby's Church, Predecessor to the First Mennonite Church at Kitchener

as well as other movements not yet bearing fruit to the full.

Conference proper was then in the Mennonite Brethren in Christ tabernacle near the town, and here Daniel Kauffman and D. D. Miller (of Middlebury, Ind.) were the moderators and J. C. Frey, treasurer and food sampler. Simon Gingerich and S. H. Rhodes were the moderators-elect. Among the leaders in the Conference were L. J. Burkholder, I. B. Witmer, John Horsch, J. C. Clemens, J. N. Kaufman, M. C. Lehman, S. M. Kanagy, S. E. Allgyer, J. R. Shank, J. S. Hartzler, Edward Yoder, (then of Goshen), Noah H. Mack, Moses M. Brubacher, and J. K. Bixler. Testimonials to the Conference sermon came from Isaac N. Mast, A. O. Histand, E. B. Stoltzfus, Lewis Shank, and J. W. Christophel. So pronounced has been the personnel change in these eighteen years that in making comparisons I discovered that 37 of the

scenery was beautiful. The crops showed generally a deficiency of moisture during the growing season. At Covington, in Tioga County, of course, we tarried to say "Hello" to Samuel and Hannah Martin, to imbibe of her cheery personality in spite of a recent fall.

To avoid a bad highway in New York state and to make another contact with the York's Corners, N.Y., mission work, just north of Potter County, Pa., we turned west in Pennsylvania. The cooks served a basket lunch on the spacious lawn of Robert Buckwalter and his indispensable Faith (Steffy). Faith we found collecting delicious vegetables on the top of Allegany County, N.Y. When the Buckwalter parents with their six children leave home one way they coast down to York's Corners and three miles the other way to Wellsville. (Probably in winter it will be easier to leave home than to return.)

From a few new positions (for us) we viewed afresh the great marvel of God's creation, touched by the Lady of the Mists. The volume of water on the Falls does not appreciably lessen, and the rocks, which seem to help many millions of water drops on their way to the sea, are very little the worse. Of course, we must see the Canadian side, but we could not wait for the lights. Besides we had to cross the international barrier. We were not bothered with J. Otis Yoder's brogue, and although some folks had forebode trouble for us probably due to the good looks of the rest of the party, we were issued a permit, and we were away.

Near the Twenty, famous in the history of the early Mennonite settlers and now the scene of a historical museum, we obtained our supper, which was especially limited for quick service. It reminded me of Belgium, where the service is either in five minutes or five hours. Thereafter we meandered among cloverleaves, in this Dominion where land is never wanting, and over straightways, on both sides of the turf, making it easier, as Oscar Burkholder avers, "for the American to return to his home country." We soon discovered that Hamilton was no longer a swamp and that Preston had grown since the days that Joseph Schneider found the spot on June 21, 1807. That group of Schneider-Eby (for his wife was Benjamin Eby's sister, Barbara) and others had taken a month to travel from Hammer Creek, and we reached it in a long day by "horseless carriage."

Our first stop was at Braeside Home, one of the thirteen old people's homes of the church, but since most of the guests were on the sleepy plane, we merely asked for Leslie H. Witmer. His gate says "and Sons" but we were interested in the daughter Helen, who as an R.N., had served under MRC in Ethiopia. I learned that there are two Leslie H. Witmers in Ontario Mennonitica. Mildred Heistand (also of Ethiopia) found welcome companionship and hospitality unlimited.

With the shades of night fallen fast, we passed on to Centreville to the home of none other than the historically minded Joseph Cober Fretz and his Reesor wife, Martha. Here we found N. A. and Marcus Lind from the other Oregon. Thus the East and West met in the North. Here too were Martin E. and Verda Weaver (from Palestine). Thus the Orient and the Occident met by no accident. Then too Pauline Fretz Cressman and her son, Garfield, make no moments uninteresting. So unlimited was the hospitality that we moved in for the week, and J. C. moved onto his front porch.

We are now in the twin cities of Kitchener-Waterloo. Benjamin Eby buried on his farm in Ebytown, has since rested in both Berlin and Kitchener without being moved. His grave attached to the First Church has keen interest to both sections, for he, out of "the dumm Christian Eby" family, was the bishop, schoolteacher, businessman, and molder of this early Lancaster County colony in this West, upper and North Canada. Instead of the M.B.C. Tabernacle grounds, as in '35, we had provided for us the City Memorial Hall, where heat could be furnished, if necessary.

This building, 205 by 320 feet, is in the form of an inside miniature Coliseum, which can seat upwards of seven thousand. The "ice arena" is 85 by 190, with a stage of 24 by 40, and parking facilities for 1500 cars. What luxurious accommodations!

In the front of our auditorium was a portrait of Queen Elizabeth II, looking it seemed toward the thirteen original colonies, but she may face the audience again, Jesse B. Martin thinks, "when the Americans have left." Ten coats of arms are displayed in her foreground. The setting sun under the British flag, represents British Columbia; the mountains, Alberta; three sheaves of wheat, Saskatchewan; the buffalo for Manitoba; the maple leaves for Ontario; the lion with his maple leaves, Quebec; the lion and a ship, New Brunswick; a lion, Nova Scotia; the lion above the trees, Newfoundland; and the four wild beasts, the Northwest Territory. Together they represent the size of two Europes, or the United States with all her outlying possessions. The seals for nine of them are on both sides of the hall. The one for the Northwest Territory was never thawed out sufficiently to be recognized. In front of the coats of arms were emblazoned in shining letters, the motto: "Jesus Christ Is the Lord of the Church." Before all was found the working personnel of this General Conference, led by capable stars of the first magnitude. Numerous of these were new faces, others had appeared a few times prior, but some were seasoned conference workers.

The General Council had met Tuesday to oil the machinery, so all was in readiness for the Wednesday morning delegate session. Paul Mininger was backed by E. S. Garber, Amos Hostetler, and Harold Bauman (on the pencil), and Robert Kreider, moving the strings on the cash bag frequently. We were set to hear, to evaluate, and to dispose of reports, and more reports. Allen H. Erb in each session led us to exalt our Saviour, the Lord Jesus Christ, who is "the same yesterday, and to day, and for ever." After a partial Conference Roll Call, the dusty Minutes of another day were read in part, the Nominating Committee was announced, the Resolutions Committee was named, and the reports began to pour in.

The materialism of the age had not a little attention, not only in financial reports, but in reports of committees and boards, in providing material aid for the unfortunate and the fortunate, and in the attempt to preserve intact the J. A. Schowalter million-dollar melon, and yet eat of it. The delegates cheerfully accepted the many reports, tore some of them apart to place them under their microscopes, patched up some, and to show that they were healthy and wide-awake, rejected the resolution of one, a sign of life.

By Thursday evening the inspirational part of the Conference came to the fore, with none other than Ervy Yost and William G. Detweiler in the pulpit in their accustomed role and style. With the new birth and Christian growth challengingly presented, we were ready for probing our spiritual life. A few thousands, chiefly from the States and Canada, were now present.

Some wanted to see the Doorn Tower, the museums in Kitchener and the Twenty, the Rockway School (thinking it was Rock-a-way School), the new hospital, the House of Friendship, and other points, but the largest, most interesting museum in all Canada was in this building. Here was Dr. Jonathan G. Yoder, who in one operation can reduce a person from 153 to 112 pounds. Here was John E. Gingrich, who with one run jumped 385 miles, but claims he "is far enough east now." Here were Manasseh, Orland, Osiah, and Etril, Lehman, Diener, and Bishop, the high and the low, Kings and queens, Manns and women, the nonresistants and the Horners, Weavers, Millers, and Fishers, the Short and the long, the characteristic Sommers, those at sea carrying their Masts, the Larks, Martins, and Crows (Kraybills), with their tuning forks, those who were Good, and would so leave, while some left Harder and others Richer. Here were the J. W.'s (Shank, Witmer), the J. J.'s (J. J. and Just Jay Hostetler), and the Stoltzfuses, invading the land of the Proudfoot. Here were the Jesses, with the Short names, and the Swartzendrubers, Guengerichs, and Brennemans with the long. Here was William Eicher from West Fairview, whether it rains or not, J. C. Wenger carrying the Olive branch, and Jacob Roth with his "Hope, well!" The Shetlers come from Johnstown, the Johns from the Beech, and the Beachys from elsewhere. Here were Bishops S. F. Coffman, ordained 1895 and 1903, E. S. Hallman, ordained 1897 and 1907, Vernon Gerig July 19, 1953, and J. Frederick Erb to be ordained Sept. 13. Here were among the ministry Noah Hunsburger, ordained 1900, the Ephrata twins, ordained April 22, 1953, Neil Beachy, ordained June 28, and Paul Gingrich, ordained August 16, 1953. Among the deacons were Noah S. Weber, ordained 1907, and Alvin Gingerich as late as March 1, 1953. Here were Elizabeth Erb from India, William Hallman from Argentina, Lester Hershey from Puerto Rico, Clyde Shenk from Africa, and Orie O. Miller from all over the world. Here were those who flew, drove, entrained and Homer North, who walked each morning. The ordained numbered a third of a thousand.

It was a long stride from the Benjamin Eby Church to this auditorium; from this wilderness of one hundred fifty years ago to a thriving city, with directions attached behind, to prove they are British and to correct the compass; from horse and buggy days to everything motorized; from beards to electric razors; from serving all meals at home to streamlined, public cafeteria-style at church; from all German preaching and conversing to all English, except now and then for the German brogue and a bit of dialect; from services only by sunlight to service recommended for every night and then some; from a pulpit on the floor level to a large rostrum yards above; from the singing table of the aged and the lining of the words to sing one part, to J. Mark Stauffer, with his beating apart; from services two hours long to this Conference six days long.

The keynoter was Howard Zehr, now of Fisher, Illinois, who, taking his theme "Perpetuating the Faith," based on Acts 20, stressed: (1) The Need for a More Exalted Conception of the Church; (2) A Renewed Vitalizing Evaluation of the Local Congregation; (3) The Need for a Dynamic Spiritual Leadership; (4) A Leadership that Steers Through the Impending Dangers Ahead Today. It was inspirational, challenging, Scriptural.

Excerpts Collected

"See that thou believest in thy heart, what thou singest with thy mouth; and approvest in thy words, what thou believest in thy heart."—Charge in ordinations of singers in first centuries.

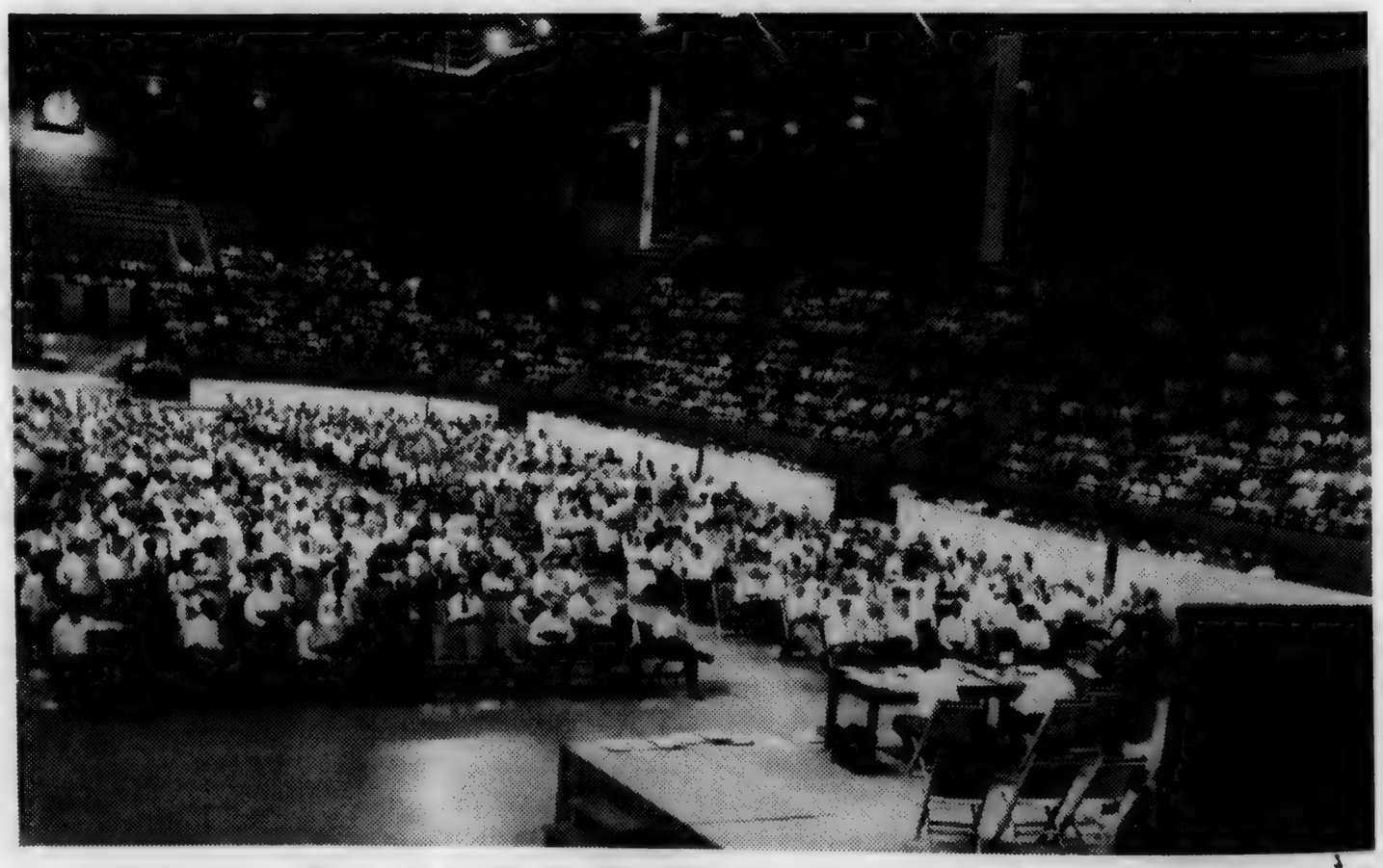
It does not take much of a man to be a Christian, but it takes all of him.

The faith of the apostles was antecedent to the printed New Testament.

Even though the world says it won't work, we say, if Christ commands it we do it.

The Christ who died and rose again, also spoke of a supernal and holy life accompanying.

The church is influenced by outward circumstances and by doctrinal incursions.



General Conference Scene in the Memorial Auditorium

Scene at the Bookstand at General Conference

You can't evangelize unless you keep the whole church strong.

Largitis has sapped our life blood.

We need a spiritual leadership, a Spirit-filled leadership, when we know God hath spoken.

The people will not pray more than their preachers do.

We have spoken too often and too long without conviction, without the Spirit and the Word.

God pity us if we close our eyes to the perils facing us.

The most dangerous perils are within, within my own heart.

Never grow panicky.

Not what I think, but what God says, counts.

I am saved by good works, yet not mine, but Christ's.

Better to have said, "Here is a people who have something, not something new which they are getting again (in mass evangelism)."

Let us walk in the things which we know.

There is no consecration of spirit apart from the consecration of the body.

The Bible says little on education, but much on consecration.

The apostles as disciples believed and practiced the teachings of Christ. They were called three times, not nine hundred ninety-nine times.

Susanna Wesley found the greatest missionary field in her own home, demanding great resources, but developing the greatest talents of another generation.

A calamity: Knowing a lot and displaying but little; believing a lot and showing but little.

With a great depression, two world wars, and a great wave of immorality, the world does not look hopefully to so-called Christian America for help.

The gardener does not lay down the law to roses, but roses to the gardener.

A church can't have financial problems; they can only be spiritual.

The colder a church gets the more ice cream is necessary to run it.

Man carries his pocketbook on his hip. God must reach through his head, his heart, his life for it.

In a changing world, the Gospel is unchanging.

We need first-century Christianity, not twentieth-century churchianity.

Success in life depends upon the use of the head and back and the mouth but little.

In '35 A. J. Metzler had the Conference sermon, in '53 he was the Moderator-elect. C. J. Ramer was elected Assistant Moderator, and all committees and boards under General Conference were given a full quota of membership. The only exception was that of the office of Executive Secretary.

The Canadians eat a few more calories than U.S.A. This was manifest on our many meals, seven thousand plus. Thus we were limited chiefly to our capacities and tastes. The crowds from Thursday evening on, especially in the evenings, ran upwards of four thousands. The furnace was at par by Sunday night!

The call for a schoolteacher in a sixty below refrigerator should not go unheeded.

The Resolutions were all-inclusive, Scripturally documented, covering many phases of our church life. The messages were inspiring, thought-provoking and soul-stirring. All in all, this was one of the best General Conferences in years. May God bless her as she continues to exalt her Lord.

At four Sunday our car turned towards Markham, for a service at Wideman, about ninety miles to the east. Our first stop was at industrious Isaac Baker's home who led us further on our way. Here were my good friend, Noah Grove of our own Hans Graff line, Elmer Burkholder, the minister, Hoover, Wambold, Byers, McDowells, et al., including numerous young people. C. C. Cressman is bishop; the membership is 127. After everybody had left but Mrs. Allan Wideman, Mother, and I, the trunk lid was dropped before the keys were removed, for another episode. Walter Byer, before retiring, acted the Good Samaritan to relay us to the Wideman home.

This is a good agricultural region, found by Preacher Henry Wideman of Montgomery County, Pennsylvania, and Preacher Peter Musselman of Lancaster County, when diverted from the Waterloo area by the Beasley mortgage in 1803. In 1804 Christian Reesor came from Mt. Joy Township, Lancaster County, Pa., with his four married children. The same year Caspar Sherk, brother of Joseph of Grand River, three Huber brothers, the Stouffers, and Abraham Neighswander. In 1808 Abraham Groff of Earl Township, Lancaster County, settled here. He was followed by others, so that by 1826 there were thirty families here. Later some of their families returned to the States, especially Ohio. Christian Reesor was killed by a falling tree in 1806. His son Peter and wife, Esther Eby, in 1826 contracted black typhoid fever and died miles from home. Years later their bones were returned here by a son.

The land, fairly level, is quite productive. The grain they cut as we do corn silage, by harvesters, and at the buildings it is run through separators, blowing the straw to mows and overdens. The fluid milk is sent to Toronto. Hybrid corn now produces grain in addition to silage. More moisture was present this summer evidently.

Mrs. Allan Wideman was Elizabeth Reesor, the third daughter of Preacher Thomas Reesor. Two daughters, Ruth and Anna, graced this simple, happy Christian home. A German refugee is aiding in the farm schedule. Bro. Allan found sixty-four master keys in Stouffville. The third one opened the trunk, and we were soon away for Elmer Burkholders and the Thomas and Amos Reesor homes, where we said our good-byes and "God bless you" to the Markham folks. Trailing the north bank of Lake Ontario eastward on King's Highway No. 2 we saw that this section was honored with Bowmanville, a replica of our Bowmanville, Pa.; Belleville reminded us of the Big Valley in Mifflin County; and Nappanee seemed like a repetition of Homer North's home base; and then we were intrigued with Gananoque. There was no longer a steamer to ferry us across as in '35, but nine miles east was the wonderful International Bridge. Here the St. Lawrence waterway and the Thousand Islands are at their best. This has a different charm than Niagara, but for scenic beauty and marvel not one iota less enchanting. Approaching the eventide, it presented ne'er to be forgotten memories. Around Lake Ontario and across the border, we were soon through Watertown to Lowville.

The countryside was uneventful except for their most productive crop, roadside signs, unnoticed in Canada, and a glimpse of Castorland way. Gordon Schrag's home became our stopping place. No longer a cheese cellar factory as in the Parker School house area, north of Floradale, Ontario, but still selling cream, they have a home on the edge of town. He is the minister of the Mennonite Church at New Bremen: membership 180. The Amish settled in Lewis County on the Mohawk in the early thirties of the last century. They now number 600 in three congregations. The Mennonites have the same background. The Schrag home, his wife a Sherk, consists of Keith, 15, Mary, 13, James 12, and Mark 8.

Coming into Madison Township we began to notice drouth conditions, and thereafter. Rome, the Copper town, gave us breakfast. Here copper tubing, wire, sheets, and cables as well as stainless steel, are manufactured. Denmark was earlier, and such classical names as Utica and Syracuse are near by. The large Diesel and Jet Air Base attracted some of our Lancaster folks permanently. Endicott called us to the Robert Muir Scotch Presbyterian family, who had roomed me while working in Wilkes-Barre in 1920. Then the latter city is approached via Harvey's

(Concluded on page 317)

CHRISTIAN MONITOR PULPIT

Christian Restoration

By Don A. Augsburger

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psalm 23.

David said of the Lord, "He restoreth my soul." Even this man after God's own heart realized that the condition of man had gotten so low that he was in dire need of restoration. David wrote concerning the coming one, the Messiah, and no doubt had a consciousness that without Him man was in a helpless condition. Man needs to be picked up from the strata of sin in which he finds himself and be placed upon the one and true —the solid and eternal—foundation, which is the Lord Jesus Christ. Man is spiritually sick. No physician, however accomplished in his calling, can restore or bring back to health the soul of man. An operation of that kind can be performed only by God Himself. The damning symptoms of sin are found in each member of the human race. These must be met by an operation of the grace of God within the heart of man. The Scripture says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

This restoration which David mentions, and which I refer to, we find illustrated in the third chapter of Acts. Christian restoration can come only through Christ Jesus Himself. Christ had left the disciples and had sent the Holy Spirit to continue the work that He had begun. The church was going full speed ahead. They were ablaze with this new God-given power. Their work was producing great results. Men were being saved. By this time the church membership had reached at least three thousand one hundred and twenty. All who came in contact with a member of this dynamic church felt the impact of a noble Christian life. The profession of these early Christian people was supplemented and bolstered by a unique Christian testimony which left its indelible imprint upon the community.

The disciples also knew the importance of meeting together in the house of God for Christian fellowship. The first verse tells us that Peter and John were going up to the Temple at the hour of prayer. They knew where to find sweet fellowship. It can be found at the same place now as it was then. If you are desirous of a true worship experience, you should follow the Scriptural injunction which says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). Church is the place where many feel the tender touch of the Spirit of God. Church is the place where many get rid of their burden of sin and find their Saviour. Church is the place where God meets with His people and the bread of life is broken for the nourishment of the spiritual body of believers.

As these two men journeyed to the Temple for worship they were seen by a man who had been lame from his mother's womb. It was necessary for him to be carried wherever he went. As he sat day after day, begging from a loveless world, I suppose he wondered whether these two men would pass him by as so many previous worshipers had done. How true this is today! On our very journey to the house of God we by-pass untold opportunities to assist someone to a life of joy and peace in the Lord, but no, we are too much concerned about those matters which interest us only, and turn a cold shoulder to the needy one at our very doorstep. This just does not measure up to the standards of Biblical Christianity. Let us, who are members of the Christian Church of our day, rally to the tremendous opportunities that are before us. Let us not be guilty of that great sin of omission.

In this passage of Scripture we have one of the most profound illustrations of the complete helplessness of man. The man mentioned in this passage of Scripture had been lame from his mother's womb. He had been in a state of utter dependence since the time of his birth. He was unable to do that for himself which he would have liked to do. And so as this man physically was in a state of impotence, so all the human creation of God likewise is spiritually lame from birth. They are unable to come to a standing and walking position of their own ability. The Scripture says, "For all have sinned, and come short of the glory of God" (Rom. 3:23). "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (Rom. 3:10-12). "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:29-32). The apostle has very ably explained the present condition of the human race. Man has been born in sin it is true, as this man had been born lame. But the glorious note is the fact of restoration.

The lame man, gloriously healed, illustrates the fact that the deformed nature of man can be wonderfully changed. There is a challenging message for you, whoever you may be, that has followed the trail of sin. Jesus will heal you of that sinful nature as you give your life to Him. He will restore your soul. He will raise you upon your feet spiritually, if you but give Him your heart and your hand. The lame man asked alms of Peter and John, who were about to go into the Temple at the hour of worship. Perhaps he knew not that these two men possessed something which money could not purchase. Their purse was empty, but within the chambers of their heart they possessed something which the financial upper crust of Jerusalem did not have, and which wealth could not secure. Many men have come to their dying moment with multiplied riches at their finger tips, but with no way to gain an extra moment for the purpose of spiritual adjustments. God knows that if Christianity were an experience that money could buy, the rich would live and the poor would die. God had the great debt canceled by His only Son. We were unable to pay the price of our eternal redemption. Only Jesus could erase the debt for humanity, and therefore God has provided salvation without cost to all who are willing to meet the conditions of discipleship.

Peter said, "Look on us." This, dear friend, is one of the first steps in meeting the conditions of restoration—the upward look, the look that takes you away from self, the world, and your own helplessness, to His helpfulness. The Scripture says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). That brazen serpent erected upon a pole in that wilderness brought renewed life and hope to countless numbers, which typified the flow of eternal life which came from the dying Son of God to those who were possessors of a dynamic faith. We must take our eyes off self to some One far superior if

(Continued on page 314)

Editorials

Jesus Christ Is Head of the Church

The above words comprised the motto displayed above the rostrum in the auditorium where the recent General Conference was held in Kitchener, Ontario. It is almost a direct quotation from Ephesians 5:23 and is one of the many Scripture statements which points out very clearly the relation of Christ to the church.

The church has been defined as "a company of people called out of the world, separated from sin, belonging to God, redeemed by, belonging to, and controlled by Christ, a people by whom God is glorified, the pillar and ground of truth, and a monument of the manifold wisdom of God" (Miller). It is very essential then that every assembly of believers, every local congregation, every conference, every denomination of the visible church on earth recognize Christ as its authoritative Head.

General Conference very appropriately recognized the headship of Christ, for it is most essential that He be acknowledged as the directing head of every organization of the church, that its officialdom individually and collectively yield to His direction and labor for His honor and glory.

It is essential too that, while the church Scripturally requires adequate organization, we remember that it is primarily an organism, of which Christ is the living Head and its life.

The Scriptures use a number of symbols to portray this vital union of Christ and the church. One of the most familiar and effective of these is that of the human body. We have here illustrated not only the fact that Christ is the Head, Director, Guardian, and Source of life and growth, but also the unity and co-operation of the members of the body, the church. Paul sums up this idea very succinctly in I Corinthians 12:12, 13: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

The Scriptures also represent Christ as the Head of the Household of God, which is the church. Eph. 2:18. Here we have the symbol of the family. As a well-ordered family works together under the direction of its head for the common good of all, so the church needs to serve under the direction of Christ and to recognize its fellow members as brethren and sisters in the family of God. Love needs to characterize that body at all times.

Closely allied to the above idea is the symbol of Christ as the Bridegroom or Husband, and the Church as the Bride or Wife. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). Here Christ is represented as the Head, the Saviour, and the Provider of the church.

Other Scripture symbols which represent the relationship of Christ and church are the vine and the branches (John 15), the spiritual temple (Eph. 2:20-22), and the holy city (Rev. 21:1, 2). All portray in striking and beautiful figures Christ's headship of the church as well as His abundant provisions for her who is His body.

All of this has some very practical implications to us as believers and members of the church. It means that we should cultivate and maintain a high sense of recognition that Christ is the Head of the church. We need to remember that He gave Himself for her, that He purchased her with His own blood. We need to be keenly conscious of all that Christ is providing for the church as her Nourisher and Provider.

It should also give us a greater appreciation of the church as the body of Christ. It is the greatest, most powerful, and most enduring organization on earth, because it was redeemed by Him, it was established by Him, it was commissioned by Him, and it is empowered by Him through His Holy Spirit. The apostles were the first to belong to it, and the greatest and saintliest people of all ages have been its members. It is a great privilege to be called out from a world of sin to serve the living and true God through the organization which He has ordained for His service and His honor and glory.

Here we can worship and fellowship with the saints, we can unitedly carry on Christ's program for the evangelization of the world and the edification of the disciples, we can live and serve to the honor and glory of God, and we can enjoy the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The Love of God

One of the great points of superiority of Christianity over all other religions is that God is a God of love, whereas the gods of the heathen are given to anger, lust, hate, and vengeance. The Scriptures state clearly that God is love, thus indicating that it is one of His greatest attributes. "It is the nature of God to love. He dwells in the atmosphere of love." He constantly manifests His love.

God manifests His love in ways that are entirely beyond the conception and comprehension of men. He loves not only the lovable and the just, but also the unlovely and the unjust, for He makes his rain to fall on all alike, and His sun to rise on both the evil and the good. This is one of the ways in which He declares His goodness, as the Apostle Paul said to the heathen people of Lystra: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

But the greatest manifestation of His love is toward the sinner and the ungodly in a spiritual way. When we compare this to human love we get to the same conclusion that Paul reached when he said, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." And then he portrays the love of God in sharp contrast in these immortal words: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Nicodemus no doubt had considerable difficulty in comprehending the statement of Jesus that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If it at all dawned upon Nicodemus that Jesus in this statement meant to include all Gentiles as well as Jews it was probably especially hard for him to comprehend or accept it. But Jesus demonstrated this love when He died on the cross for the sins of all the people of the world, and we believe that Nicodemus later embraced that love and the salvation which it brought, as evidenced by his helping to care for the body of Jesus.

Jesus demonstrated by His life and His death that the love of God goes out to all people, regardless of race, or position, or moral character. Even the early church had difficulty in accepting this fact, although they came to it eventually. A practical question for us of the church of today is whether we have really accepted this truth in its fullness.

When once the sinner truly realizes that God's love goes out to him no matter what his state of sinfulness may be, he is in position to reach out by faith and find salvation. When once the Christian truly believes that salvation is for all men, irrespective of race, or class, or condition, he becomes a more effective witness for the Lord to the world. We cannot comprehend the love of God for man, but we can accept it.

"Could we with ink the ocean fill;
Were the whole sky of parchment made;
Were every blade of grass a quill;
And every man a scribe by trade:
To write the love of God to man,
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

CHRISTIAN LIFE

Christians Should Grow Up

IV. Temptations Make Us Strong

By Ellrose D. Zook

"Every temptation you successfully face and have complete victory over brings a new strength into your soul and a blessing to your heart."

If you as a Christian are sufficiently mature to endure temptation, there is a blessing for you. "Blessed is the man that endureth temptation." Every temptation you successfully face and have complete victory over brings a new strength into your soul and a blessing to your heart.

Note the good success our Lord had in meeting temptation victoriously. If we hide God's Word in our heart, it will endow us with a strength and confidence to face temptation fearlessly.

The more mature you are as a Christian, the more subtle and dangerous will be the temptations that the devil will place in your path.

God Provides the Way Out

The Apostle Paul confirms the principle that we are not tempted beyond our ability to face temptation victoriously. The Apostle Paul writes on this principle: "No temptation has waylaid you that is beyond man's power; trust God, he will never let you be tempted beyond what you can stand, but when temptation comes, he will provide the way out of it, so that you can bear up under it" (I Cor. 10:13, Moffatt).

This verse should be claimed as a promise from God in the face of temptation. The Christian can measure his maturity by the severity of the temptation.

Satan may be lurking in the shadows back of the cross, but as long as you are in the full light of the love of God as shed from Calvary you are safe. Turn your face to the light of Calvary and your back will be turned to the alluring temptations of Satan.

R. Lofton Hudson says: "There are three schools in which every person must enroll if he lives long on the earth: work, temptation, and suffering." William James once said, "No man has matriculated in the university of this life till he has been well tempted."

Have you ever counted the number of temptations that have come to you in a day's time? Have you ever classified them as to kinds? Have you ever counted how many you met successfully? How many you yielded to? How many are still bothering you?

It may be hard to "bear up under" temptations, trials, and sore experiences, but you'll grow if you do. If you are growing, you will be successful. Where there is life, there is abundant strength, and there is alertness to every danger.

Temptations Do Not Come from God

The Apostle James made this clear in his Epistle: "Let no one who is tried by temptation say, 'My temptation comes from God'; God is incapable of being tempted by evil and he tempts no one. Everyone is tempted as he is beguiled and allured by his own desire; then Desire conceives and breeds Sin, while Sin matures and gives birth to Death" (1:13-15, Moffatt).

Can we say that since God cannot be tempted the more mature we become in Christ the less possibility there is of our being tempted? As many good things come into our minds through our senses, the serpent, the devil, stealthily crawls along to stir up evil desire.

As Eve was beguiled, so we too on off-guard moments can be deceived. Our tempers may flare up. Our tongues can set "fire to the round circle of existence with a flame fed from hell." Jealousy can be aroused. Immoral thoughts may pollute our minds. Unless you find yourself constantly at the foot of the cross, under the blood of our Saviour, and in constant communion with our Lord, Satan may be successful in time of temptation.

Three Things About Temptation

First, all of us are in danger all the time. We must recognize and understand our weak spots. Satan knows them. The growing Christian also knows where they are. He is constantly alert to such vulnerable places. It is of no particular point to lay the blame on our parents, our homes, our community relationships, our friends or enemies, or our environment where we are employed. To do so only makes these vulnerable spots more prominent. The growing Christian faces them squarely, admits their existence, and by the grace of God is victorious.

The old French proverb says, "We fall to the side to which we lean." The mature Christian is marked by his clarity, breadth, and distance of spiritual vision. His leaning will be in true perspective so that he will not unwittingly lose his balance.

In these days of progress in medical science, we can be made immune to many diseases through vaccination. But there is no spiritual serum whereby we can vaccinate our souls that we become immune to the cancerous disease of sin. Sin is death, and death is thwarted only by life, abundant life in Christ.

At times we can face temptation with greater success than at other times. At times Satan can hook you with his alluring bait much more easily than at other times. If you are discouraged, look out. Discouragement is a kind of mental sickness. It's easy to yield to temptation when temper is out of control. If your physical resistance is low, might not your spiritual resistance also be low? In times of frustration and tension Satan has been very successful in placing temptations in our paths. The mature Christian watches these periods when Satan can easily bring defeat.

Someone has said that the thing that makes temptations really hard to resist is the fact that we may never have the chance again.

Second, as has already been mentioned, no person ever faces a superhuman temptation. God is on the throne; He controls the evil forces about us. Temptation is the negative side of Christian life. The growing Christian knows that he must learn how to meet successfully every form of temptation. He is always watchful not to invite temptation. We need to be careful not to be like people who say, "Get thee behind me, Satan—and push!"

The mature Christian is aware of another trait of temptation—it deceives. It perhaps can be truthfully said that temptations do not surprise us—they deceive us. That is, sins don't slip up on us and suddenly take us in ambush or surprise. Karl Menninger said, "People never slip into trouble, they march into it."

Man without God is proud of his strength; he feels he can face temptation in his own

---

THE NARROW WAY

Can two walk together, except they be agreed?—Amos 3:3.

Oh, strait and narrow is the way
Wherein I walk my Lord beside;
So easily my feet might stray
That I am glad it is not wide.
Because 'tis such a narrow way,
Oh, close together we must stay.

The narrow way is sometimes dark,
And yet so near my Shepherd is,
I do not mind when shadows come,
For night and day alike are His;
And so because my sight is dim,
Oh, very close I keep to Him.

The narrow way is sometimes rough,
And I might stumble if alone;
But now my Lord directs my steps,
And holds my hand within His own;
However steep the path may be,
I cannot fall, so close is He.

Sometimes a sorrow comes to me
Or trial that is hard to bear,
And then He wipes the tears away,
For I am always in His care;
So not for long I grieve or fear,
My Comforter's so very near.

—Annie Johnson Flint.

strength. This is a trap of Satan. Aldous Huxley in **Eyeless in Gaza** says: "Men don't tell themselves that the wrong they are doing is wrong. Either they do it without thinking, or else they invent reasons for believing it is right."

Third, God has provided two important ways to escape temptation. The first is Bible reading. Jesus successfully used the Word of God and was completely victorious. It takes a mature Christian to know how to use the Sword of the Spirit in resisting the attacks of Satan. Too many Christians not only do not know how to use the Word of God in resisting temptation but do not think of doing so. You cannot become a saint in your sleep.

The second way of escape is prayer. A growing Christian is always a praying Christian—the kind of praying Christian that can constantly point to answered prayers. Our High Priest can sympathize with our weaknesses. He has been tempted in every respect even as we are tempted, yet He has been sinless. That same strength that brought Him victory is ours as we daily come to the altar of prayer for forgiveness and strength.

Scottdale, Pa.

Happy People

By Walter E. Isenhour

Down in the hearts and souls of believers there is a happiness that is real because it comes from God.

In Psalm 144 and the last part of verse 15 we have this text: "Happy is that people, whose God is the Lord."

It is human nature to desire happiness. We were so created by the great God of all the universe. Not a single human being was created to eke out a life of misery, sorrow, fear, dread, woe, and torment. The devil and sin are to blame for all wretchedness, woe, and torment that men and nations go through, both for time and eternity. He robbed our foreparents of their happiness in the garden of Eden by causing them to disobey God, and the human family for all these ages has suffered as a consequence, more or less. Some have suffered more, and some less. No individual has lived out his life on earth without being attacked by the enemy, tested and tried. More or less physical suffering comes as a consequence of the fall of man, along with disappointments, temptations, mental, moral, and spiritual battles.

However, in spite of all this, there should be much happiness for us as we journey through this fallen world—happiness in spite of temptations, tests, trials, persecutions, disappointments, bereavements, sufferings, sorrows, and troubles. We believe such is in the will of God.

The great mistake the masses of our fellow men make to satisfy their desire for happiness is that they turn to the wrong source. They pursue the wrong pathway. The devil deceives them, as he did Adam and Eve, by alluring them away from God, away from Christ, away from godliness and holiness, and into disobedience, evils of all kinds of sin and wickedness, promising them pleasure and happiness as a consequence. Hence the reason people seek the things of the world instead of God and His righteousness.

Why do men drink intoxicants? It is to gratify their appetite—a depraved appetite—that they may feel a sense of physical and mental pleasure and happiness, or to drown some tormenting problem or regret, or trouble. However, this is but adding fuel to the fire after the momentary stimulation and thrill is over. Such "bites like a serpent and stings like an adder." There is always the aftereffect of doing wrong which brings a lashing conscience and physical, mental, moral, and spiritual suffering. Momentary happiness in the wrong brings remorse of conscience, guilt of soul, dread of death, and a fear toward God.

Why do the masses of people go the broad way hellward rather than the narrow way heavenward? It is because it is the way of least resistance here on earth, strewn with the promises of the devil to give them pleasure, a gay time, thrills, and happiness. But are they truly happy? Not a single one of them. No sinner will tell you that he is truly happy deep down in his innermost heart, soul, mind, and spirit. There may be times when he is bolstered up with a counterfeit happiness, but it is light and chaffy. It doesn't have the right ring and won't stand the test of the tomorrows. False happiness is like the piece of counterfeit gold. It may look good, but won't pass at the bank. There is something wrong on the inside. The cashier says, "Counterfeit," and turns it down. The unreal, but counterfeit happiness the devil gives men won't pass into heaven. Neither will it stand the test of death. Men never die happy that have served the devil through life. What little false happiness he has given them along life's journey all fades away when they are exchanging worlds.

But our heavenly Father has real happiness for His children here as they do His blessed will, and abstain from all sin and wickedness. He gives them sweet peace of conscience and soul, heart and spirit. They are satisfied to be with Him along life's pathway heavenward. They delight in His holy Word, and have joy in His service. To worship at the feet of Jesus, and to learn of Him, is uplifting to their souls. To be with the best and most spiritual people brings them joy. They take real pleasure in helping their fellow men on their pathway heavenward, and find happiness in winning souls unto Christ. They delight in the preaching of the Gospel, revivals of true religion, prayer services, and in the singing of the great songs and hymns of the church. They had rather get alone with God in the secret place of prayer than visit the theaters, the balls, the race tracks, the liquor stores, roadhouses, and places of worldly amusement and pleasure. Down in their hearts and souls they have a happiness that is real. It comes from God; it is heavenly.

Such happiness leaves no bad aftereffects. It leaves no lashing, tormenting conscience, no remorse of soul, no physical ills, and no mental disability. Such happiness doesn't shorten life, but lengthens it. It doesn't make life a drudgery, but a pleasure. It doesn't make for failure and defeat, but makes for great, grand, and final success. When the day is over the child of God can look back and say, "Thank God for His wonderful blessings, both temporally and spiritually." Then can he say that prayer we teach the children, which is likewise good for us all:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

"Happy is that people, whose God is the Lord." Dear soul, is He your God and your Lord? If so, then be true and faithful unto Him until death, and you shall have a crown of life. If, however, He isn't your God and Lord, why not seek Him now in the forgiveness of all your sins and in the salvation of your precious soul, that you may be happy for time and eternity? Don't feed on the counterfeit happiness of the devil any longer, nor try to satisfy your soul with his deception, but turn to God.

Taylorsville, N. C.

NERVES

You brood so continuously over an infelicity, a grievance, or a resentment that you become exasperated. You not only lose your sense of proportion, but your good temper. That is the one subject that you cannot think of calmly or reason about clearly. Your nervous irritation precludes any mental operation concerning it except that of feeling, and your emotions in regard to it all run one way. We imagine that if the full truth were told in regard to many acts that seem unreasonable and almost desperate, it would come out that a certain situation or person had got on the man's nerves, and, like the Malay, who says that he "gets hot in his head," he simply ran amuck. But there are one or two cautions that are worth regarding by us all, when we observe in ourselves any tendency of this kind. One is to seek to get a true perspective of the situation by getting far enough away from it in imagination or in actual distance to look at things in their proper relations. The other is to take your coolest, hardest-headed friend into your confidence and talk the matter over with him. The less imaginative and the more matter-of-fact he is the better, and you will be likely to find that his dry, prosaic comment will give you the changed point of view you need.—The Watchman-Examiner.

OUR HOME CIRCLE

After Fifty--What?

By Ida M. Yoder

We need to face the problem of making the later years of life meaningful and rewarding, so that we can say with the poet: "Grow old along with me! The best is yet to be, the last of life for which the first was made."

"My days are swifter than a weaver's shuttle" (Job 7:6). "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

Before middle life, all of time is a looking forward to the future. So many of our days are spent in preparation for some tomorrow. The child goes to school so he can learn to read and adjust to other people. He goes on to high school to learn still more, and to prepare for college. The young person attends college to fit himself for a job and to learn to take his place in society.

A universal trait is to look forward and think of life in terms of tomorrow. "Next week we can do this," "Next year life will be easier;" "In a few years I will be on my feet, then I can enjoy myself." Meanwhile, we are looking forward so eagerly to tomorrow that we miss many of the simple pleasures of today. We will assuredly be short-changing ourselves unless we learn to enjoy the passing moment. A beautiful sunset can thrill us while we are about our evening's work, listening for bird songs makes routine jobs more easy, and taking time to **live** with our families means treasure laid up for the future.

Unless we watch out, we will find ourselves on a treadmill of duties that must be done. For many people, life is simply a round of working hard, going to bed early, to get up early the next morning for another day of hard work. Working, simply to exist can become deadly monotonous. Some drive themselves so they can keep up with the neighbors, some to acquire things they are sure will make them happy. But once obtained, possession is not nearly as satisfying as we had anticipated. Some parents push themselves constantly to give their children every advantage, some to buy another farm to leave as an inheritance. Others, working hard, can barely make a living, but must keep constantly at it.

Then suddenly comes the time when all the children have left home, and some bright day, these busy, efficient parents face the fact that no one needs them any longer. Two people, past fifty, face a future that has a different aspect. There is no one to get off to school, or a job. Almost no one to cook for, after years of hearty appetites around the table. Most shocking of all, no one needing or wanting to be advised, or planned for. One of the hardest things for parents to learn, is to let go gracefully. It seems a natural instinct to hang on, but even the birds know their fledglings must be pushed from the nest to try their own wings, if they are to amount to anything. This is the time to recall our own youth, our aspirations and our feelings toward older people. If the future you have planned for, finds you suddenly with empty hands, entirely unprepared, there is a delightful surprise in store for you.

A hobby is anything different from your daily routine, that brings pleasure and helps one forget himself, which removes the chief cause of boredom. Not every one can be a Grandma Moses, but there is nothing to stop us from trying. Many older people have found release and stimulation by learning to paint. Finger painting, formerly thought of as child's play, is proving popular among oldsters.

Few women have enough time to do fancy work in the busy years so now is the time to get busy on heirlooms. I saw a beautiful bedspread, being made by a farm wife in odd moments.

One Grandma makes booties for all the new babies in the community. Fancy quilting is more in demand than ever, and some of my friends add to their income in this way, besides having the pleasure of achievement. I have seen perfectly beautiful hooked rugs, made of salvaged material by women who have artistic ability and time on their hands. A finished product is something to cherish, while time spent in self-pity is worse than wasted.

A planned reading program will open new worlds to any one caring to explore. There is such a wealth of material to enjoy and learn from, that no one needs to be dull or uninteresting unless he chooses to remain so. Thornton Burgess, famous naturalist, is having still further pleasure, introducing his grandchildren to the world in which they live.

My father, who farmed until he was past seventy, enjoys gardening, both vegetables and flowers, something he never had time for before. Floriculture offers a wide field of interest to many. Some of my friends are having a delightful time raising chinchillas. It takes capital to start this interesting hobby, but it has proved very fascinating and is interesting to hear about.

Perhaps you have always wanted to write. When my children were little, people sometimes said of my published work, "Oh, I could write too, if I only had time!" We usually use our time in the way we choose. Some good poets have started selling after sixty. Letter writing is an art that should be practiced more. Many shut-ins need cheer that you can give, and it will be a blessing to you as well.

A writer tells us her hobby is people, and collecting friends can prove a more enriching experience than stamps or pitchers. One of the most delightful things that has happened to me since fifty is association with my grandchildren. I can think of nothing else which affords so much pure joy. Little children are so loving and unassuming. They are never hypocritical, not having learned the art of concealing their true feelings. It is a rare privilege to enjoy their companionship, share their thoughts, answer their questions, see their real delight in simple pleasures, and to be loved wholeheartedly. I am constantly amazed at the comprehension of young minds and realize anew the great responsibility of parents and grandparents. Children are little sponges, absorbing everything they see and hear. It is a privilege, as well as a responsibility, to provide good books and to read them over and over again.

If you have no grandchildren of your own, do borrow some. It will enrich your life immeasureably. One grandmother advised me recently, "Enjoy them while they are little. They grow up so soon and do not need us any more." But there will always be little children, and they will always need grandmothering. The crying need of humanity is to be needed, and it is there all the time if you look for it.

Walton, Kans.

COMPENSATION

By Ida M. Yoder

Life has many things of interest
For the juniors and the teens,
Children add spice to the twenties,
Thirties, forties, so it seems.

And the busy days pass swiftly
As you worry, pray, and work,
Keep them fed, warm, clean, and healthy;
Not one task you dare to shirk.

Your investment will be gilt-edged,
And no sacrifice seem vain,
For grandchildren bring more pleasure,
Than you ever dreamed you'd gain.

Walton, Kans.

GOD IN THE TOMORROWS

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now God is down in front. He is in the tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass before Him before they can get to us.—F. B. Meyer.

The Minister's Wife

BY MRS. CLAUDE BOYER

A minister's wife fills a most important place as a "help meet" for her husband.

The minister's wife is usually a very busy woman. Public life and the church make many demands. But she should never forget that cultivating a **Christian** home is her most important task. For if in the home of the minister and his family there is too little evidence of Christ, how can we find better examples elsewhere? Indeed, sometimes the outside duties press heavily upon the mistress of the manse, and interruptions seem to make real home life an impossibility.

All women of any worth like to feel that they are helping their husbands in their professions. It is doubly important that the minister's wife takes this attitude. Her husband is constantly dealing with men's souls and their relationship to God and one another. He needs someone in whom he can confide, someone who is just as interested in soul winning as he is. That someone is his wife. Sometimes she will give advice if it seems appropriate. But most of the time she will be silent and listen sympathetically. To unburden his soul to a loving and helpful wife can be a great release for a minister at the end of a difficult and trying day. In keeping with this, the home should have a serene and peaceful atmosphere so that he can relax the moment he steps through the door.

A minister will not only unburden his problems but relate his joys and triumphs as well. What a dampened spirit he would have if all this joyous news fell on deaf ears! If you are a sincere wife, you will rejoice with him.

As a further help to her husband, the minister's wife is responsible for keeping the home quiet and free from interruptions during his study hours. These hours are very precious because through them the shepherd fills his soul with the presence of God so that he can more ably lead and feed his flock.

The wife may help her husband by offering kindly criticism. While other hearers sit somewhat absent-mindedly through the sermon, the preacher's wife must listen intently from beginning to end. She will notice certain mannerisms and overworked phrases. But when does she tell him all these things? After her own appreciation has been sweetest of all to him, after the glow has subsided, she tells him.

One of life's sternest lessons is that your husband belongs to the congregation. Why else does the word "minister" mean "servant"? You will at times be inclined to take pity on yourself. But just remember that he may not find all of those meetings thrilling. In many a minister's experience he needs encouragement and commendation far more between Sundays than after he has preached a first-class sermon.

All these and many more are important if the wife is to be an excellent helper to her husband. I think the following paragraph sums up what we will strive in our hearts to accomplish:

"Believe in your man! Trust him with your whole heart. Through faith in God expect great things from your beloved, and attempt great things with him. Confide in him. Pray with him and for him. Co-operate with him in all he undertakes, helping at least by sympathy ofttimes in silence. Herein lies the secret of effective teamwork in the sort of marriage that makes the parsonage a source of blessing in a community."

As a homemaker the first duty of a minister's wife is to make the home attractive. That is true of any woman. But it applies most of all to the parsonage because it stands open so often to the public gaze. Keeping a home attractive also means keeping it clean. If the minister's wife finds church duties demanding so much of her time that her home is neglected, she will be the object of much criticism. If a woman cannot render such service without neglecting her home and family, then let the home come first. Before she looks elsewhere to do good, let her set her own house straight.

A Christian woman excels most of all as a mother. It is the longing of every woman to have children. Certainly, the minister's wife will want the complete joy that children bring. Children in the home will demand much of her time but she should never make her husband feel that he has taken second place. He is still the shepherd who needs someone in whom he can confide. There will be times when her days may not seem long enough, but by careful planning she can accomplish more than she dreamed possible.

It is very important that the mother be with her children a great deal of the time if she is going to properly train them. Not even a minister's wife has greater opportunities and responsibilities than teaching her own little ones. Begin early to "train up a child in the way he should go." A patient and loving mother will have to repeat many times before the idea or habit becomes fixed in the mind of the child.

The minister's home will have a family altar. The family will join in reading from the Bible, and in a few words of prayer. The singing of a hymn or two is also a great aid to good family worship. The important thing is that at some time through the day the family should gather for fellowship with God. Such impressions will stay with the child all the days of his life.

One problem which needs some consideration is the social obligations of the children of the minister's family. The parents should make it a point to teach their children that they should want to do right because it is right, rather than because they are minister's children. True, they will be reminded by their friends and schoolmates that they cannot do this or that because their father is a minister. But let this reminder not come from the home. The children need to have a feeling of security, and the parents must provide it.

We, as women who are to become ministers' wives, might say that the tasks in the home seem overwhelming. But if we clasp the hand of God, the unseen partner, and go forward with Him, we will find that we are entering a life filled with rich joys and blessings.—The Mennonite.

FALL MEANS BEAUTY

Fall is the season when we walk in beauty. Beauty is before us, above and behind us, everywhere. It is the season of falling leaves, telling us that summer's hold upon the earth is gone and winter is just ahead.

Fall means October, when leaves of trees, wild fruits and nuts reach the grandeur of color that shows brightly in the autumn sun. Since time immemorial man has admired October's beauty, with its short days, mellow sun and nights with their nip of frost and a bright moon that floods the earth with enchanting light.

Beauty beyond belief lies in the fields where a short time before stood ripening grain. Gold, bronze, mauve, and brown, paint the earth where the wheat stubble stands. The trees in the woods with their colored dress are an ever-changing delight. At times the leaves are still, then a slight breeze stirs them, picking them off the twigs and sending them to the earth. As they flutter down their brightness briefly catches the rays of the Southbound sun, causing little shafts of color to reflect from them.

Bushes and brier tangles that gave no promise of beauty in the summer now are a blanket of color. The bush of the winterberry, with its cardinal red berries, glows like a ball of fire. Sweet viburnum and black gum are fall beauties that make bright the woods. The chestnut oak, with its big, golden leaves has ripe acorns of rusty brown, which wear a crown that fits so tightly the fox squirrels have a hard time removing the acorns.

America is beautiful in its glory of fall; and one, feeling his smallness, questions not the powers of the Creator.—Owen Penfield Fox.

Parents, I urge you to make the Bible the sweetest, the dearest book to your children; not by compelling them to read so many chapters each day, which will have the effect of making them hate the Bible, but by reading its pages with them, and by your tender parental love, so showing them the beauty of its wondrous incidents, from the story of Adam and Eve to the story of Bethlehem and Calvary, that no book in the home will be so dear to your children as the Bible; and thus you will be strengthening their minds with the sublimest truths, storing their hearts with the purest love, and sinking deep in their souls solid principles of righteousness, whose divine stones no waves of temptation can ever move.—Kittredge.

MISSIONS

They Crossed My Path

By Edith Kern

The characters described here are individuals whom Edith Kern has counseled and assisted in her work among refugees and displaced persons in Austria. Edith is one of our Mennonite Central Committee workers in Austria.

Have you ever had the experience of standing in the presence of a mature man who burst into tears, turned his back, and sobbed when he had seemingly reached the limit of endless disappointment?

A clean-looking, dignified, nicely dressed man appeared before the receptionist with beaming hope and expectation. Someone had informed him that his only daughter, recently married to an American citizen, could provide necessary papers for him to secure a visa to the United States. When we finally interviewed him, we learned that his informant had neglected to inquire whether or not his daughter was an American citizen, and had advised him to proceed on his documentation —only to learn that he would have to wait another two years. He quietly, with an attempted smile, spread out his hands and said: "What did I do, that I have this? I lost most of my family and all my property in the first war, and all of my family except this one daughter in the second war." Suddenly he broke into uncontrollable tears, turned his back, and struggled for composure. We three women stood there helplessly and waited, without glancing at each other, for words that could not be found.

* * *

It was after office hours and the place was deserted. It was a good time to collect thoughts and write uninterrupted letters. A rustle and a slight movement attracted my attention as a slim, gray-haired, neat, cultured lady in her late seventies, paused in the doorway in an inquiring gesture. She was from the "old people's home" across the way. She had come to make a simple request: Had we heard from her daughter who had emigrated about a year before? The daughter had a run of bad luck, for shortly after securing a position in the new country of emigration, she needed an operation and was unable to send for her mother as both of them had anticipated. I looked at the sweet, fragile, little old lady and thought of "Lavender and Old Lace"—a rocking chair before a cozy fire with a knitting basket, a playful kitten, and crumpets and tea. It was difficult to imagine her in a "home," away from family and friends. Somehow she was so pleasant and serene, that I felt the radiance of a magnanimous soul, mellowed and composed through the years that had brought more sorrow than joy.

And then one day a letter was placed on the desk with the comment: "This may be your case. Our organization doesn't want to do anything about it." It was the most challenging case. Young Volksdeutsch (people born in Germany) parents with two children had secured a visa for the United States near the close of the program in June, 1951. The visa was renewed for the arrival of a child. Someone neglected to either inform the parents to include the newborn child on the visa or do the proper documentation, for when the parents arrived in Munich to board one of the last planes leaving for the United States on the program, the four-month-old baby had no visa. In desperation the child was rushed back to Austria, where the baby's grandmother and great-grandmother lived in a lager (refugee camp). The new law, effective January 1, 1953, made it possible for the parents to request the emigration of their child, but the grandmother was not familiar with the processing, and in despair, she went to the camp pastor. We visited the minister in the camp and got the details. Necessary documentation was started and we hoped to secure a quota number by telegraphing to Washington so that the child could be escorted by some excellent young couples who were leaving for the United States through our organization. We were keenly disappointed when Stateside advised us that there were no numbers available at that time. Another delay was the demand of the Austrian authorities for a written consent from the father. When we visited the grandmothers who cared for the child and informed them of the possibilities that the child could leave in the near future, they shed tears and wondered how they could give up the child. It was a peculiar situation. The parents' joy was the grandmothers' sorrow. I wondered if in reality, someone's joy was another's sorrow. At this writing, the child has a visa, but we are waiting for the consent from the father for the authorities and for an escort. I hope that by the time this is read, the child will be safely in his mother's arms.

* * *

I stood on the corner, with tears streaming over my cheeks, and watched the young couple walk down the dimly lighted street. Their handkerchiefs alternated as they marched bravely forward and the wife's words, uttered a short time before, echoed in my thoughts: "We are going into the blue unknown." They were leaving Europe for Canada early the next morning. Even though their home was a little, one-room place in a cheap hotel, it was their refuge from years of wandering. They were frightened of meeting the new—the unknown—the settling in a new land—in a foreign country.

I remembered the story of their escape from a hostile country. Their guide took them wordlessly and soundlessly over dangerous, life-risking country for seven nerve-racking hours. When they reached the edge of "no-man's land," the guide halted and told them to cross the hundred-yard strip into free country alone. The poor, weary wife with bleeding feet, too tired to go another step, begged the guide to shoot her. She sat down and wept and begged. The husband crossed alone and returned for her, physically forcing her to cross the border with him. They came with two small bags, leaving all their earthly possessions behind. Her father was a wealthy, traveled man with property in the United States, a bank account in England, and many interests in his native country. He had attempted to flee before the war and was already visaed for the United States, but the daughters preferred to remain. He and his wife had already fled to Italy, en route to the United States, when they learned that this daughter was imprisoned because she refused to disclose their whereabouts. They returned and were stabbed and then hung before the daughter was released. She had witnessed the same death of her cousins. Even today she heaps accusations upon herself as the cause of her parents' untimely, cruel death.

Now they were leaving the continent with which they were so familiar and entering a new land. No friends, no country fellow men, no relatives—just two people who had come from wealth and high social circles, through bitter tragedy, to enter a new land as domestic workers, with three suitcases of earthly possessions. In a sense I could almost understand her last repeated request that at the close of my term this fall I return to the United States and not remain in Europe, for we would then be in the same continent.

* * *

She was an American-born Japanese, who had gone to Paris in 1937 to continue her dress-designing studies. Intrigued and captivated by a foreigner also residing in Paris, she married him in 1941, and went back to his country in 1943. At the close of the war she was in an Iron Curtain country, deserted by her husband for another woman, and longing intensely to return to America.

After many futile attempts to escape, she finally reached Austria in 1950. Again she met disappointment when she learned that by voting in a national election against Communism, she had lost her United States citizenship. For three years she made every possible effort to regain that priceless possession without success.

What could we do for her? Refused entrance to both the United States and Canada, could we help her to emigrate to a South American country? There are many interesting, unbelievable details on this case too

lengthy to reiterate, but we feel confident that within the next four weeks she will be sailing for South America.

* * *

These and numerous other characters have flitted across my path in the past month, and have acted their parts on the stage of life. Sometimes I feel like a spectator attending a play except that each one is a human being, oftentimes with deep, unexpressible emotions, a twisted philosophy of values, or an unutterable need for sympathetic understanding and trust.

Can you appreciate my reluctance to leave this work and my unenthusiastic attitude to return to my native land? There have been few periods in my life that I have enjoyed as much as this work in Europe. It has been the most challenging, engaging, colorful, widening education that I have ever experienced.

I owe a debt of gratitude and appreciation to those who have been instrumental in helping to make it possible for me to have this undeserved opportunity.

Jonestown, Pa.

Running--Which Way?

By W. Everett Henry

The Christian is running after something, but that Something is not evanescent. It is changeless and eternal."

A radio speaker some time ago suggested that all men are running. Some are running away from something, others are running after something, and some are just running. The suggestion deserves consideration.

Who are those to be listed as just running? Probably those who are like a dog chasing its tail, going round and round and never getting anywhere. Evidently there are at least a few people like that.

Those who are running away from something are usually of two classes. Some are running away from their past. Recently a man in a western community, who had married and was rearing a family there and was respected by his friends and neighbors, was suddenly arrested. The community was profoundly shocked. The man had run away from his past, but that past had caught up with him. Running away from the past must be a very unpleasant experience, because it can never bring any sense of security.

Others are running away from themselves. Many in this class are hardly aware of what they are doing. They are restless and unhappy when alone. They want to be going some place or doing something all the time. To live alone in a cabin in the woods, like Thoreau, would be to them a taste of purgatory. Their experience might produce a magazine thriller on the horrors of isolation, but never a book that would be prized by succeeding generations as is "Walden." What a pity that so many are so frightened of themselves that they cannot be at ease when alone!

Of those who are running after something many are in pursuit of things which do not last. Some men run after pleasure. They lay hold on this pleasure only to find it turning to ashes in their hands. Other men are ever in pursuit of wealth. They eagerly run after silver and gold and houses and lands, only to find that even though the race may have afforded them fleeting satisfactions, in the end it is still true that naked they came into the world and naked they will go hence. Still others spend their days running after fame or power, and even the few who achieve learn that it is a rough road to travel and the gain an evanescent thing.

The Christian also is running after something, but that Something is not evanescent. It is changeless and eternal. We are one with Paul in the Christian race. We "press toward the mark for the prize of the high calling of God in Christ Jesus."

This pursuit of the "high calling of God in Christ Jesus" carried Paul through Asia Minor, Macedonia, and Greece to Rome and probably to Spain. It carried Boniface to Germany, Carey to India, Judson to Burma, Morrison to China, Livingstone to Africa. It is carrying people who served in the Pacific area during the war back to the islands and Japan with the blessings of the Gospel instead of bullets and bombs.

Jacob de Shazer was a bombardier with Doolittle in his famous raid on Japan in 1942. De Shazer's plane ran out of gas over China, and he was among those who bailed out. He was captured by the Japanese, tortured, and nearly starved to death. He became very bitter toward the Japanese. Strangely enough, he longed for a Bible and began to ask his guards for one. Finally they brought him a brand-new one and de Shazer read it from beginning to end.

He says, "On June 8, 1944, at 10:00 or 11:00 a.m., the Lord showed me the way to be saved." He found it clearly set forth in Romans 10:9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." A new creature in heart, his hatred of the Japanese was changed to love.

Liberated at last, he felt the agelong urge of the "Good News" in his soul. With steady purpose he prepared for missionary work, and now he and his wife are in Japan to tell the "old, old story" to the people who abused him so. He is sure that "the Japanese can find salvation in Jesus Christ."

The running feet of the foreign missionary are simply the most notable manifestation of the great distinctive of Christianity—Good News too good to be kept to oneself. The "prize of the high calling of God in Christ Jesus" is a great spiritual reality which pours itself freely into the experience of the individual who seeks it. It builds the individual into likeness unto Christ in attitude, purpose, and activity. Hate is replaced by love, indifference by concern, carelessness by efficiency. The Gospel in life produces invisible but very real ties between the individual Christian and all men.

Furthermore, this "prize" is never illusive or evanescent. What Paul found in Christ

(Continued on page 316)

SOWING AND REAPING

I went by his field in the morning
And saw him sowing in pride,
The seeds of the thorn and thistle,
With blind Old Conceit as guide.

And I heard the clear voice of Wisdom
Say, "Break up your fallow ground,
And sow not where thorns are springing,"
But he thought her words unsound.

I passed by his field at midday,
And looked o'er its acres wide,
And beheld the sower sleeping
Wrapped in his cloak of pride.

The seeds he had sown in the morning
Had sprouted with little care,
And thistles and thorns were growing
And rapidly ripening there.

The wall of the vineyard had fallen,
And its vines were all destroyed;
And the bittered desolation,
Filled the man, of Wisdom void.

I passed once more; it was evening—
The sower was reaping now;
And I marked the deep'ning shadows
Of sorrow upon his brow.

Nothing—nothing but thorns and thistles,
And sorrow and misery
And death—an eternal reaping—
His name?—Old Carnality.

* * *

I went by his field in the morning
And saw him sowing in hope,
The seeds of spiritual graces,
And faith cast his horoscope.

And I saw that his hands were steady
Upon the uprooting plow;
For his heart gave heed unto Wisdom
As she taught him to break and sow.

I passed by his field at midday,
And looked o'er its waving grain,
And beheld the sower toiling,
Lest the thorns should spring up again.

The seeds he had sown in the morning
Had sprouted, by patient care,
And the fruits of the Spirit were growing,
And sweetly maturing there.

Oh, fair was the wall of the vineyard,
And green was each fruitful vine,
And the heart of the Child of Wisdom
Was filled with a peace divine.

I passed once more; it was evening—
The sower was reaping now.
And I marked the golden glory
Of gladness upon his brow.

He gathered a bountiful harvest
Of fruits more precious than gold.
Do you know him? 'Tis True Believer,
Whose history thus is told.

—H. Ralph Girl.

BIBLE STUDY

The Significance of the Blood Sacrifice

BY THE BIBLE STUDY EDITOR

Because of the many vague expressions used in connection with the offering of the blood of Christ for the redemption from sin, and the many unscriptural references to the use of the blood of Christ in cleansing men of sin, a more careful Scriptural explanation of this subject seems to be in order. We should always allow the Scripture to explain itself. And this it does from the beginning of the written Word to the end of it.

The offering of blood was associated with the worship of God by His people in all ages. It had a spiritual significance. It was not a mystical rite from which some emotional or mental benefit was derived. It was a figure of a spiritual truth which God used to teach men the means of redemption from sin and the way of salvation. Back of the offering whose blood was shed was the fact of One, the Lamb of God, whom God had chosen to die for the sins of the whole world.

The Offerings of Blood

Not every gift offered to God was a sacrifice. Gifts of material things, as gold and silver, wool and linen, gems and spices, were given to God for the tabernacle and temple, but they were not sacrifices. The true sacrifice, which was presented to God at the altar, was one whose life was taken, whose blood was shed, and by the shedding of the blood there was accomplished the remission of sins. Meal offerings and drink offerings often accompanied the blood offering, but these did not die as did the flesh offerings, and they were most frequently devoted to the use of the priests who offered the blood at the altar. The priest represented the Saviour as a Mediator. In fact, the priest and the sacrifice were parts of the one sacrifice, even as Christ was the Priest who offered Himself as the Lamb of God, and His own blood made atonement for the sins of all men.

The Eternal Lamb

Peter referred to the "precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world" (I Pet. 1:19, 20). The testimony of Jesus Himself, given to John on Patmos, refers to "the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). One must go back to the beginning of time to see presented and enacted that which God has given by which all men who have sinned may be reconciled to Himself.

The purpose of redemption did not originate with God at the time of the first transgression. The Lamb of God was chosen before the transgression and was ready for the occasion. When Adam and Eve sinned the whole world sinned. And when the offering for sin was presented the whole world was redeemed. But the experience of Cain is evidence that not all of those who were born of Adam had respect to the redemption which God had provided. The symbol of the Lamb of God slain for sin was established in the sacrifice of the lamb slain and presented at the altar. What better symbol could have been chosen than the firstling of the first created sheep! And these had not been defiled by the results of man's transgression. They were "without spot and blemish." At least two offerings were made, and **coats** of **skins** were given to clothe those who had sinned. The lambs died because of the sinners, and the sinners were clothed with the skins of those animals that had not sinned. And thus, the Lamb of God who had been chosen before the time of transgression, was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

The first transgressor died spiritually, by being separated from his fellowship with God. The physical death did not take place immediately, for Adam lived for nine hundred and thirty years, until after the birth of Lamech, the father of Noah. But all of the patriarchs lived until the death of Adam, and Enoch was translated fifty-seven years after the death of Adam. Yet Adam knew what physical death meant, for his son Abel was slain by his son Cain. There was no security from physical death in old age. "The soul that sinneth, it shall die" (Ezek. 18:4).

There is no means of illustrating the spiritual death for sin except by the fact that those who are spiritually dead do not have fellowship with God either by devotions or by interest in His Word and will. They are contrary to God and not subject to Him. But those who sin are subject to physical death, and that death is illustrated in the separation of life from the flesh. When the blood, which is the life of the flesh, is poured out, death results. It is in this manner that the judgment of God against sin is revealed. Life is taken away by sin. The slaying of the offering for sin means that the blood is shed. The Lamb slain from the foundation of the world was one whose blood was shed. The Lamb that stood in the midst of the throne is described—"as it had been slain." There is no mistaking the identity of that Lamb, for He is also called "the Lion of the tribe of Juda" (Rev. 5:5, 6). It was the purpose of God that His chosen Lamb should make atonement for the sins of men and reconcile them to Himself by His death.

No Other Sacrifice

Through the history of the ages as revealed in the Book of God, there is no record of any other means of access to God than that of the altar and its offerings. Abel offered of the firstlings of his flock. Noah preserved of the clean animals sufficient to make an offering when he came out of the ark. Abraham was a man of sacrifices, as were his descendants. Egypt saw few sacrifices at the hands of the Israelites, because the living bulls of Egypt were the objects of worship. The Egyptians had no Lamb of God for sacrifice and had no redemption for their sins. Many of the heathen nations offered sacrifices of various kinds, even offering their sons and daughters. But the death of sinners does not please God. The pining away of the sinner for his sins does not save him. "Say unto them, As I live, saith the Lord, I have no pleasure in the death of the wicked" (Ezek. 33:11).

The sin offerings at the altar were either consumed by the priests and their sons, or were taken outside of the camp and burned. It was the whole burnt offering that was pleasing to God and acceptable on His altar, for it was flesh that was without spot or wrinkle, or blemish, without fault within the flesh, as well as perfect on the outside. The whole burnt offering was representative of the perfect Lamb of God, "in whom I am well pleased." This expression God could use concerning His Son and of the Lamb of God alone. It was the blood of the sinless One that could make atonement for the soul. But His life was poured out unto death in order to make that atonement which reconciles the sinner to God. No other sacrifice can accomplish that reconciliation.

No sacrifice that comes short of the pouring out of life can satisfy the judgment of God for sin. No physical punishment as a result of having sinned will compensate for the transgressions against the righteous judgments of God. No self-inflicted punishments or penance will atone for sins. Neither sickness nor infirmity has power to relieve from judgment. Remorse and tears may express one's own repentance for sin, but cannot compensate for sins committed. "The wages of sin is death." In such a case, the humiliation of Jesus did not accomplish our release from sin, but it was a part of His program to become an offering in the flesh for sin. His suffering at the hands of men and rejection by His own people were incidents in His life, but were not effective in reconciling men to God. His crown of thorns, His stripes, His burden of the cross, the wounds on the cross, and His unrobed body on the cross, were all painful and shameful, but they did not effect our redemption. The call of His

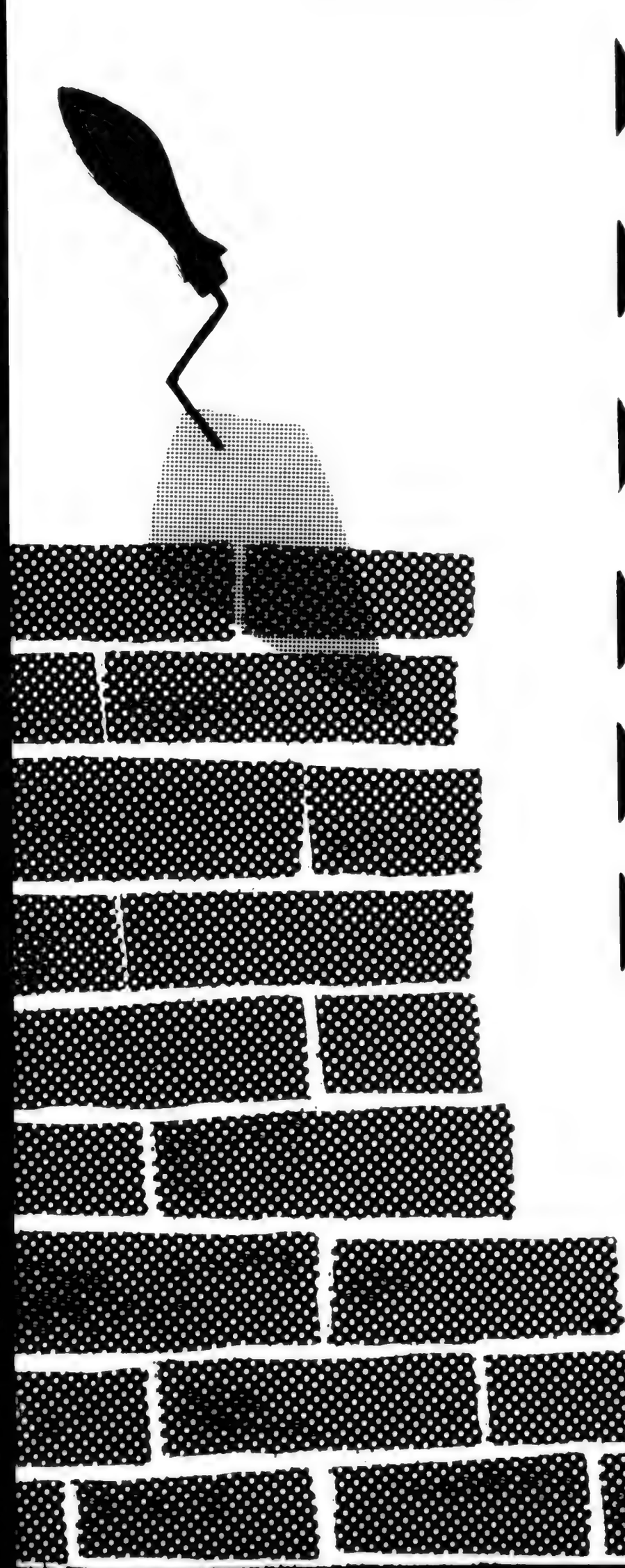
Coming, for You...

A MAGAZINE FOR HOME AND COMMUNITY • FIRST ISSUE JANUARY 1954

YOU WANT TO BE a thoughtful, mature person, constantly growing in your Christian life. You know that what you are personally determines the contribution you make to your home. Also, you are an important part of your community.

The new magazine, **CHRISTIAN LIVING**, will help you to be the kind of person you want to be—in your own self, in your home, and in your community.

CHRISTIAN LIVING, as you enjoy it each month in your home, will help you—



- *to develop a deeper understanding of what it means to be a Christian in the everyday affairs of modern life.*
- *to grow in Christian family living through a wider knowledge of family problems and helps to more meaningful family devotions.*
- *to clarify and discuss your relationship and that of your community to the world in which you live.*
- *to become enthusiastic about Christian witnessing through Christian living in your home and community.*
- *to learn of new ideas for your housework, farm, or handy-man chores.*
- *to be aware of world events, local news, research, and changes affecting the life of the Christian community.*

CHRISTIAN LIVING will be your ready and able helper in building—

A Mature Personal Life

A Strong Home

A Resourceful Community

CHRISTIAN LIVING will do this for you each month through—

Articles Down-to-earth, helpful articles will stimulate your thinking, give you valuable information, acquaint you with the way folks live in other communities.

For example, in the first issue, January 1954, the feature article will be on the theme of stewardship and the Bible.

Other interesting titles you won't want to miss in the first issue include "Why Some Farmers Fail" and "Faith and Works in Minnesota" (a picture feature).

Stories Everyone likes a story and you will not only enjoy the stories in CHRISTIAN LIVING but through them you will discover new solutions to real-life problems.

The first issue of CHRISTIAN LIVING, January 1954, will include a story by Esther Eby Glass, "Poor in Spirit," the first of a series illustrating practical Christian living at home.

Devotional Aids You and every member of your family will be led into a deeper spiritual life when you read CHRISTIAN LIVING

Each month Alta Mae Erb will present worship suggestions especially designed for use with very young children. And a feature of CHRISTIAN LIVING that will become a part of your daily life will be the three pages of each issue covering "Devotions for the Family."

Features Many other monthly features will help make the new magazine your valued companion. CHRISTIAN LIVING's well-balanced diet of material for every age and interest in your family will include a children's page, a homemaker's column, notes on books, world news comments, personality sketches, a question and answer department, suggestions from the doctor, and other ideas, news, and comment in article, story, and picture.

CHRISTIAN LIVING *is being prepared with you in mind by an alert, consecrated staff. Of course you want to meet them.*

Editor— Millard Lind ***Community Life Editor***— John A. Hostetler
Assistant Editor— Daniel Hertzler ***Home Life Editor***— Alta Mae Erb

Consulting Editors—
John L. Horst Guy F. Hershberger H. Ralph Hernley

The New Builds on the Old

In the family of magazines published by the Mennonite Publishing House, Scottdale, Pa., the new magazine, CHRISTIAN LIVING, will replace CHRISTIAN MONITOR and THE MENNONITE COMMUNITY. If you now subscribe to these two periodicals you will be glad to know that many of the best and most appreciated features of the other two publications have been retained. But as you have already discovered, the new CHRISTIAN LIVING will definitely be *new!*

ACT NOW

The first issue will add a new dimension to your life—don't miss it!
If at the present time you are a subscriber to either the MENNONITE COMMUNITY or CHRISTIAN MONITOR, here is good news for you. Whatever time of an unexpired subscription remains as of December 31, 1953, for either CHRISTIAN MONITOR or THE MENNONITE COMMUNITY, you will receive the new magazine, CHRISTIAN LIVING, in its stead regardless of any differences in subscription rates.

ORDER BLANK

Christian Living
Scottdale, Pa.
I DON'T WANT TO MISS A SINGLE ISSUE!
Here's my subscription for Christian Living for_____ year (s). I enclose _____.
I'll be looking for the first issue about Dec. 15.
Send to _____

_____

_____

Clip this order blank

If you are already a member of a CHRISTIAN MONITOR club, give this order to your club secretary and receive the new magazine at the special club rates.

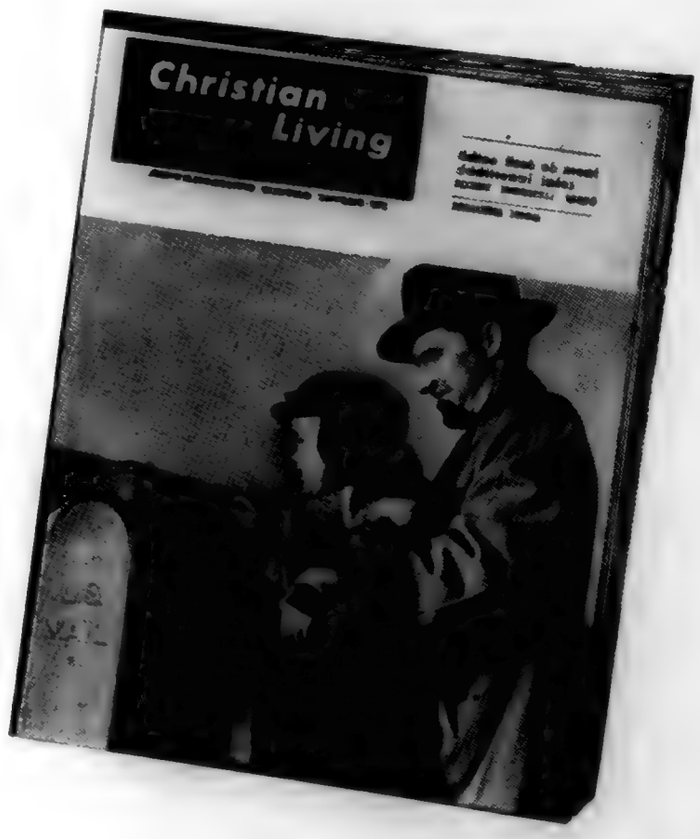
If you are not now getting the CHRISTIAN MONITOR at club rates, but would like to receive the new magazine at the lower price, clip this order, then check with your pastor or Sunday-school superintendent about organizing a club so that the families in your congregation will receive CHRISTIAN LIVING from the first issue on at the lower rates. If you want to subscribe on the regular individual basis, or give a subscription to a friend, clip the order blank and send it directly to CHRISTIAN LIVING, Scottdale, Pa. Be sure to take advantage of the savings that can be yours by subscribing for 3 or 5 years now.

Rates: Single subscriptions

1 year	$3.00
3 years	8.00
5 years	12.00

Club subscriptions of 10 or more

to separate addresses	$2.50
to one address	2.25



REMEMBER

With the very first issue, CHRISTIAN LIVING will begin to help you in *building*

A Mature Personal Life

A Strong Home

A Resourceful Community

enemies, "Come down from the cross, if thou be the Son of God," would have undone the whole work of redemption. Jesus bore the humiliation and pain and shame of it all, but went farther, because He was God's Lamb whose blood must be shed for the sins of the world, or else the whole world would remain lost, from Adam to Christ, and from the days of Christ's earthly sojourn until the end of time. No blood shed by the Son of God would have meant no redemption for any soul. Although Jesus cried, "My God, my God, why hast thou forsaken me?" He cried out with a loud voice, "It is finished," and bowed His head and died.

This act of Jesus was the purpose of His coming into the world. No other religion has such a basis for the hope of salvation. Most other religions depend on moral efforts, self-sacrifice, ideals of character, and superstitious practices for their hope of life in the hereafter. But their hopes are uncertain because of the failure of their efforts to satisfy themselves. In the Christian faith alone is there a definite basis for hope, it being grounded on the Word of God, brought to us by the Son of God, and through salvation wrought out by His death on the cross—the answer of God for the atonement for the sins of men. The Lamb of God is the world's only Saviour.

The Need for the Shedding of Blood

Every man born of the seed of Adam faces death. In fact, the Word of God everywhere declares that all men are dead; that is, they are dead in trespasses and sins. They are not actually dead as far as their state is concerned, but their standing before God is such that they are condemned for their sins and subject to the experience of death. They are under the sentence of death by the judgment of God. "As in Adam all die" (I Cor. 15:22). "Because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14). "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Such statements found in the Scripture, and emanating from sources close to Christ have the force of declaring dead all who are under condemnation. They are dead unless they are made to be restored to a status of life through the provisions which God has made for the remission of their sins. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). The terms "condemnation" and "death," while not synonymous, have the same force as respects the relationship of souls to God. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord . . . . There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 7:24, 25; 8:1). The death of the body was the result of sin. "No condemnation" is the result of forgiveness.

All men who are not believers in the atonement of Christ are under condemnation and are therefore counted dead. "Let the dead bury their dead." This expression of Jesus emphasizes the fact that the term "death" has a double significance. It applies both to the unbelieving and to those who are physically dead. The unbelievers, although not dead in the body, are nevertheless under condemnation and are accounted the same as physically dead. There is no doubt as to their spiritual death. Paul associates the death of the body with the fact of sin. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8:10). Where there is sin, redemption and forgiveness are needed to bring about life and salvation. Faith in Christ brings redemption and forgiveness because He has shed His blood for this purpose. But the believer's body is dead, under the sentence of death, while he is alive in the Spirit.

The whole world is dead because of sin. "Death reigned from Adam to Moses." "So death passed upon all men, for that all have sinned." See Rom. 5:12-14. It was for this condition in the world that God sent His Son to be the propitiation for sin. For the sins of the world Christ, the Son of God, shed His blood. Shedding His blood for the death of the world, implies that He died for the sake of those who were under condemnation and subject to death. "Christ died for the ungodly" (Rom. 5:6). That statement differs from that of verse 8, "While we were yet sinners, Christ died for us." As believers we receive the benefit of His death, but He died for us before we acknowledged His atonement. We differed nothing from the sinners in the whole world. And had not Christ died for the whole world, none would be saved. The death that was accomplished by the shedding of His blood is the death which atoned for sin and reconciled men to God.

The Death and the Cross

The cross was the place of Christ's death. It was a position, or place, of reproach according to the law of Moses. "Cursed is every one that hangeth on a tree" (Gal. 3:13; Deut. 21:23). It was this disgrace that is referred to in Paul's epistle to the Philippians (2:8), "And became obedient unto death, even the death of the cross." It is not out of order to speak of and to contemplate the sorrows and sufferings, the reproaches and shame of the Lord when He was on the earth. Paul seems to express that there is honor in suffering with, or for, Christ. He bore in his body the marks of the Lord Jesus. He suffered much for His sake. He desired to know the fellowship of His sufferings. But these experiences of our Lord, endured while ministering for the sake of men, and going forward to the accomplishment of His work of redemption, did not accomplish the taking away of our sins. His blood was precious, as stated by Peter (I Pet. 1:10), but the blood which colored the sweat which fell to the ground in Gethsemane did not atone for sin. The blood from His thorny crown and from the nails in His hands and feet was of His precious blood, but the shedding of His blood unto death on the cross, when that was completed, He cried, "It is finished." He shed His precious blood unto death.

The cross was essential unto His death, both because of the place—a curse—and as a figure patterned after that of Moses, lifting up the serpent in the wilderness, and because Jesus foretold **His crucifixion.** Jesus spoke of His crucifixion as death. "And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall **rise again"** (Matt. 20:19). His resurrection implied His death. The Christian should never lightly esteem the cross of Jesus; however, neither should he idolize it. It was a location and an instrument associated with the death of our Lord. Paul gloried in the cross of Christ, "By **whom** the world is crucified unto me, and I unto the world" (Gal. 6:14). Not the cross, but the One on the cross is the power of the crucifixion which saves men. But it was death that accomplished that great work.

A Dead World Saved by Death

"If one died for all, then were all dead" (II Cor. 5:14). The whole world was included in Adam when he and Eve constituted the whole world. Sin was attributed to all men because all are of the seed of Adam. But as Adam was condemned for his sin, so also the whole world is condemned, for that all have sinned; there is none righteous. Every man's own sins condemn him and there is no escape from the condemnation, death. The one rejecter of the sacrifice of blood was rejected by God, and so all men who disowned the promised redemption lost the blessing of salvation that was seen in the sacrifices pointing to Christ, and those who now set aside the fulfilled promise in the sacrifice of the Son of God lose the salvation that was provided for all men.

The offering of blood was presented to the Father by His Son on the cross. At the moment of His death He passed beyond the veil of His flesh (Heb. 10:20), and like the high priest, presented the blood of atonement upon the mercy seat of God. The mercy seat was always sprinkled with the warm blood of the sacrifice, the blood of sprinkling. When His side was pierced, it was no longer blood of sprinkling; it was blood and water. Three days later, when He arose from the dead, it was the High Priest of God clothed with His garments of glory, and not with the garments of sacrifice to offer blood. Forty days later He was still farther from the blood of sacrifice. When He died He said, "It is finished."

The Lamb of God had been offered for the sins of the world by the shedding of His blood unto death. The cross bore the Lamb of God whose blood was poured out unto God. The High Priest of God offered in His own body, the temple of His own being, a temple which was exalted above the earth, the blood of atonement which is available for all mankind. The sacrifice has been made. Those who acknowledge that sacrifice are reconciled unto God, and are restored to the place of sonship which is the heritage of God to all who accept the Son.

(To be concluded)

It is the rebellious, unthankful child that murmurs and complains about its hard lot. —R.

EDUCATIONAL

Two Old Cities and a Mountain Pass

By Edwin L. Weaver

Bro. Weaver, a former relief worker, takes us to ancient cities and precipitous mountains in his Ethiopian travelogue. He also answers the question as to the relation of modern Ethiopia to that of the Bible.

Is the Ethiopia we know today the same as the Ethiopia mentioned in the Bible? This question comes to many people, for few countries of our modern world arouse curiosity regarding their past to a greater extent than Ethiopia does.

Historians trace the beginnings of what is now designated on the map of Africa as the empire of Ethiopia to the first millennium before Christ and more specifically to the seventh century, although civilized emigrants may have been in the region as early as 1000 B. C. They connect these beginnings with the coming into Africa of Semitic colonists from Yemen in southwest Arabia. The emigrants crossed the Red Sea to Adulis, an ancient port near the modern Massawa, and proceeded inland onto the high plateau where they settled in what are now the province of Tigré and the highlands of Eritrea. These newcoming Semites mingled with the more numerous earlier inhabitants, the Hamites, and brought along their Sabaean civilization which was in a highly developed state. Although an earlier center, and perhaps the capital, was Ava (later called Yeha), they eventually established their capital at Axum and the kingdom which developed became known as the kingdom of Axum.

The Ethiopia of the classical world and of the eighth chapter of Acts was not the kingdom of Axum, which is to say that the modern Ethiopia is not the same country as the true ancient Ethiopia. The latter was directly south of Egypt and northwest of the present empire of Ethiopia. The ancient Egyptians and the Jews called it the land of Cush or Ethiopia, and the Greek writers Herodotus, Pliny, and Strabo also used the name Ethiopia. In time it came to be called Nubia, especially by the Romans and likewise more recently. An early capital of Nubia, called Napata, weakened and lost its supremacy, and then the prosperous and populous Meroë became the capital. The Ethiopian eunuch of the eighth chapter of Acts was an officer of the Queen Candace of Meroë, capital city and kingdom of the ancient Ethiopia which was later called Nubia. It is now a part of the Anglo-Egyptian Sudan.

The earlier times of the kingdom of Axum, the forerunner of the modern Ethiopia, are obscure. The first known reference was in the first century of our era, and it enters history as a kingdom of established power and civic splendor sharing in the commerce and culture of the ancient world. With the decline of the ancient Ethiopia and after the conversion of the Axumites to Christianity they and others likewise began to apply the word "Ethiopia" to the kingdom of Axum.

Some extant inscriptions and archaeological remains throw light on the ancient city and kingdom of Axum. More than thirty years ago a German archaeological expedition was sent to the ruins of Axum, and its members published a report of their findings in four volumes. We learn that the inscriptions tell about kings and their campaigns of conquest, and archaeological remains and relics attest the creative technical and architectural skill of the Axumites during the first six centuries of our era. They represent an indigenous civilization which owes only a little to foreign cultures. The report tells about a great palace of stone walls, about thrones and statues set up in commemoration of victories, and about the famous monolithic stelae. The Axumites built an impressive and astonishing city that led armies to victory as far as their fatherland Arabia and into ancient Ethiopia, a city considered sacred when and even before Christianity was planting itself on the ruins of a Sabaean paganism. Even today the visitor can find scattered about the fields and among the huts of the present inhabitants stones remaining from that ancient civilization.

Street Scene in Adowa, Ethiopia

In each of the two summers while engaged in teaching at the teacher-training school in Adowa the present writer made trips to near-by Axum in order to see the town as it now exists and to observe what remains of historical interest. During the first summer one of the doctors in the Adowa hospital invited my teaching colleague and me to go along to Axum where a clinic was conducted for the benefit of the native people. We left the hospital at noon and traveled southwestward on the small hospital truck. After leaving the area of the Adowa mountains, we came into more level territory. Axum nestles in a valley running into a spur of mountains which jut into the plain. Southward from the highway the valley widens into a vast plain, while nearly all of the present town is on the north side of the highway. The doctor attended to patients and we teachers visited places of interest.

We walked through the public market place, a wide and long area with low, one-story buildings containing shops along the side. Beyond the market we arrived in the region of the stone stelae or obelisks. The only long one standing any more rises seventy feet from the ground and consists of a single block of granite. Other long ones lie on the ground broken into a number of pieces; one has fallen into the stream flowing through the city, and a house has been built on another. Some short ones still stand in an erect position. It has been thought that the obelisks date from pre-Christian times and are connected with Semitic sun worship. They are considered the principal sight of Axum.

Next we went to the old church, the Cathedral of St. Mary of Zion, most noted church and holiest shrine in Ethiopia. In the ancient church, according to tradition, the ark of the covenant was deposited; it had been brought from Jerusalem by the son of Solomon and the Queen of Sheba. But the early church was burned when Axum was sacked by the Moslem conqueror, Ahmed Gran, in about 1535, and the present church was erected under Portuguese inspiration in the seventeenth century.

We entered the grounds first through a stone house built into the outer wall with a large opening at both ends. As is common with Ethiopian churches, an outer wall encompasses the ground containing the church, and a second wall farther in likewise surrounds the church; thus there is a space between the outer and the inner walls and another space between the inner wall and the church. Between the two encompassing walls are large, ancient trees and the remains of a group (perhaps fourteen) of thrones built upon cubic platforms. They were the coronation places of the Ethiopian emperors and date from prehistoric times. The emperors of Ethiopia up to the time of the accession of Menelik II in 1889 were crowned here. Some of the stone thrones were used by dignitaries attending the coronation ceremonies. To the sides after we enter and between the walls are burial grounds with graves indicated by piles of stones.

After passing with our shoes off through the outer court between the two walls, we came to two sets of steps that lead through the second encompassing wall and into the inner yard around the church. Here are trees and monastic buildings and here formerly was the residence of the bishop. The stones of the church and surrounding walls are very old; in fact, everything about the church has the indications of age. We met priests and monks, and beggars in abundance.

Before leaving Axum we accompanied the doctor on an approximately three fourths of a mile walk to the home of a dying woman. While we remained on the outside I observed some of the features of the present town. The narrow lanes and paths are lined with stone walls, the crevices of some of which are filled with clay or dirt. At many places parts of the walls are broken down, and many stones lie in the paths. The lanes are seldom straight for long, but curve about. The town reaches out along the front of the mountain a long distance. Southward are extensive fertile plains where farmers were at work, and miles and miles to the south rise the stupendous Semien Mountains which, it is claimed, can be seen from Axum. In the ancient city itself things are in decay and very little can be called modern, although I heard a report that the government plans to launch some features of a program of modernization.

The following summer I accompanied a Swedish missionary and the representative of the British and Foreign Bible Society from Adowa to Axum. This time we saw the large Queen of Sheba water reservoir behind the city. Also we entered the grounds in which are the remains of a great native leader; in a new building recently constructed (the architect was the father of one of my students) is a large wooden coffin in which the body is interred. I bought from boys several old Axumite coins, which are perhaps a thousand years old. During the rainy season they are washed out of the soil. These antique coins are a link with ancient times when Ethiopia was a part of the civilized world.

Each summer after the completion of our school in Adowa I traveled in Eritrea and spent several days in the beautiful capital city of Asmara. Before leaving Asmara in August, 1950, I made inquiries about lorries to Gondar for I wished to return to Addis Ababa via the historic city of Gondar. At a gasoline station on Viale Milan I made such inquiries and was informed that four loaded lorries were leaving in several days. Consequently I returned by bus to Adowa and waited more than two days at the residence of the friendly doctors of the hospital. This afforded additional time for short excursions to scenic regions of the vicinity.

On Friday afternoon after a heavy rain a boy that I had met in Addi Abuna came to the hospital to inform me that four lorries had arrived and that they were on the way to Gondar. Thereupon I accompanied the boy back to the intersection of highways in Addi Abuna, found the drivers of the heavily loaded lorries in a little restaurant, and requested to go with them if possible. I was given permission to go along, but they warned me of the difficulties of traveling with them and said they were leaving that afternoon. I returned to the hospital with the boy that had brought the information, and he and I carried my luggage to the lorries; but the Italian drivers had now decided to stay there that night and leave early the next morning. Although I had given the kind people at the hospital my farewell, I returned again and had a good evening meal, listened to music on phonograph records, and remained for another night. Verly early Saturday morning I left the hospital grounds, a guard opening the gate for me, and I walked through the darkness to Addi Abuna and waited hours because the drivers were detained in getting permission to leave.

Now began a four-and-one-half-days' journey in the driver's cab of one of four large trucks or lorries driven by Italians and heavily loaded with furniture for use in the schools of Gondar. We went west through Axum and past the Abraha-Azbeha School of that city whose teachers and director had been good students in our summer school in Adowa. We continued through fertile agricultural regions and reached Endoselassie, capital of a district, on Saturday evening. Some of my summer students were here and they accompanied me through the market, but we found little food I could use other than some eggs which one young man purchased and boiled and for which he accepted no money. I was given a free room for the night in honor of my work or position as a teacher. For such kindnesses a foreigner in Ethiopia can be truly grateful.

Sunday morning came and for some reason the police would not permit one of our lorries to go on. Fortunately, therefore, I did not need to be on the road all through a beautiful Lord's day, but had time for reflection. I saw the native people gather around the church located on the top of a hill on the east side of Endoselassie. I thought about how few are the material things of life that the people have but could learn to use and enjoy under more favorable conditions, and I thought about their need for the spiritual bread and water of life. Although one lorry was not permitted to go, the remaining three finally left at 2:30 in the afternoon. Each evening the Italians bought several chickens and prepared them and spaghetti for our evening meal and at night we slept in the cabs of the lorries.

The next day we reached the Takazzé River, the boundary between the provinces of Tigré and Begemder, and a tributary of the Nile. It is frequented by crocodiles and huge pythons. Before we crossed the long bridge built by the Italians the lorries stopped and we took note of the wideness of the river in a low valley containing large trees. We had made a long descent downward into a scenic canyon; soon we climbed back up onto the plateau again. To our left we could see some of the ranges of the Semien, the highest mountains in Ethiopia. We stopped at police offices in the towns through which we passed and at Adi Arkai my passport was scrutinized and almost I was not permitted to go farther. But soon we continued onward and rain began to fall heavily before we reached the

Getting Ready to Return Home from an Ethiopian Market

village of Chewber where we remained for the night. Here I had a particularly clear view of the flimsy nature of the native huts, their lack of furniture and interior attractiveness, and the comfortless and drab existence of the people as far as houses are concerned.

The next day's journey brought to view the most beautiful and spectacular scenes I had yet observed in Ethiopia. As we traveled during the forenoon, from fifteen to eighteen hours after the rainfall of the previous afternoon, waterfalls innumerable were sparkling in the morning sunlight and were visible on every hand. The water, having collected in small streams, came down from vast heights over the sides of perpendicularly rising gigantic walls. At times after falling many feet it was intercepted by some object or receptacle, but soon took another leap, dashing farther down against more rocky barriers and splashing out in huge, rushing drops. At places it ran quietly down the rocky sides and clung closely to the stones, but elsewhere its connections with the solid rocks were severed and it came roaring down. These many waterfalls filled the valleys with glorious sounds. Many falls were temporary and diminished or ceased as the hours passed, but others evidently are more or less permanent during a normal rainy season. Deep down in the valleys rushing over rocky beds the waters of the rapidly flowing rivers rippled and dashed and roared. When we crept along the upper edges of mountains these deep valleys with their flowing streams were far beneath us, but occasionally we descended to these low depths and once during the day our road followed the riverside for some distance.

But not only the splashing, flashing, falling, flowing water made the landscape beautiful. The vegetation almost everywhere was luxuriant. The turning, winding road, ascending to higher levels and after achieving heights coming down again, had many shady trees along the sides. The grass grew thick and tall, and bushes and small trees of many kinds were abundant and displayed various shades of brilliant green.

About noon on this wonderful Tuesday we approached a mountain of tremendous size and height. We had been moving upward for some time and had reached a lofty summit. I assumed that this was as high as we needed to go and that now we would proceed forward. But we did not do so. Ahead of us loomed upward a very elevated mountain mass, and to my astonishment we went directly toward it; plainly visible became indications of our road zigzagging backward and forward on its precipitous side. Why must we make such a tremendous climb? Perhaps the Italian road builders had here been seeking a bold display of old Roman aspirations, and had lifted their heads to the clouds and attempted to hitch their chariots to the stars. Perhaps it was merely an effort to show for once what road builders can do in reaching into the sky with an earthly road. As we approached this mighty ascent the most amazing waterfalls of the day's journey became visible. The water was falling greater distances and in greater volume and could be seen farther away; the falls appeared like white ribbons stretching down the green mountainsides. The extent of the mountaintop must be unusually large, I reflected, to contain enough water to supply such large and steady streams.

Our lorries traveled very slowly and I became conscious how the days were passing. I regretted what seemed a loss of time. But I thought of David Livingstone who had laboriously inched his way through the jungles of Africa and one year vanished into another with seemingly little accomplished. I too was traveling in Africa and I should not deplore losing a few weeks if he had spent years. But I recalled too that he had greater purposes and issues to work and fight for, and he had no other means of travel. I had other possible ways, for airlines are in operation in this part of the continent and I could have used them.

Indications of the road clinging to the rocks above us confirmed my premonitions that we were going to soar to the skyward top of this mountain. The ledge at places seemed very narrow for loaded lorries in such high positions. At several roadside spots Italian writings and sculpture gave expression to aspirations aroused. In one locality lay on the surface connected pipes that carried water down to a village, and at another point a steady stream of water flowed from a constructed outlet where the servant of the driver filled the jug. Finally we reached the top, but I was mistaken in thinking the road builders tried merely to perform a feat. We could not have found a way of winding around and there was no alternative. Neither were we going to descend promptly, for we were entering a vast plateau stretching horizontally before us. We had climbed the Wolkefit pass, reputed to be the most spectacular piece of road building in Ethiopia and completed by the Italians at the cost of many lives. We had ascended the terrific northern face of a spur of the Semien Mountains, and now we continued over the cold plateau.

That night we reached Dabat and in the afternoon of the next day entered the historic city of Gondar, described a century ago as, with the exception of Axum, the most important city in the whole of Ethiopia. It was the capital of the former province of Amhara, during the seventeenth, eighteenth, and part of the nineteenth centuries the seat of the emperors of Ethiopia, and is now the capital of Begemder Province. It was the site of numerous activities significant in the history of Ethiopia, including those of Catholic and Protestant missions. In it four main roads converge, and once it was much more populous than now.

To the home of the director of the government school in Gondar I went after arrival, and informed him that his school furniture had arrived. Afterwards I made arrangements for a room in the Gondar hotel for four days—until the scheduled departure of the next airplane to Addis Ababa. I met the missionary to the Falashes, a people who live in the locality, and on a later day had an interview whereby I learned much about these people, their religion, and the nature of mission work among them. An American teacher of the government school there accompained me to see the famous castles built by Fasilidas and later kings. Most of them are in the middle of the present town and are surrounded by a battlemented wall; some had been partially restored by the Italians, but others are crumbling and in partial ruins and part of the surrounding wall has fallen. The palace of Fasilidas is the earliest and finest in this compact group of picturesque buildings; it is a huge rectangular block three stories high and with a tower of one more story, and at each of the four corners are round semidetached turrets. A roadway follows outside the wall surrounding the castles and a number of arches cover it. The castles show skilled architectural work, and it is thought that Portuguese artisans helped in their construction.

Additional interesting buildings are on hills and areas adjacent to the main town. Among such is an old castle in a large tract of land and a swimming pool cut into the earth all enclosed within walls, for the use of King Fasilidas, and not far away is the large monument in memory of his horse.

It is said that the town once had forty-four churches; some were destroyed by the dervishes, but many still remain. In places the churches are so numerous that they stand nearly side by side. King Fasilidas, the founder of Gondar as a capital, perhaps built the first church erected there; it is on a hill adjoining that on which Gondar is built and is not a round church. Most of it still stands as the king had it made many years ago. The castles and churches and and associated walls and ruins make Gondar one of the most interesting historical sites in Ethiopia.

My journeys for the summer of 1950 were quickly terminated by an air flight to Addis Ababa on the Sunday afternoon of August 27. We flew almost directly over the middle of Lake Tsana, which I had already seen from a mountaintop outside Gondar and which includes an ancient region of Ethiopian culture and monastic life. We could see cattle grazing on the shores of the lake, the numerous rivers and streams emptying into it, the scattered islands, and the Blue Nile as it flows out. We stopped at Bahrdar south of the lake, at Debra Markos in Gojjam Province, and finally descended into Addis Ababa.

Fort Wayne, Ind.

THE HUMBLE

God loves humble people. Whenever He wanted to use an illustration of what we should be, He chose the humble things of creation, for example, the vine that leans for support on the wall, instead of the tall, strong tree. How often He refers to the patient lamb! Among the birds He prefers the dove, not the peacock. This, to show us that He loves humility, not pride and conceit.—Unknown.

Preserving the Faith by a Sound Program of Education

By Clayton F. Yake

This article is part of an address given by the Educational Agent of the Mennonite Board of Education at the Mennonite General Conference at Kitchener, Ont., August 29, 1953. The part not included will appear as a separate article in the November issue.

I shall discuss this subject from two angles: administratively and functionally.

I. ADMINISTRATIVELY

It is one thing to have schools from seminary down to elementary and a church-wide setup for promoting a sound educational program; it is quite another thing to administer such schools and program so as to promote properly and preserve the precious heritage of faith.

It is at this point that **two important things** come into conspicuous prominence: 1. **A philosophy of Christian education; 2. Administrative leadership.** These two factors determine quite largely the soundness of an educational program.

1. **A Philosophy of Mennonite Christian Education.**

For fifty years the Mennonite Church has promoted its educational program without having a written philosophy; and it still does not have one. However, we have had our confessions of faith, our statements of Christian doctrine, and our ideals, as guides or norms for determining the kind of schools desired. Through the Mennonite Board of Education the constitutions for operating Goshen and Hesston Colleges were formulated and adopted, and the schools operate accordingly. Eastern Mennonite College has been operated according to a constitution provided by the Virginia Conference. Similarly our secondary and elementary schools, as well as our schools of nursing, have been administered. The major purpose was and is to preserve our church heritage by the training of our children and young people in church educational institutions. And, in spite of mistakes we must conclude that a commendable job has been done. The Lord has richly blessed the work.

Then too we have every reason to believe that the intentions and motives of those responsible for operating these schools are sincere. But regardless of sincerity and good intentions for preserving the faith, it is also quite evident that the philosophies and methods vary considerably in the effort to accomplish these ends. In view of this the question needs to be asked at this point, Is this the way our educational program should be continued? Would it not be better if there were a church-wide accepted Mennonite philosophy of Christian education to provide the norms for operating these schools? I believe that the answer you would give is, Yes.

In the first Conrad Grebel lectures, "Foundations of Christian Education," Brother Paul Mininger has projected for the first time in our educational history what I believe forms the foundation of a Mennonite Christian philosophy of education. When these lectures appear in printed form they will be the nearest thing to a written statement of a Mennonite philosophy that has ever been produced.

Such a philosophy is essential to having a sound program of Christian education. This will form the basis for concerted effort for unity in our educational work. It will be the basis for motivating the promotion of Christian schools. It will be a guide for our boards of control for organizing and administering schools. And thus the philosophy will also become a means for the unification of faith and practice throughout our denomination. In other words, **a sound Mennonite Christian education philosophy means a sound program of Christian education in our church for the promotion and preservation of our faith.**

2. **Administrative Leadership.** It is not enough to have a sound Mennonite philosophy of education to which the entire church subscribes; it is not enough for our schools to accept such philosophy as a basis for operation; it requires more than that to effect a sound educational program. Administrators who accept such philosophy without reservation and who have a deep-seated conviction to promote the same are essential.

Administering a college is a highly specialized task. It requires special endowment and special academic training and experience to be the president of a college and to discharge the responsibilities in an efficient manner. It will be seen, therefore, that the administrative officer of a college must have a rare combination of gifts and training to be the competent person who he is expected to be. It is not enough to have endowments, proper personality, specialized academic training, and the ability to administer efficiently; the administrator must also have espoused the right philosophy of education and have deep convictions for it; and, in our denomination that means a right Mennonite Christian philosophy that promotes the faith of our fathers, which is a priceless heritage to be preserved.

A board of control, an executive committee, a constitution, a statement of doctrine, or anything else or all put together are not sufficient to control the trend of a school; there must also be an administrator of the kind just described. The educational history in the United States clearly supports this. A great number of higher institutions of learning which were originally established as agencies to promote certain denominational faiths have long since then become mere cultural institutions with little or no spiritual dynamic.

"Higher education in the Western World was the child of the church. The medieval universities developed in the shadows of the cathedrals. In this country higher education began with the founding of Christian schools. Harvard College was launched in 1638 to lead students 'to know God in Jesus Christ,' while the founders of Columbia University announced in 1754 that 'the chief thing aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve Him.' Sixty-seven per cent of the institutions of higher learning in this country today were sponsored by churches, but many of these have renounced all ties with their sponsoring bodies" (Oswald Elbert in The Christian Scholar, May, 1953).

One of the reasons for this declension is the type of administrators who directed the institutions. It is an indisputable fact that the type of school is largely determined by the administrator. In other words, as an administrator believes, as he thinks, and as he acts, so goes the school for which he is responsible.

Has there not been in our colleges during the past, a too-strong tendency toward emphasis of the cultural in education? Has not our church school educational curriculum been patterned too much after the pattern of large cultural institutions? Have we perhaps not followed their pattern to gain a certain academic prestige at the expense of a spiritual dynamic? Liberal tendencies come by imperceptible degrees and entrench themselves deeply, oftentimes before they are recognized as deadening influences.

It is my conviction that we need to endeavor to have a Bible school atmosphere on a liberal arts campus. It is not enough to give a general Christian label to all of life to compensate for the lack of spiritual vitality and a living witness. A recent church college graduate said, "Instead of actually making every activity Christian in a college, everything which has to be done is given the **label** of Christian." He lamented the cultural approach and the lack of a dynamic Christian testimony, backed by an experiential faith. Whatever may be the causes for such a campus condition, one thing is certain; we cannot promote a sound Christian educational program in our church unless our schools are administered so that a positive Christian testimony is being witnessed in every phase of the school's activity. Our schools exist for the purpose of promoting the interests of our own denomination unselfishly but primarily so. Non-Mennonite students must be sufficiently limited so that our own church interests are not hindered; and such who come to our campuses ought to be so deeply impressed with the positiveness of our own Christian witness that, without being proselyted, they would naturally seek to fellowship with us; and any non-Christians would find it impossible not to accept Christ.

I repeat, regardless of all other safeguarding means to promote and preserve our precious faith, none of them can be effective without having school administrators who

are positively dynamic spiritually, who promote a constructive program in the primary interests of the church, and who will not hesitate to control the conduct on a campus by proper and necessary discipline and a strong counseling program through a student pastor. Along with this there needs to be a supporting church ministry.

As go the schools so goes the church. As goes the product of our schools, so goes the life of our future congregations. The matter is tremendously serious and requires our utmost dedication to the Lord and His Word to accomplish the objectives we cherish and to combat the secular influences that are making tremendous inroads upon us.

"Courses of study in colleges and universities show that whatever the people hold significant for their common life generally is included in the curriculum. The present concern of the American people for their social and economic development is poignantly reflected in the major subjects of the graduates of the past few years. Almost 60 per cent of the students received their bachelor's degrees or first professional degrees in engineering, education, business administration and economics, and scientific studies. Theology claimed less than one per cent and majors in philosophy about one-half of one per cent. . . .

"The church if it is to make a significant contribution toward the offsetting of these destructive trends must help its members who are only nominally concerned about spiritual values to understand that these values are the mainsprings of true American culture. It must train its people in general and the trustees of its schools in particular, to recognize that unless spiritualities are kept with the past the 'solid and impressive mansion which has slowly been built up through the centuries of Christian belief' will be destroyed" (John O. Gross, in The Christian Scholar, March 1953).

We want high scholastic standards, but we want Christian standards; we want high academic rating, but we want Christian academic rating; we want the best scholarship, but we want scholarship that is also fired by a dynamic, spiritual motivation. Christ and God must ever be central and our dedication must be to promote His cause and bring Him honor and glory. We need spiritual empowerment for service; we need it academically, we need it in practical training, and we need it in culture. Only so can we properly promote and preserve our Anabaptist heritage, the precious New Testament faith.

"Particularly on the campuses of America, the church is concerned that a high level of Christian instruction be offered under her auspices. Anything less than this would be an affront too often perpetrated by the church in an attempt to win fringe students to her cause. The doctrine and teachings of the Christian church can stand up under the most rigorous academy scrutiny. The church dare not deny the Lord of Truth by dealing shabbily with Christian instruction. She will prepare those for her teaching ministry in the finest of her institutions" (Oswald Elbert in The Christian Scholar, March 1953).

II. FUNCTIONALLY (By Instruction and Service)

For want of a better term I am using the word **functionally.** By that I mean that the faith of our fathers will be promoted and preserved through the service of our young people because they have received proper Christian instruction in our schools. Stating it another way, our faith will be preserved if our schools are the faithful servants of the church. While the schools are the property of the church because the church has brought them into existence and is the source of their support, and in a large measure determines the kind of schools they are, the schools in turn, as mentioned, make the church. They provide her with workers who are trained under the instruction of the teachers engaged. We have here then possibly the most important factor in creating and maintaining a sound Christian educational program—sound Christian instructors who are competently trained academically and proficient in experience. I am talking particularly of our institutions of higher learning from the secondary up, although no less qualified teachers are needed in the elementary. It is part of their responsibility to work creatively at the task of interpreting the faith and of witnessing to it through consistent, exemplary Mennonite Christian living.

While our college professors as a rule get their undergraduate training in our own church schools, the graduate work, especially outside of the seminary, is secured in institutions of higher learning which generally are not church related or Christian institutions. It is not at all easy to "finish" one's education in a university without coming into direct contact with teachers and influences that undermine the Christian faith. It requires strong Christian fortitude to withstand the inroads of this secularism. In upper level seminary training the student also faces the problem of coping with modernistic instructors, and needs to be solidly grounded in the faith. Even so—detrimental impressions are often left upon the faithful student.

"Since the church has the responsibility for the creating of an atmosphere in which it and the ideal it fosters can grow and prosper, it must be concerned about future leaders. . . . The late William Allen White, a great Christian editor, comprehended this and dedicated his own life to making his private sentiments become public opinion. He personally held that the church's future rested squarely upon its ability to produce Christian leadership through Christian education. This is how strongly he believed it: 'If Christianity is to survive it must survive in the environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism. . . . Unless those who believe in a Christian civilization are willing to sacrifice of their hard-earned cash to educate Christian leaders they will find in a few years that their dream has vanished. After all, it comes to this: Is the Christian faith strong enough in this country to pay for its own maintenance? If the American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches'" (John O. Gross in The Christian Scholar, March 1953).

It is at this point that our church faces the question of having a Mennonite university at some future date where our young people can take their graduate work in the fields of special interest. Such an institution should not be an impossibility if the church grows as she should by 1975, the Lord tarrying. And, depending upon the growth of our colleges and our church needs, a centrally located seminary off college campus might prove the greatest unifying denominational factor in our church. If such an institution would unify us as one man, it would be worth all it cost to have it. Then through and by doctrinally sound instructors in these institutions of higher learning we should have assurance of the doctrinal soundness of our teachers. A summer Mennonite seminary with Bible professors from our three colleges on the staff would be a splendid forward step toward unifying our theological instruction.

The importance of teachers sound in the Christian faith and the doctrine of the church dare not be minimized. I question seriously whether instructors in our institutions of learning should not be periodically invited to take a written and oral doctrinal test. It is hardly a sufficient safeguard to hire teachers upon passing an oral and a written doctrinal examination, and then permit them to continue indefinitely without reviewing their relationship to their church and their attitude toward those things for which she stands. It appears to me that a sound educational program to preserve our faith requires periodic examination of all staff members so as to have unquestionable assurance that every faculty member of an institution gives full support to the Mennonite Christian philosophy of education and the objectives of the church. In certain schools yearly commit-

Student Group at One of Our Mennonite Colleges

ments are required and no teachers are hired except by approval also of the church-supporting faculty.

When a Christian home sends its children to a state college the parents realize that their children must face educational philosophies which are in opposition to the Christian faith. They then have the opportunity at least to warn their children and to put them on guard. When, however, a Christian home sends its children to a church school the parents take it for granted that the school is a supporter of the faith of the church, and home concerns are let down. If then on the faculty there are staff members who are not zealous in promoting and preserving the faith, detrimental influences are exerted upon these young people who may become nominal church members rather than zealous Christian witnesses. This is one way not to have a sound educational program and is one way in which the faith is not preserved. However, the home should be interested and concerned. The home should have a creative interest in the school program and express what it desires from the schools.

Another illustration. Professors in our colleges should have freedom of expression, but a devoted church school teacher will always be loyal to the faith of his church, and, where her creed and practice are subject to critical evaluation, he will make such evaluation constructively and sympathetically before his students to encourage their devotion to the church, in the light of the teachings of the Word. In places where the church has definitely expressed its policy through the controlling board and has taken a positive position, a professor should be committed to full support of such policy; and if he is not in accord with the same, the board and college president have a right to know it. If he cannot conscientiously conform to board policy then he should either withdraw or the board invite him to do so.

Then again, our schools are not reformatories. They may not rightly be held accountable for those young people who come upon the campus as problem children, in case such young people fail to respond to Christian influence and instruction. My grandfather used to say that you cannot make a willow whistle out of a pigtail. But I really think that schools sometimes have done so. On the other hand, the home and the church have a right to look to a school to transform young people by the power of the Holy Spirit through instruction, Christian influence, and evangelistic emphasis so that they come from the campus, not problem young people, but alumni dedicated to the cause of Christ, and such who had no Christian experience are converted and become faithful members of the church. The church looks to her schools for such a ministry to the young people.

But the church also has a responsibility, as is shown by the following quotation from Oswald Elbert in the March 1953 issue of The Christian Scholar:

"The Christian ministry to the campus should also be infused with a deep understanding of the meaning of pastoral care. The church's ministry will find expression through the systematic visitation by her pastors and counselors of students and faculty alike. Her concern will be expressed in the counseling opportunities which are in these days ever more frequently being presented to her representatives. . . . She will dare to go where students and faculty are, rather than expect them to come to her. The representatives of the church will be familiar figures not only in the chapel and counseling offices, but also in the library, the laboratories, etc. The basic concern of the church is witnessing to the truth that is in Jesus Christ to all persons on the campus wherever they may be found."

Likewise teachers in secondary and elementary schools must also be sound in the faith. They should also meet appropriate doctrinal requirements as well as have superior academic training. We cannot afford to have mediocre teachers in elementary schools. Too many of the teachers in our Christian day schools are not sufficiently well trained to do their work. The scarcity of teachers intensifies this problem, but low standards by local boards and low salaries are also frequently the cause. We cannot have a sound Christian educational program without having well-qualified Christian teachers.

Then, too, the curriculums in all our schools, regardless of the state requirements, should require Bible each year, unless for very special reasons. Christian teachers will always be alert to caution students concerning false teaching in textbooks. In addition to this the Christian personality of the teacher should be such a powerful influence that any subject, regardless of the secular nature, will in a sense be hallowed.

Service. Parents send their children to school to be trained for Christian service. Whatever vocation young people may choose, Christian witnessing should always be a part of one's service. Whether such service is rendered in the home congregation or in a new church community, or on the mission field at home or abroad, the service should be a humble, willing, consecrated ministry which seeks to glorify God. Today many areas of service are open to our young people. Vocations of all kinds call them. Our present voluntary service, relief, and missionary programs are constantly in need of all kinds of trained persons. But the church is anxious that, regardless of what the service may be, there will be Christian witness which promotes the faith, brings men and women to a saving knowledge of the Lord Jesus Christ, and honors and glorifies God.

The Youth Fellowship program in our denomination calls for leadership of no ordinary kind. MYF provides opportunity for all types of missionary service, but it is very unfortunate when students return from our colleges and refuse to take any interest in tract distribution, street meetings, or some other of the more "lowly" types of evangelism. No school enhances its reputation by sending back to the home congregation graduates or students of that kind. Nor is this evidence of a sound educational program.

In every last instance, then, our schools from elementary to seminary should be dedicated to God for the purpose of promoting His kingdom through the service of young people trained by them. Every phase of our total educational program needs to be bent toward this one great objective for propagating the faith so as to bring men and women into the kingdom of God.

RECAPITULATION

In conclusion, let me summarize the major points presented in this discussion:

I. Administratively

So that our schools may be administered properly for the promotion of our precious heritage, two things are particularly essential: 1. A Mennonite Christian educational philosophy acceptable to our entire denomination and which becomes the basis for organizing, promoting, and administering our schools. 2. School officials who are committed without reservation to support such a philosophy in administering their schools, it being taken for granted that they are competently qualified and trained for the specialized task to which they have been called.

II. Functionally

Only by the proper functioning of our schools through doctrinally sound instructors and teachers, well trained and qualified academically, can boys and girls and young people be trained to witness for the Lord Jesus Christ in the vocations which they choose. The whole Christian educational program must be bent toward training young people, having them experience the empowering of the Holy Spirit to go forth to witness to a lost and dying world, to minister to the needy, to teach and to preach the Gospel that God might be glorified. It is only thus that it is possible to promote and preserve the faith against the inroads of secularism, modernism, and all kinds of wickedness which would destroy the work of the kingdom and retard the progress of the church.

"In any approach to the vitalizing of the Christian educational institution, the need for a revitalized Christian church must not be overlooked. The Christian college may rightly look to the Christian church for the dynamics essential for its work. The late Charles F. Thwing once observed the interdependence of the church and college. He said that 'the relations of the church and the colleges are fundamental and intimate. If the piety of the church is warm and aggressive, the college halls will be filled with throngs of young men assiduously devoting themselves to Christian self-culture. If the piety of the church runs low, the college will feel the baneful influences of religious indifference'" (John O. Gross in The Christian Scholar).

May we in the home and church and school work together and be committed to the promotion of a sound program of education, regardless of the cost—in His precious name.

Scottdale, Pa.

THE WAY AND THE TRUTH

A traveler in Switzerland tells us that, uncertain of his way, he asked a small lad by the roadside where Kandersteg was, and received, so he remarks, the most significant answer that was ever given to him. "I do not know, sir," said the boy, "where Kandersteg is, but there is the road to it." That is an epitome of the spiritual experience of man.—South African Outlook.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE YPBM EDITOR

Unit VIII is **LEARNING ABOUT THE CHURCH.** We had the first topic under this unit in last month's issue. We continue this unit through to November 22. The topic for October 11 is **Using My Privileges in the Church.** We ought to feel that we belong to the family of God. As a member of the church, I ought to enjoy the privileges that belong to a member. To do this I want to take an earnest interest in all the services of the church and consecrate my life to fill my place among my brothers and sisters as we work together and feast together on the good things of God.

The topic for October 18 is **My Church at Work in the World.** Continuing in my place of privilege, I take a special interest in all that our church is doing in the world. Jesus prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). The church in the world has an important work to do for the welfare of the souls of men in the world. I want to serve with my church in the things which Christ intends for her to work.

The topic for October 25 is **Publishing Good Tidings.** The Lord has blessed us with the good tidings. He wants us to understand what the good tidings are and to do our part to deliver them to the many souls who have not yet learned what they are. It is the blessed privilege of every human being to receive and enjoy the blessing of the good tidings of the Gospel.

The topic for November 1 is **Understanding Divine Worship.** There is no substitute of human actions and manners that can take the place of the spirit of man having fellowship with God, who is a Spirit, and who is the Creator of all things including man in His own image. Every place can serve as a place of worship which has in it a human soul. Our spirit needs to meet the conditions of fellowship with God if we would enter into true worship of our Creator.

Come, we that love the Lord,
  And let our joys be known;
Join in a song with sweet accord,
  And thus surround the throne.

Let those refuse to sing
  Who never knew our God;
But children of the heav'nly King
  May speak their joys abroad.

The hill of Zion yields
  A thousand sacred sweets,
Before we reach the heav'nly fields,
  Or walk the golden streets.

Then let our songs abound,
  And ev'ry tear be dry;
We're marching through Immanuel's ground,
  To fairer worlds on high.—Watts.

USING MY PRIVILEGES IN THE CHURCH

Psalm 84

Topic for October 11

MOTTO

"The grace of God bestowed on the churches."

MEDITATIONS ON THE TOPIC

I. Privileges I May Use in the Church.—Now that I am one of God's sheep and am numbered among the flock, I have the privileges that are common to such a relationship. What would we think of a sheep that would draw away to the side when the shepherd leads his flock to pasture and water and gathers them into places of rest and safety? What would be my status in the flock of God—the church—if I would not take part in the whole program of the congregation of the Lord? If I follow the pattern of the early church at Jerusalem of whom it is said of the baptized believers—"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42) then I can think of my present privileges and participate in the program of my church to the full of my every need and enjoyment.

We may get the full benefit of the teaching program by earnest attention and obedience to all that we can understand of what is taught. We may meet with our brothers and sisters in the faith and enter into fellowship with them as they worship the Lord in the services of the meetings. We may enjoy the association with them as we speak often one with another concerning the experiences of our daily life in the world. We may share in the blessings of worship as we sing and pray and keep the ordinances appointed for the church of God. We may have a share in the service of helping one another both in temporal needs and in spiritual needs. We may have the counsel of the church when we need help in meeting the problems and duties of life. It is our privilege to follow our God-appointed leaders who are set as watchmen for our souls. It is our privilege to share in the different activities of the congregation according to the gift which God has given us for service. "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25). What a privilege we have in the various meetings of Sunday school, young people's Bible meeting, prayer meetings, Bible conferences, special evangelistic efforts, to diligently do our part in attendance and attention and in prayers and in personal work, and in seeking to win souls, and to encourage those who need our help and to receive the help we need for our own souls!

II. The Text.—Ps. 84.—The psalmist expresses the great love he had of being in the place where God had appointed for His people to come to worship Him. He thought of the sparrow's nest as being a coveted position when it was built upon the altars of God. Then he expresses the blessedness of those who rely upon God for strength and how that strength increases in those who worship God in Zion. When men enjoy the fellowship found in God's house, it is better than a thousand days spent in places where they do not receive such fellowship. God is desirous to give out His good things to all who walk uprightly.

OUTLINE STUDY

I. Participating in Congregational Activities.
1. In worship services.
2. In Sunday school.
3. In Y.P.B.M.
4. In prayer meetings.
5. In youth activities.

II. Keeping the Ordinances.
1. Baptism (Matt. 28:19).
2. Communion (I Cor. 11:23-26).
3. Feetwashing (John 13:1-17).
4. The devotional veiling (I Cor. 11:2-16).
5. The holy kiss (Rom. 16:16; I Pet. 5:14).
6. Anointing with oil (Jas. 5:14, 15).
7. Marriage (Matt. 19:3-6).

III. Helping One Another.
1. Doing good to one another (Gal. 6:10).
2. Helping in time of need (II Cor. 8:14; I John 3:17).
3. Encouraging one another (Rom. 15:14; Heb. 3:13).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Do.**
2. The Meaning of Baptism.
   a. Cleansing from past sins.
   b. A symbol of Holy Spirit baptism.
   c. The sign of church membership.
3. What Communion Means to Us.
   a. The remembrance of Christ's death for us.
   b. Our union with Him.

For Seniors.
1. Participating in Congregational Activities.
2. Keeping the Ordinances.
3. Helping One Another.

PERSONAL THOUGHT

Have I entered heartily into all the privileges that are afforded one who is a member of the Church of Jesus Christ?

They who would grow in grace, must love the habitation of God's house. It is those who are **planted** in the courts of the Lord who shall flourish, and not those that are **occasionally** there.—Joun Angel James.

Though you are weak and frail, though you are poor and helpless, God does not despise you; but would glorify your being with His own, and raise you to fellowship with Himself.—Geo. C. Lorimer.

I love Thy kingdom, Lord,
  The house of Thine abode—
The Church our blest Redeemer saved
  With His own precious blood.
I love Thy Church, O God,
  Her walls before Thee stand,

Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.
Beyond my highest joy
I prize her heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

—Timothy Dwight.

MY CHURCH AT WORK IN THE WORLD

Matthew 25:31-46

Topic for October 18

MOTTO

"The field is the world."

MEDITATIONS ON THE TOPIC

I. **The Work My Church Is Doing in the World.**—As we read the reports and receive communications from our missionaries, and visit some of our mission fields, and consider the relief program and the institutions that have been set up for various kinds of service helpful to humanity, and as we think of the service of our churches in the home neighborhoods and surrounding regions, we begin to feel that there is much being done that our minds can hardly follow up. "The harvest truly is great, but the labourers are few" (Luke 10:2). But when we consider the great mass of humanity who are in need of the Gospel, we feel that there is no time for any one to idle away his life. There is, however, a limit to each one of our abilities, and we have to stop where that limit draws a line.

If we take the right attitude we will be ready to do our part in the great task of the church. Paul said in his letter to the Romans, "As much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:15, 16). This will require that I consecrate all the powers of my being into the directing hand of God by His Spirit and the instruction of His Word. I can begin in the home congregation. Perhaps there is where most of my abilities can be invested as the home congregation enters into the activities of worship and fellowship and service for the upbuilding of the congregation and the gathing in of the lost about us and the development of the children and youth. But in much of this home activity we have a great share in the cause of Christ everywhere as we pray and give and send out workers to needy souls in other places. Not the least of this may be my own willingness to serve as the Lord and the church may direct. Every activity of my life, both with my hands and my mind, is dedicated to the work of my church in the world.

II. **The Text—Matt. 25:31-46.**—This passage is the scene in the coming time when the Lord Jesus shall be on His throne of judgment. Every one will hear the sentence after each one has been separated according to his place in the judgment—on the right hand or on the left. What the King says to each group is of greatest importance for us to know. It shows what kind of service the Lord expects of each one. Service to the least of our fellow men is counted as service to Christ, or a failure of service to Christ, depending on how any one has done or failed to do his part. This service seems a surprise to the righteous in that they have received credit, just as it is a surprise to the ones on the left hand that they have failed to do their duty to Christ.

OUTLINE STUDY

I. Our World-Wide Commission.
1. A witness to all nations (Matt. 24:14).
2. Making disciples of all nations (Matt. 28:19).
3. Preaching to every creature (Mark 16:15).
4. Salvation unto the ends of the earth (Acts 13:47).

II. Our Neighbor in Need.
1. Feeding the hungry (Matt. 25:35; Jas. 2:15, 16).
2. Clothing the naked (Matt. 25:36; Jas. 2:15, 16).
3. Caring for widows and orphans (Jas. 1:27).
4. Helping the sick (Matt. 25:36).

III. Expanding Missionary Horizons (Luke 24:47; Acts 1:8).
1. Beginning at home.
2. Expanding into surrounding areas.
3. Reaching out to other countries.
4. Going into the whole world.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **World.**
2. Christ's Commandment to Us.
   a. To go into all the world.
   b. To teach everyone the Gospel.
3. Going into All the World.
   a. In relief work.
   b. In mission work.

For Seniors.
1. Our World-Wide Commission.
2. Our Neighbor in Need.
3. Expanding Missionary Horizons.

PERSONAL THOUGHT

Since it is my church that is working in the world and I am a member, it is important that I am wholeheartedly engaged in the work which is assigned of the Lord for the church to do.

SEED THOUGHTS

Our Master has taken His journey
To a country that's far away,
And has left us the care of His vineyard,
To work for Him day by day.

In this "little while," doth it matter,
As we work and we watch and we wait,
If we're filling the place He assigns us,
Be it service small or great?

There's only one thing should concern us,
To find just the task that is ours;
And then, having found it to do it
With all our God-given pow'rs.

Our Master is coming most surely,
To reckon with ev'ry one;
Shall we then count our toil or our sorrow,
If His sentence be, "Well done."

—A. A. A.

PUBLISHING GOOD TIDINGS

Luke 2:8-14; Romans 5.

Topic for October 25

MOTTO

"To testify the gospel of the grace of God."

MEDITATIONS ON THE TOPIC

I. **Publishing Good Tidings.**—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15)! This passage from Isa. 52:7 quoted in part by Paul gives us the thought of a messenger coming over the mountain on foot. It is a happy occasion when such a messenger appears to announce good tidings to the city. His very feet, which have moved his body to the city, seem beautiful to those who are refreshed by the good news for the welfare of the city.

The coming of Jesus and the salvation He has secured for mankind is as good news from heaven. Mankind has been condemned because of sin and has no hope unless some one like Jesus makes a way of salvation. This has been done. "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). It is the plan of the Lord "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). There is a deliverance. This deliverance is to be made known. Jesus has died for the sinner. "Whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7). True faith operates in the path that reveals its genuineness; it is a faith that moves to repentance; it is a faith that leads to confession; it is a faith that produces a full surrender; it is a faith that produces a life of complete obedience. Acts 3:19; Rom. 10:8-10; Luke 14:33; Rom. 6:17. To all such a new nature has been given that brings forth fruit in newness of life. Col. 1:6. Such a wonderful salvation makes lost souls heirs of eternal life and eternal glory. I Pet. 1:3-9. Jesus wants to have the good tidings published. He directed that the disciples should go and teach all nations, baptizing them and teaching them to observe all things which He had commanded them. This command is a part of the "all things" they were to tell to those who received baptism. Oh, may we not delay with such good tidings for a world now groping in darkness and without hope!

II. **The Text—Luke 2:8-14**—This tells the story of how the angels from heaven announced the glad tidings to the shepherds in the field when Jesus was born in Bethlehem. It was a message of great joy for all people. Heavenly hosts were rejoicing in it that day.

Romans 5.—This chapter tells how through faith we have been justified before God through our Lord Jesus Christ. The terrible plague of sin has been stayed in those who have received the remedy provided in the death of Christ because of the grace of God toward a lost world.

OUTLINE STUDY

I. The Gospel Message.
1. Christ's death and resurrection (Rom. 4:25; I Cor. 15:3, 4).
2. Repentance from sin (Acts 2:38; 3:19).
3. Salvation through faith (Acts 16:31; Eph. 2:8, 9).

II. The Need for Evangelism.
1. The need of the lost (Rom. 3:23).
2. The love of Christ (John 3:16; II Cor. 5:14).
3. The commandment of our Lord (Matt. 28:18-20).

III. Methods of Publishing the Gospel (I Cor. 9:19-22).
1. Personal work.
2. Evangelistic preaching.
3. Literature evangelism.
4. Radio evangelism.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Witness.**
2. The Gospel Message.
   a. Christ died for our sins.
   b. He rose again.
   c. We are saved by faith in Him.
3. Telling Our Message.
   a. In speaking to others.
   b. By giving out tracts.

For Seniors.
1. The Gospel Message.

2. The Need for Evangelism.
3. Methods of Publishing the Gospel.

PERSONAL THOUGHT

Should not we all respond to such a great and glorious announcement? Let us make the most of our opportunity, which involves our eternal destiny for weal or woe. Let us pass the message on and on.

SEED THOUGHTS

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Behold how many thousands still are lying,
Bound in the darksome prison house of sin,
With none to tell them of the Saviour dying,
Or of the life He died for them to win.

Proclaim to ev'ry people, tongue, and nation
That God, in whom they live and move, is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

—Mary A. Thomson.

UNDERSTANDING DIVINE WORSHIP

Psalm 148

Topic for November 1

MOTTO

"Worship the Lord"

MEDITATIONS ON THE TOPIC

I. **We Should Engage in Divine Worship Understandingly.**—Jesus said to the woman, "Ye worship ye know not what; we know what we worship: for salvation is of the Jews" (John 4:22). Have we known what we worship? Is our God a living reality? Do we blindly follow superstitions concerning magic and forms and fears of tokens? Can men worship with their hands and do things to bring them into favor with God? God is the maker of all things. "In him we live, and move, and have our being" (Acts 17:28). Job realized that God is invisible when he cried: "Oh that I knew where I might find him! that I might come even to his seat! . . . I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, but I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:3, 8-10).

Job had a longing to have fellowship with a presence which he could not see or feel, but which he knew was a real, living intelligence who had power and worked a righteous work. It is this spiritual presence which Jesus would lead the woman at the well to understand. It is such an understanding which God seeks to have people know so that they could truly adore Him in their spirit and have fellowship with Him in the inner spiritual realm of their being. John 4:23, 24. When we have become conscious that in God there is no evil at all, and that our lives have been stained with evil in our very thoughts, it is a great blessing to know the way of salvation through the cleansing blood and to find pardon from the living God. And with the pardon and cleansing, we are admitted into a fellowship that was unknown before. I John 1:6-9.

With this knowledge of God and such cleansing and preparation for fellowship, we may worship Him in every place and in everything that we say and do. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Truly in that hour when we can quietly stop and meditate and pray and praise from our very inner being, we shall find more than just forms and activities. When we join the congregation in song and in prayer and in hearing the Word and in keeping ordinances, we will not only be fellowshiping people but the living God, whose we are and whom we seek to serve. With our waking thoughts God is still present and was present during the time we were unconscious in sleep. Ps. 139:18. How blessed it is if we are able to sense the presence of God at all times and can keep that worshipful spirit toward Him that will bring peace and joy to our hearts at all times!

II. **The Text.—Ps. 148.**—The psalmist sees in all the work of creation an expression of praise to God. The heavenly hosts should praise. The things of creation that the eye sees and the body feels should express praise. Earthly creatures, earthly scenery, earthly vegetation, wind and fire, and snow and vapor, as well as people of all conditions and ages and positions in life, are to praise the name of the Lord because it is excellent and worthy of the recognition of heaven and earth.

OUTLINE STUDY

I. Learning to Worship God.
1. Confession (Ps. 38:18; 51:3, 4; I John 1:9).
2. Dependence upon Him (Ps. 31:15a).
3. Reverence (Heb. 12:28).
4. Petition (John 15:7).
5. Praise and thanksgiving (Ps. 100:4; I Thess. 5:18).

II. Our Times of Worship.
1. In private (Ps. 103:1-4; Matt. 6:6).
2. Family worship (Gen. 35:2, 3; Eph. 6:4).
3. Public worship (Heb. 10:25).

III. Rewards of True Worship.
1. Gaining a divine viewpoint (Isa. 55:8, 9; I Cor. 2:9, 10).
2. Consecrating ourselves to Him (Isa. 6: 1-8).
3. Experiencing peace (John 14:27).
4. Receiving strength (Isa. 40:31).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Worship.**
2. Times to Worship God.
   a. In private.
   b. As a family.
   c. In church.
3. How We Worship God.
   a. In song.
   b. In prayer.
   c. In reading or hearing His Word.

For Seniors.
1. Learning to Worship God.
2. Our Times of Worship.
3. The Rewards of True Worship.

PERSONAL THOUGHT

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24).

SEED THOUGHTS

In the secret of His presence
How my soul delights to hide!
Oh, how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low;
For when Satan comes to tempt me,
To the secret place I go.

—Ellen Lakshmi Goreh.

In the secret of His presence
Is a sweet unbroken rest;
Pleasures, joys, in glorious fullness,
Making earth like Eden blest;
So my peace grows deep and deeper,
Widening as it nears the sea,
For my Saviour is my keeper,
Keeping mine and keeping me.

—H. Burton.

CHRISTIAN RESTORATION

(Continued from page 296)

we are to receive assistance. As the apostles challenged the man to look, they were leading him to take the first step which led to his recovery. "Then Peter said, Silver and gold have I none; but such as I have give I thee! In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). Then we read that Peter extended his hand and gave him a lift. God never asks anything of you but that He will give you grace and assistance to perform it. The most difficult and trying tasks of life are easy when the one bearing them is assisted by the Master. The Scripture says further, "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:8). Some of you who profess to be children of God, who claim to be born again, seldom if ever darken the door of a church. It was not so with this man. Immediately he began to exercise that part of himself that had so long been dormant. This is the true method of spiritual growth. Let a man get right with God and stay right where he is, if such were possible, and he will not make progress, but let a man find God and launch out upon His promises, and that man will grow by leaps and bounds. The Scripture says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (I Pet. 2:2, 3). May your desire for the Word of God lead you to the feeding grounds, the church, the place where each newborn babe, spiritually speaking, ought to find himself each Sunday if possible. If you question the necessity of church attendance, I question the sincerity of your experience. True relationship with God will cause a thirst that cannot be quenched by an empty pew. All the messages your pastor may prepare for you will do you positively no good until delivered to you. If you claim to be a member of the church, you ought to line yourself up with the church and march in file with the saints of God.

Yes, it may cause many to marvel at the great change that has taken place in your life, as they did when the lame man received restoration. But remember, God is waiting to help all who come to the place that this man did. He realized that he was in great need, and as a result a great change occurred in his life. The greater your faith, and the greater your experience, the more will the multi-

(Concluded on page 320)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

GOD'S DESIGN FOR NEW MEN

Jer. 31:31-34; I Pet. 1:13-23

Lesson for October 11, 1953

Jeremiah 31:31-34. The promises of this lesson are preceded in the Old Testament by earlier promises and conditions. To Adam in the Garden of Eden were given conditions for happiness. To Abraham the Promise was to be perpetuated to his seed. To Noah it was stated that the world would not see another universal flood. To the children of Israel the covenant was to bring them into a land of plenty. Repeatedly men failed in their part of the covenants that were made. Yet God in His great love was long-suffering to an erring people.

In this text a new way is promised. God would present Himself to each believing person individually and bestow Himself in His everlasting mercy into every obedient heart. In this covenant forgiveness is promised with sins to be remembered no longer. The law of God, received by the revelation of God to man inwardly is to be the rule of life. The old law received on tables of stone or carried on parchments, necessitated much reading and exposition. Prophetically now Israel is shown a time when in the heart the knowledge and the desire for righteousness would be foremost. This is the Lord's work, not a social betterment program. It is indicative of the day in which we live, with the Holy Spirit operative in the hearts and lives of men.

In the Gospel of Matthew, chapter five, in the Beatitudes, several characteristics of the new man after God's design are described. The new man is the truly happy man with joyous overflow from the heart whose fountain is the well of salvation.

For our study by contrast of the vile heart and the renewed heart we learn from Mark 7:20-23 that the source of defilement is not from without but inward, and therefore the cleansing needs to be inward also. The necessity of a new heart in order to have a new man is taught in John, chapter three, where Nicodemus, that law-abiding, righteous man, was shown the requirement of the new birth.

I Peter 1:13. The goodness of God, as it is revealed in the Lord our Saviour, is one of the mysteries spoken of by Paul. It cannot be comprehended by the natural man. To the Christian it is a source of untiring meditation and gratefulness. There is an obligation for the Christian to entertain diligently many things concerning the revelation of Jesus Christ. These are sobering admonitions and call for temperate living and intellects quickened by the Holy Spirit. Consecrated imaginations have great possibilities for reaching the depths of the riches of God in Christ Jesus.

Verses 14-16. The children of obedience follow Christ even as He obeyed God. Christ can take our imperfectness and perfect obedience in us as we make available our lives to Him.

Verses 22, 23. The begotten-again man, the recipient of the grace of God, redeemed by love, is not his own. He is bought with a price. His Creator physically and spiritually sheds abroad in his heart by the Holy Spirit the love that is returned to God, the Saviour, and to fellow men. The eternal Word of God received unceasingly, perfects and completes the life of the believer.

GOD'S PEOPLE IN THE WORLD

Matt. 5:13-16; II Cor. 5:17-19; Jas. 2:14-18

Lesson for October 18, 1953

Matt. 5:13. The lessons from salt teach us the character of Christianity. Useful salt is a preservative and improves the taste of food. These qualities are needed to make the Christian the means of permeating communities and homes with the virtues of the godly. Deteriorated salt may be likened to the profession of Christianity in person or nation with its distinctive qualities lacking. The so-called Christian nation must display godly virtues or it is unworthy of the name.

Verses 14-16. The experience and history of nations have shown that without the Gospel ignorance and sin abound. Spiritual lights, as well as natural, are intended to shine forth. Christ ministers to others through His redeemed saints. It is expected that the good works of the believers will glorify the Source of all grace and illuminate the way to the Saviour. Let others see Jesus through you.

The power vested in the believers is described in John 14:12-14. The Father and the Son desire to be glorified and have chosen to have this accomplished through the elect. Those obedient ones who asked and who act in the name of Christ have assurance of great privileges. The Lord is faithful in His part of the contract for such as ask of Him in faith.

According to Paul in I Cor. 3:6-15 partyism has no place in the church. Though there be different servants and different kinds of service the laborers are united in God, from whom is the increase. He can extend or withhold blessing on every man's work. Spiritual work tested reflects the spirituality of the worker.

II Cor. 5:17-19. Spiritual union with Christ produces a new creature. The state of the world is the state of its people and will be renewed only in so far as its persons are made a new creation. As men are renewed by the transforming of mind and heart, things of the world will be set in their true perspective. Only as man's affections are set upon things above is he able to accept the ministry of reconciling the world unto Christ. It is God who reconciled us to Himself through Jesus Christ.

James 2:14-18. New men are identified by faith with works. "Works only" has not made a new world, for any man can choose to do good works. The true faith is the faith of the heart, the faith that works by love. The compassion taught in the parable of the Good Samaritan (Luke 10) and of the Sheep and the Goats (Matt. 25) indicates what manner of works are profitable. The faith that fails to show itself in conduct is not the living faith of the believer that is pleasing to God.

Christ Jesus while on earth perfectly displayed the life designed in this lesson. As He moved among men many were affected and changed so that men were lifted to living faith and practice. True Christianity has represented Christ in areas of the earth since then, and has brought men to light and deliverance with practices that are different and by building Christian communities.

THE CHRISTIAN WITNESS AGAINST BEVERAGE ALCOHOL

Isa. 5:11-14; Matt. 18:6; Rom. 13:11-14; Jas. 4:17

Lesson for October 25, 1953

Isaiah 5. The destiny of the ungodly, intemperate person is certain. Temperance is named as a part of the fruit of the Spirit. Gal. 5:23. The Scripture states that no drunkard shall enter the kingdom of heaven. Abstinence of things appearing to be evil is enjoined by God.

Alcohol is no food. It is produced rather by fermentation when yeast is allowed to feed on sugars and break up the food contents. Its action upon the human body and the mind is negative. By it the white blood corpuscles are injured. Heartbeats are quickened but weakened. The senses are impaired to where there is less ability for skilled acts. Self-control is weakened. Self-criticism is blunted since the brain cells of the nervous system become paralyzed. Being an absorbent of water it creates thirst instead of allaying it, and so the habit of imbibing increases.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The sober man, particularly the Christian, should think straight concerning drunkenness. The changes effected in an individual as a result of the alcohol habit are consequent upon the narcotic effect upon the brain, upon the nervous system, and upon the muscular condition of the individual. Even small quantities of alcohol as a beverage begin to bring about these changes long before the outward disorders of conduct are in evidence. For these reasons the soft drink habit should be guarded and the content surely known. Commercializing leads unscrupulous capitalists to adulterate moderately by using what will create that insatiable appetite for drink, the beverage thirst.

Matt. 18:6. The responsibility of parents to children is betrayed to the nth degree by those who give place to intemperance. The state of moderation does not stay moderate and the excess of the alcoholic spells wicked neglect and indecent care and management of children.

Rom. 13:11-14. Paul's exhortation to the Romans is to part with all works of darkness and to wholly follow the Lord in freedom from the forms of riotous living. The beverage alcohol problem is primarily a moral and spiritual problem. It is foreign to the nature and the need of the Christian. To be less than an abstainer is tampering with the meshes of Satan. The armor of light, the Lord Jesus Christ, needs not the provisions of the flesh to fulfill the lusts thereof.

James 4:17. Characteristic it is that often good-meaning people are drunkards. With the loss of will power the unfortunate repeats hi drinking sprees. No less than the grace of the Lord Jesus Christ in the will of God can make the intemperate sinner clean and set him purposefully to do that which he knows to be fulfilling the program of the Church of Jesus Christ.

GOD'S PLAN FOR THE HOME

Deut. 6:4-9; Luke 10:38-42; Eph. 5:21—6:4

Lesson for November 1, 1953

Deuteronomy 6. The Lord God gave to His chosen people a code of ideals for the rearing of their children. In the preceding chapter they are instructed to observe without variableness the laws given through Moses for their welfare and enjoyment through long life in the promised land before them. These home teachings of the time of Moses embrace principles of wisdom as needful and as practical today as then. The answer to the children of what these things of God mean now has a more complete explanation since Christ has come and fulfilled the righteousness then spoken of. Here is the declaration of one true God only who is Lord above all other. This was Israel's God and, being the God of the Trinity, He is our God. There is no provision for division of the heart in its love for our God. Jesus Christ restated this principle of love as the first and great commandment.

Since the age of childhood is the time for molding of life it is essential that instruction in this great principle of supreme love for God begin early to be learned by precept and by life. This becomes a divinely given responsibility for parents. The predominance of the words of life in conversation, on our house walls, on our road signs, and wherever else, shall be symbolic of what exists upon the doorposts of our hearts and conduct.

Luke 10:38-42. Hospitality suitably expressed is one of the finest Christian virtues. However, in this passage is a note of warning against anxieties totally directed to secondary things. The fellowship with friends and strangers in our homes constitutes an integral part of Christian expression. The godly fulfillment of this expression places primary things, that is the spiritual, before the secondary and the entertaining.

Eph. 5:21—6:4. The closing admonition in the previous lesson, "But be filled with the Spirit," is now followed by the words, "Subjecting yourselves one to another in the fear of Christ." This is wise counsel to all members of a family where Christ is the Head of the home. Christian parents, having the advantage of time and experience, should be wiser than the children and able to give direction requiring diligent obedience. Love being the ruling principle, the response of one to the other should be happy and willing. Christ the example loved the church and gave Himself for her. So the husband is giving himself for the household and the wife herself for the family.

The home has a responsibility in the teaching of Christianity that cannot be as well done by either the school or the nation. The church is the handmaid of the home in discharging this responsibility.

Someone in framing rules for the home offers these: Bear and forbear: Work together, play together, grow together; Avoid friction; Give and take; Practice mutual understanding; Practice congenial dispositions; Establish your own home; Let love and forgiveness be watchwords for Christian faith.

Kitchener, Ont.

RUNNING—WHICH WAY?

(Continued from page 303)

was so satisfying that he counted all else but refuse. Thousands have found it so satisfying that they have gladly surrendered all for it, even unto death. The joy of God's salvation, the spiritual blessings to be found in Christ, are as real as the air we breathe or the ground upon which we walk.

Nor will these realities to be found in Christ ever pass away. Fame and fortune are for a moment; these spiritual realities are forever. They belong to two lives, that which now is and that which is to be. Only these can we take with us "over Jordan." To run after these things is the mark of supreme wisdom.

McMinnville, Oreg.

DO LIKEWISE

No doubt you can remember someone that you could speak of as the kindest person you ever knew. As you think over the things they did that made you feel that way, you may see that you could do some of these same things for other people yourself. As you follow their example, you will find the same happiness they possess in doing kind things for others.—The Young People's Journal.

One Hundred Thousand Pupils in 1954

By J. J. Hostetler

The Sunday School Secretary of the Mennonite Commission for Christian Education holds before us a very challenging goal for 1954. Whether we will reach it depends upon our consecrated efforts by the blessing of the Lord.

The Sunday-school enrollment of the Mennonite Church in the United States and Canada has been growing. We thank God for His blessing upon the work in the years past. However, this is not true of every local Mennonite Sunday school. Some schools haven't grown in years. Others grew only as children of the members were born and brought in. Our outreach has been limited largely to our mission Sunday schools. Only 10 per cent of our total pupil enrollment comes from non-Mennonite homes. Other denominations are reaching out and growing much faster than we. Are we asleep? Do we lack vision? Or are we short on consecration?

From 1930 to 1952, our enrollment increased from 59,000 pupils to 93,547. This represents a yearly increase of 1,570. It also means that it took 50 pupils each year to win one more, on an average. Would you say that was good, with an estimated 30 million unchurched boys and girls in our country?

All around us are boys and girls, young people, and older ones, who are not affiliated with any Sunday school. Every Mennonite Sunday school should set its goal to enlarge its own field. For us to reach 100,000 pupils in 1954, will mean a gain of 4,200 pupils, from October 1, 1953, until October 1, 1954. If each school would increase their enrollment by seven we could reach the goal. But the larger schools should do more than that. Is this expecting too much? "Let's enlarge our field." In order for the Mennonite schools to reach this goal we will need to set some additional goals, as follows:

1. Take a census of your community and surrounding areas. Order cards for this purpose from the Publishing House. Draw a diagram of your community, and assign areas to workers to take the census. Be sure to see every house, family, person, and get the required information. Be sure to check if people are regular attendants any place. Next assign visitors to the unchurched to invite and bring them in.

2. Organize extension departments to reach those who cannot attend. Use the home department, or home study class for infirm, aged, and Sunday workers. The cradle roll is for babies up to three years of age. They also need to be enrolled and recognized as members of the Sunday school. A class book for their attendance should be kept.

3. Plan for another mission Sunday school. Locate an area near by where no school is now conducted. Make investigations as to the prospects and possibilities. Many mission schools have started with five to ten pupils and one or two teachers.

4. Seek out your absentee pupils and endeavor to make them regular attendants. According to the records one out of every four pupils in the Mennonite Church is an absentee. How would such a record look at the factory, or in the public-school system?

The Sunday school is not child's play. Neither can we just take it for granted. The marching orders of the church are to press forward. The Great Commission implies the idea, "As ye go (here and there about your work) make disciples." We Sunday-school workers are challenged to enlarge our field. We should never be satisfied until the last soul on earth has been enrolled and taught the Word of God. "Look on the fields: for they are white already to harvest."

Peoria, Ill.

TRUE ADVENTURES OF A PIRATE

(Continued from page 290)

few nails on a part of the island where a few sailors had spent some time. By using these sparingly and by notching the logs he built a comfortable cabin. He chose a very inaccessible high place on the mountain for it. What if the Spaniards should stop at the island? They were at war with the British, and were exceedingly cruel. They were out to capture British ships, and to kill. If a Spanish ship came to the island he would hide in his cabin, rather than be killed by them.

He found there were wild goats on the island, and after his gunpowder was gone, found that by running swiftly he could catch the smallest kids if they were going up hill. He practiced running and soon could catch the older goats as well. The meat gave variety to his diet, and the skins he dried, and used for trousers, a cap, and for curtains at his windows to keep the cold out at night.

The man who before had been so miserable on the island, became actually happy. The noise of the seals no longer bothered him, in fact, they would let him pass among them. He began to notice the beautiful plants on the island, and one day found a pepper plant that seasoned his food in place of the salt he had missed so much.

He also found wild cabbage, parsnips, radishes, and watercress, and high up in the mountains a delicious wild plum. In addition he also had goat flesh, milk, crawfish, turtle, and fish.

Each day since he had first read the Bible, he began to have daily devotions, Bible reading and prayer, as he had been taught in his youth in Scotland. He read the Bible aloud so that he would not forget the sound of a human voice, and the use of the English language.

There came into his life a sweet calm, and he grew to dearly love the Creator whose handiwork he saw all around him. The island home became precious to him, and the kids he tamed became his pets with whom he loved to play. Everything was different since he had read the Bible and turned to Christ.

One day, could it be true, he spied a ship heading straight for the island, evidently coming for wood and water. He watched eagerly. Would it be Spanish, or would it be English? He made sure as the vessel came near that it was built like a Spanish one, and then he retreated to his cabin until it was gone.

Several months later another ship came near the island, and when he was trying to determine whether it was Spanish or French, he almost bumped into one of the sailors. Immediately knowing them to be Spanish he ran up the mountainside, pursued by the sailors who wondered about this wild fellow in goat skins. His practice in catching the goats was then useful, for he escaped out of their sight, climbed a tree with thick foliage, and although they tried even shooting with their guns, they could not find him. There he stayed until the vessel sailed away.

He had been alone on the island four years and four days when two English ships sailed into the harbor. Selkirk spent the night roasting goat's meat for the sailors, as he knew how tired they would be of dried foods. In the morning he embraced each one of the sailors in the little boat that pushed to shore.

He did not know, of course, whether or not they would take him on board with them, but by this time he loved the island so much that he would have been as happy to stay as to go. He met an old friend of his, William Dampier, the first Englishman to set foot on Australia. Dampier had also sailed around the world and was a famous pirate. Selkirk and Dampier had shipped together as pirates before. William Dampier urged the others to take him on board. This they did after they had set in a good supply of wood, water, and goats. The captain sent some sailors with bulldogs to run down the goats, but Selkirk ran faster than even the bulldogs, much to the surprise of the others. He came back with two goats on his shoulders.

Selkirk sailed on the **Duke** for two years before reaching home in Scotland, but never once did his old temper and fighting spirit come to the front. He was a different man. It was as the Apostle Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Back in Scotland Alexander Selkirk was a wonder, he was so changed. Captain Woode Rogers who had been with the ships that rescued him, wrote the story of his adventures, and from this true story Daniel DeFoe got the idea for writing the famous book, "Robinson Crusoe."—Selected.

THIRTY-FIVE INVERTED

(Continued from page 295)

Lake, Dallas, and Trucksville, all familiar from earlier days. The road left from the south of the city, rather than Ashley, but climbed to Mountain Top, and on to Hazelton, looking into St. Johns and Conyngham Valley for sights of yesteryear.

Under the kind providence of God we soon arrived home, and after distributing our group, we thanked God and took courage. Many were our fellowships, contacts, inspirations, and blessings, and we finally decided that chiefly the years were inverted, with eighteen added, and nothing upside down.

Bareville, Pa.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

The General Conference Meeting at Kitchener

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

And the apostles and elders came together for to consider this matter.—Acts 15:6.

The General Conference, held at Kitchener, Ontario, August 26-30, is now history. The glistening theme letters above the huge curtains back of the rostrum expressed clearly the general atmosphere of the Conference—"Jesus Christ is Lord of the Church." This made for a Christ-centered program.

The huge auditorium, placed at the disposal of the Conference at a modest price by the city of Kitchener, served its purpose quite well. The staff of 21 full-time workers thus expressed themselves well pleased, "The Mennonites were the cleanest crowd we ever served." This was as it should be among Christians.

It was good to know that the sharp division of business from the inspirational sessions was an experiment. It seemed to some of us that a modification of this would be more effective. The laity learned very little about the work of the church over all. The printed report of the many important committees did not get into their hands. This report was highly informational. Then, too, the leaving of so many prominent ministers was a distinct loss. The laity appreciates the wider fellowship which General Conference contacts afford. This probably will be given some consideration by the new Executive Committee.

Since it is a real problem to take care of General Conference, it seems to the writer that a little change would simplify the same. Hence we make the following suggestions. The first year, have a meeting of delegates and nondelegates with the public at large invited. The second year, the General Council transact its business. The third year, have a meeting of the delegates and interested ministers. The fourth year, again have the General Council transact the usual routine business. The fifth year, as in the first, have a meeting of the delegates and the whole body of the church. This would make it possible for smaller groups to entertain the General Council, larger groups the delegates' sessions, and every four years the larger Mennonite centers could care for a large conference such as we had this year.

The Canadian membership, as well as the American guests, enjoyed the effective sermons and addresses, which were marked by much profitable instruction and inspiration. The fruitage of this will be evident in many places in the days to come.

Cafeteria Scene at Mennonite General Conference, Bro. Derstine Right Center Foreground

Some of the high points were the reports from the ever-enlarging mission field in many parts of the world, such as India, Japan, Argentina, Belgium, France, England, Alaska, Puerto Rico, and Sicily. Contributions amounted to nearly $800,000. The interest from a million dollars of endowments and other investments made a substantial contribution. A total of 161 foreign and 471 home workers constitute the forces on the field. We could augment this staff greatly if we were as generous and loyal as the nation is to the armed forces.

Our experience in educational work has now passed the half-century mark. We are now entering an era of spiritual building. The educational program theme for 1953 is "Evangelism Through Christian Education."

The General Conference was deeply concerned with the present blighting influence of divorce in the nation, that the sanctity of the marriage relation is regarded less and less, also the nudity, seminudity, and sex craze which is bordering on the practices in the days of Sodom and Gomorrah. Three suggestions were given:

1. A positive teaching program.
2. The promotion of pure ideals through good literature.
3. Conferences to provide trained and able counselors on home and marriage.

Mennonite Mutual Aid reported capital of $334,325.99. All this trend shows our interest in fellow Christians. Since the Mennonite Foundation was incorporated, this fund should increase, with income taxes deductible.

A new "Children's Hymnal" is forthcoming. Also, "Songs of the Church," suitable for chapels and high schools.

The greatest publication venture in the field of Mennonite history and current affairs is the four-volume encyclopedia, the first volume of which should appear in the coming year. Editor, H. S. Bender; Managing Editor, Melvin Gingerich; Associate Editor, Cornelius Krahn, of Bethel College. It will be richly illustrated with over 100 pictures, and 85 maps. The publishers hope that every Mennonite family will purchase a copy.

The request was made that families send material of historical value to the custodian of the archives of the Mennonite Church at Goshen, Indiana. Recently, some ten families did so, contributing a total of 50 boxes.

An action which should be made known quite widely was that an office be set up for the General Conference Secretary at Scottdale, Pa., and also that Brother A. J. Metzler was appointed to take charge of the travel office.

It was greatly appreciated when it was reported that 3,500 are connected with Alternate Service. Young men in such fields make a real contribution to the cause. Some 1,200 institutions have been approved. Brother Anson Horner, Kokomo, Indiana; Brother Newton Weber, West Liberty, Ohio; and Brother Elbert Koontz, Bechler, Kansas, visit the units regularly as over-all pastors. District conferences also provide pastoral oversight.

The high spot which took Canadian newspapers by storm was the incident where an estate of $1,000,000 was donated to three Mennonite groups, by J. A. Schowalter, prominent farmer of Halstead, Kansas. The proceeds are to be used for humanitarian and church causes. The three groups are our Mennonite Conference, the Church of God in Christ Mennonite, and the General Conference Mennonite Church.

The Christian spirit and the general cooperative spirit of the Conference will live long after the sessions which have ended. May the Lord bless the work, bless the ministry and laity in all lands, "Till He come."

The Trail of Blood

Of whom the world was not worthy.—Hebrews 11:38.

As we think of the blessings of the recent Mennonite General Conference, meeting in pleasant and peaceful surroundings, with full freedom of speech and worship, our minds go back into the contrasts of history during centuries past. Hence this write-up on the "Trail of Blood" left by our forefathers.

Christians down through the centuries, followers of the Nazarene, from the days of Jesus Christ, have always been oppressed. "The Master's Minority" group have been persecuted for their adherence to the teachings of the Son of God. The blood of martyrs has been the seed of the church, from the time of Christ to the present day. Mennonites with their Anabaptist forefathers have left a "Trail of Blood."

Usually, apart from human mistakes, this opposition was caused by their Scriptural approach to the Bible; their implicit faith that the Bible is the Word of God; that the Church of God and religious organizations were not necessarily the same; that the Holy Spirit is the real Interpreter, rather than a hierarchy of men—often self-chosen; that church and state are of God, but must needs be separate; that the Sword of the Spirit, and not the sword of the state is the Christian's real weapon; that the Acts of the Apostles are the Christian Church's blueprint; that the Scriptures are adequate for the guidance of faith and practice for all Christians for all time. These great ideals, principles of faith and practice, were the cause of many of the dire conflicts of the Mennonite Church, and other minority and nonconformist groups.

The Mennonite historian, Ira D. Landis, points out some of the earlier sufferings in the following paragraphs:

"Weaponless Christians"

"The Weaponless Christians," who had been granted exemption from military service by William of Orange of Holland in 1577, were not wanted in the place of their birth, the free and picturesque Switzerland; were harassed in the Palatinate and South Germany during the Thirty Years' War and suffered the most trying experiences on the battlegrounds of Europe in the years following; were shipped, beginning with 1710, across the briny deep and planted in the backlands of North Carolina and Pennsylvania.

Van Braght takes 700 pages of his exhaustive "Martyrs' Mirror" to give us a faint picture of only seventy-six years of excruciating suffering. By life or death Switzerland expelled from her borders those "of whom the world was not worthy" (Heb. 11:38).

During the Thirty Years' War (1618-1648) in many parts of the Palatinate 75 per cent of the people died and 80 per cent of all worldly goods was destroyed. Yet thereafter, due to their unswerving industry and high degree of intelligence, our forebears turned this wilderness into a garden blossoming as a rose.

Again, during the 1674-75 war between France and Holland, Louis XIV sent Turrene to devastate the Palatinate, and he performed a marvelous job. Noblemen to peasants were plundered; fields were laid waste; cattle were carried away; even clothing was torn from the wretched victims. Seven cities and nineteen villages were burning at one time.

Macaulay describes it: "The Commander announced to near half a million human beings that he granted them three days of grace and that within that time they must shift for themselves. Soon the roads and the fields, which then lay deep with snow, were blackened by innumerable multitudes of men, women, and children flying from their homes. . . . Meanwhile the work of destruction went on. The flames went up from every market place, every parish church, every county seat within the devoted province. The fields where corn was sowed were plowed up. The orchards were hewn down. No promise of a harvest was left on the fertile plains near what had been Frankenthal. Not a vine nor an almond tree was to be seen on the slopes of the sunny hills round what had been Heidelberg."

Following the Treaty of Ryswick (1697) the Catholics maintained that it was "an inconceivable mark of divine favor, which they must ever keep sacred, that the Electorates of the Palatinate and Saxony have again fallen into their [Catholic] hands." They made an unsuccessful determined effort to exterminate Protestantism in the Palatinate.

Little-known History

Unfortunately, the history of the Mennonite Church is not well known. Many of the young people are not acquainted with their past history to the degree that they should be. There is much history about the Catholics and Protestants. The history of the Anabaptists was written in blood. They were the hated people of the Dark Ages. In those days the Pope was the world's dictator. Their preachers and people were put into prison and untold numbers put to death.

The history of those "Faithful Witnesses" is written in the legal documents and papers of those ages. It is through those records that the "trail of blood" winds its way as you will find in such statements as the following:

"At Zurich, after many disputations between Zuinglius and the Ana-Baptists, the Senate made an Act, that if any presume to re-baptize those who were baptized before (i.e. as infants) they should be drowned. At Vienna many Ana-Baptists were so tyed together in chains that one drew the other after him into the river, wherein they were all suffocated (drowned)." (Vida Supra, p. 61.)

"In the year of our Lord 1539 two Ana-Baptists were burned beyond Southwark, and a little before them 5 Dutch Ana-Baptists were burned in Smithfield." (Fuller Church History.)

"In 1160 a company of Paulicians entered Oxford. Henry II ordered them to be branded on the forehead with hot irons, publicly whipped them through the streets of the city, to have their garments cut short at the girdles, and be turned into the open country. The villages were not to afford them any shelter or food and they perished a lingering death from cold and hunger." (Moore, Earlier and Later Nonconformity in Oxford 12.) The old Chronicler Stowe, A.D. 1533, relates:

"The 25th of May—in St. Paul's Church, London—examined 19 men and 6 women. Fourteen of them were condemned; a man and a woman were burned at Smithfield, the other twelve of them were sent to towns there to be burned."

Froude, the English historian, says of these Ana-Baptist martyrs—

"The details are all gone, their names are gone. Scarcely the facts seem worth mentioning. For them no Europe was agitated, no court was ordered in mourning, no papal hearts trembled with indignation. At their death the world looked on complacent, indifferent or exulting. Yet here, out of 25 poor men and women were found 14, who by no terror of stake or torture could be tempted to say they believed what they did not believe. History has for them no word of praise, yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of most of us. In their death they assisted to pay the purchase of English freedom."

They did not believe in the Apostolic Succession, which belief produced the hierarchy of the Roman Catholic Church. The Catholic writer, Cardinal Hosius, 1524, President of the Council of Trent, says: "Were it not that the Anabaptist have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." This writer lumped all nonconformists in the same general group. It is true, many different bodies have the same earmarks. These groups insisted on "regeneration" rather than "baptismal regeneration." They ultimately rejected infant baptism. This is why they were called "Anabaptists," that is, "Re-baptizers." These two cardinal teachings of the Bible were the cause of much bloodshedding. It is estimated by one historian that some 50,000,000 Christians died martyrs' deaths because of their rejection of these two supposed errors during the period of the dark ages alone—about twelve or thirteen centuries.

They also insisted on the subordinate character of bishops and pastors, as well as the baptism of believers only. These distinctions brought on persecution from many Protestant directions as well. The Anabaptists have rightly been called the "Step-children of the Christian Church." They also suffered for their ethical position as "weaponless Christians." They maintained that there were better ways of righting wrongs than by the sword. They took Jesus literally when He said: "Love your enemies." They did not believe in "hitting back." They believed in "creative good will." They believed that the most formidable weapon was to overcome evil with good.

People who do mean things are like dry flowers in a desert. They are thirsty and parched. When you show them a kindness it gives them what they need, and they change. Put love where you do not find it, and everyone becomes lovable."

The Established State Churches

These rugged pioneers rejected images, purgatory, indulgences, penance, Mariolatry, and other man-made doctrines. This with their rejection of popes—whom they called Antichrist, brought upon their heads much wrath. There had remained hardly one solitary unmarred doctrine of the New Testament retained in its original purity. These men had been preceded by such mighty men of God, like John Huss of Bohemia. Huss was burned in 1415. Thirty-seven years later came Savonarola, of Italy. He too was burned at the stake. They contended against a mighty organization. Alongside came such men like Ulrich Zwingli of Switzerland, Martin Luther of Germany, John Calvin, the Frenchman, accredited founder of the Presbyterian Church. During all these hard struggles, the Anabaptists gave valuable aid to the reformers. However, they soon found that the established churches, too, brought woe on their heads. They persecuted as well as their Catholic Mother. Religious liberty even in England did not flower until 1854, until the days of the "Reform Bill."

We today, the followers of this persecuted group, with its "Trail of Blood," met without fear. All this freedom was obtained at a huge price. Small numbers migrated to America. They came in many outbound ships, never in large colonies. Persecution in the early days was practiced in the new country also. In the American colonies some were arrested, imprisoned, fined, whipped, banished, and their property confiscated, for the terrible offenses of preaching the Gospel, refusing to have their children baptized, and other like conscientious acts on their part. The first real freedom air breathed was in Penn's Woods, Pennsylvania, through the generosity of William Penn, who himself had been jailed in England. **Today, 1953, what a difference!** Thanks to God, and the pioneers of the faith. May God make us more worthy followers of "the Lamb, whithersoever he goeth." May we not compromise in this our sunnier day. May our testimony be real, and from the heart. The Mennonite General Conference of 1953 is history. May our lives and witness be true to "His Story"—the Gospel of the Lord Jesus Christ.

New Songbooks ➡

Songs of the Church

An all-around songbook. You will find many of your favorite old songs plus a number of new compositions. The compilers searched hundreds of books to find hymns and Gospel songs that in words and music were suitable expressions of our faith. A book for use in Sunday school, young people's Bible meeting, prayer meeting, informal group singing. $1.00, dozen—$10.85, hundred—$80.00.

Selections from the Church Hymnal

A convenient paper-backed booklet containing choice songs taken from the *Church Hymnal.* It is excellent for use in family worship. Each member can have his own copy. Church conferences will find it convenient for their purposes. Use also for prayer meeting or for informal group singing. 25¢ each.

Two valuable reports ➡

Prophecy Conference Report

Here in compact form are the results of the Prophecy Conference held at Elkhart, Indiana, April, 1952. The varied interpretations of prophetic Scripture are examined and discussed. Paper bound. $1.50.

The Revised Standard Version An Examination and Evaluation

Results of the RSV study committee. The report appeared originally in the *Gospel Herald.* Now it is in convenient booklet form with some revisions further clarifying the committee's position. 60¢.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

CHRISTIAN RESTORATION

(Continued from page 314)

tudes marvel at the greatness of the change that has come your way. But do not forget to give God the glory. The occasion of your personal experience will afford many an opportunity to testify to the dynamic power of the One who has made you as you are.

Upon the marveling of the multitude at this unique time, Peter took advantage of the opportunity to declare unto them the name of the One who made both the blind to see, and the lame to walk. In this great message, Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). Repentance for sin means becoming sorry enough to stop that which is standing between you and your God. Conversion is a transformation of the old life into a new life with Jesus Christ as the central figure. One who is following Christ is going in the opposite direction from which he once traveled. The sinner lives to develop and magnify his own personal life, while the true Christian lives to magnify Christ through himself. The power of God was manifested through the healing of this lame man. Peter said, "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:16).

Perfect spiritual soundness can and will come only through the name of the Lord Jesus Christ. Today, are you lame, or are you spiritually whole? Have you been carried about by the experience of someone else, or has Jesus Christ become your own spiritual center? Have you been healed of the dread disease of sin, or are you still trying to get upon your own feet spiritually? Have you begged of others, or have you asked of God? Have you longed to help yourself, or have you laid everything at the foot of Jesus' cross that has hindered your access to God? I challenge you today to look unto Christ who is able to save to the uttermost all that come unto God by Him.

Orrville, Ohio.

How precious to know that when Satan hedges us in, he cannot roof us over, because the way to the "throne of grace" is always open to which we are told to come boldly to "obtain mercy, and find grace to help in time of need."

November 1953

CHRISTIAN MONITOR

Photo by Eva Luoma

"The valleys also are covered over with corn: they shout for joy, they also sing."

In This Issue

The Path for Darrel, by Silas Halvorson 322
"In Every Thing Give Thanks," by Cora M. Stutzman 323
Thanksgiving, by Ida M. Yoder 324
The Watered Garden, by Claudia Douglas 325
"I Feel Like a Boob," by Almeta Hilty Good 326
Thanksgiving Lessons from Paul's Prison Experiences, by Merle Shantz 327
Missions and Thanksgiving, an Editorial 329
Jesus Only, by Edwin Raymond Anderson 330
Praise the Lord, by Omar B. Stahl 331
Seven Thanksgivings, by Ruby P. Zook 331
"Ears That Hear Not," by Lillian Brand 332
On Eating, by Anna May Garber 333
The Language School in Costa Rica, by H. James Martin 334
Dhamtari Christian Hospital Church, by Samuel Sagun 335
God Answers Prayer, by Marta Quiroga 336
What Shall We Sing? by S. H. Brunk 336
Lesson Nuggets of Truth, by J. C. Fretz 337
The Other Side, by Esther Miller Payler 339
Preserving the Faith by a Sound Program of Education, by Clayton F. Yake 340
Eastward Ventures, by Edwin L. Weaver 341
Significance of the Blood Sacrifice, by S. F. Coffman 344
Young People's Bible Meetings 346
World News, by Clayton F. Derstine 349

The Path for Darrel

By Silas Halvorson

By taking his problem to the Lord in prayer, Darrel proved the truth of the Scriptural statement: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

EVERYTHING looked peaceable enough in the Warren household. The family was eating its evening meal. All were especially happy because Darrel was home from seminary for the week end. Lou, in particular, was glad. He and his big brother had good times together. He tried not to show it too much, but the truth of the matter was that Darrel was his ideal.

Then came the bombshell.

"I'm going to Madagascar as a missionary," Darrel announced.

Everyone stopped eating and turned to stare, openmouthed, at the speaker.

"What did you say?" asked Father.

"I'm going to Madagascar as a missionary," repeated Darrel. "I believe that God is calling me to go there."

"I thought that was it," said Father listlessly.

"But—to Madagascar!" Mother seemed to have difficulty speaking. "Why must you go there? Aren't there enough places for you to go right here in America without going to a heathen, barbarous country like that?"

"But, Mother, I must go where God calls me," said Darrel.

"It seems to me that we should have a little voice in deciding the matter," said Mother.

"We let you go to the seminary," said Father. "It seems to me that the least that you can do for us in return is to stay in this country."

"But God . . . ."

The great debate was on. Mother and Father firmly believed that Darrel should give up his mission ideas. Darrel stoutly maintained that he must go to Madagascar since God wanted him to go there. And Lou found himself stuck in the middle, not knowing what to think. Both sides seemed to be able to give good arguments.

He must have a talk with Darrel.

"Do you have to go to Madagascar?" he asked when they were alone at last.

"Yes," answered Darrel. "That is the place that I want to go, since God wants me to go there. I could not really be happy any other place."

"But if Mother and Father say that they will not let you, will you go just the same?"

It was easy to see that the question bothered Darrel. "If God told me to, I would go," he said slowly. "But I pray that I will not have to go against our parents' will. God can make them see my point so that they will be willing to let me go."

"But do you have to go even if they don't want you to?"

"Yes, Lou. You see, I believe in God. That means that I must put Him first at all times. I must fear, love, and trust Him above all people, even above you and Mother and Father. I want to do what He wants me to do, no matter how hard it may be."

"Oh! A person is really saying a lot when he says that he believes in God, isn't he?"

"Yes, he is, Lou. One should be very careful when he says that. He should remember what it involves. But it is only by believing in Him that we can be truly happy."

"I'll try to remember that," said Lou. "Are you going to tell Mother and Father what you have told me?"

"No, I don't think so," answered Darrel. "I believe that enough has been said already—perhaps too much. Now I will just pray. Will you pray, too?"

"Yes," promised Lou.

The week end, however, was ruined for the Warrens. No more was said about Darrel's going to Madagascar. Still it was easy to see that a wall had been erected between Mother and Father on one side and Darrel on the other. Everyone tried to be cheerful, but the barrier remained. Lou felt miserable. Sometimes he found himself tempted to doubt that Darrel was right. This business about believing surely was serious.

Darrel went back to the seminary.

"What are you going to do if Darrel insists on being a missionary?" Lou asked his parents.

"I don't know," Mother answered with a sigh.

"I've been thinking about threatening to disown him," said Father. "It isn't right for him to go against our will."

"Anything could happen to him in a heathen, uncivilized country like Madagascar," said Mother. "If he goes, it will seem just like losing him. I hope that you will never get any idea of doing something like that, Lou."

Lou squirmed. He believed in God, too. What would that lead to for him? He hated to hurt his parents' feelings. He knew that Darrel did, also. But what was there to do about it?

He could pray.

The pastor preached a sermon on the seriousness of believing. He repeated many of the ideas that Darrel had expressed. Lou could see that his parents were listening closely. But afterwards neither one of them said a word about it.

That evening there was to be a mission program in church. The speaker was to be a missionary from Madagascar. Lou held his breath, wondering if his parents would go. He prayed.

Mother and Father said nothing until it was almost time to go. Then Father said gruffly, "I suppose that it is only fair to Darrel that we go."

So they went.

They remained unusually sober during the entire service and did not say a word on the

(Continued on page 343)

THE JOY OF NOVEMBER

Spring has passed by like a beautiful pageant,
The songs of the summer are done;
Still there is joy in the month of November,
Still a sweet warmth to the sun.

Low on the boughs the red apples are crowding,
Goldenrod sways in the breeze;
Silently drifting, gold, russet and crimson,
Fall the dead leaves from the trees.

Still in the gardens a few blooms remaining
Greet the good year at its close;
Nodding chrysanthemums, ruffled and spicy,
Reign in the place of the rose.

Now on the landscape a blue haze lies brooding,
Over the valley and hill;
Sunsets are crimson and evenings are frosty,
Filled with grave loveliness still.

Gold by the roadside the pumpkin is gleaming,
Golden the wheat stored away;
This is the season of harvest and thankfulness,
Month of glad Thanksgiving Day!

—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

$2.00 per year in advance.
$5.00 for three years in advance.
$7.50 for five years in advance.
In clubs of ten or more separate addresses, new or renewals, $1.75 each.
In clubs of ten or more to a single address, new or renewals, $1.50 each.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., NOVEMBER, 1953 No. 11

"In Every Thing Give Thanks"

By Cora M. Stutzman

He who knows all things can work miracles of thanksgiving in many hearts, not only during Thanksgiving season but on through the coming months and years.

"THANK YOU, Alice, for the good dinner," said James as he folded his napkin and pushed his chair back from the table.

"But James, you ate so little. Are you not feeling well?"

"Yes, dear, I am physically up to par, but my heart is burdened and my appetite has fled somewhere. But do not worry, it will return again. How could I help but eat heartily when you prepare everything just right?

"You won't mind staying alone in the manse this afternoon while I step over into the empty church will you, Alice?"

"Of course not, James."

"If anyone wishes to see me, and the matter is not too pressing, ask them if this evening after young people's services will not do just as well. I—I'd just as soon not be bothered unless absolutely necessary."

"James, could I not help share your burden?" questioned Alice.

Minister James Miller paused in the doorway and turned around to face his wife seated before the open fire. She had picked up her well-used Bible and was preparing to read a portion prior to the coming of visitors that Sunday after Sunday found their way to the worn but pleasant living room of the pastor and his wife.

The minister drew a deep breath, then said, "Yes, Alice, I will tell you what is troubling me. Frankly, I felt my sermon was a flop this morning. And I have felt that way about them for some time."

"But, James, I thought you had an unusually good message this morning," interrupted Alice.

"No, Alice, no, do not say that. What if the message was perfectly delivered, it amounted to very little if it did not produce conviction, strengthen faith, and ease pain. Did you notice, Alice, that even the singing seemed dead? When we were singing, 'O God, Our Help in Ages Past,' many of the members acted as if maybe God did help in past ages but were quite doubtful if He would help them in their problems today. The singing seemed more like sighing to me, and many were not even taking part."

Here James threw out his hands in a gesture of helplessness.

"And I feel it's all my fault, too."

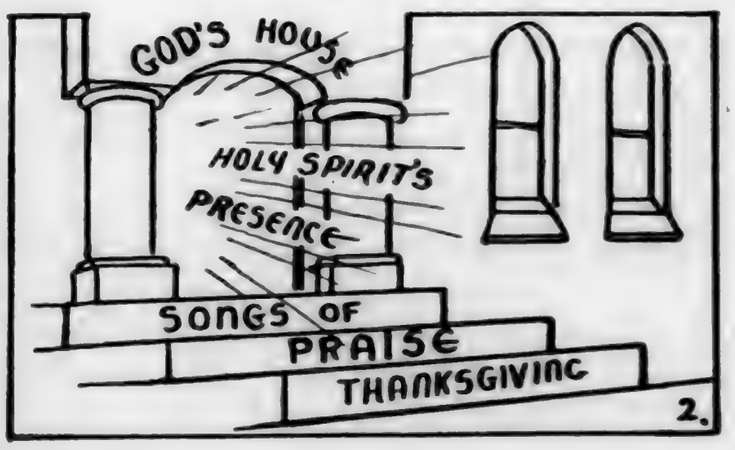
He stood there in the doorway, a man seemingly stripped of his degrees and titles—a man who knew he would someday have to face God and give an account of his ministry. He loved his flock and wanted to help them to live more fully in the power of the Spirit.

"Perhaps," James went on, "I need to suffer in some way in order that I might be better able to help some of them. If it takes that then I want to be willing to accept it even if it be a bitter experience. The Spirit has laid upon my heart to use this short text next Thursday morning for the ten o'clock Thanksgiving message, 'The Lord is good to all,' taken from Psalm 145:9. I can see it is going to be hard for some of those members to swallow that text. I need special grace and wisdom to make it meaningful to them."

"Go, James, go to the Lord and put before Him each case that especially needs His help, and I too will bring before Him our own helplessness and need."

Alice watched James cross the short strip of lawn to the white church that stood there on the high hill—a symbol of light to those rural villagers. She thought for the first time he looked all of his fifty years. She was glad, however, that he took his ministry seriously.

James entered the silent church and climbed the steps to the balcony. Maybe he felt he was nearer God up there. He first poured out his heart in confession and need before the heavenly Father and then asked for wisdom in dealing with the needs of his flock.

"Lord," he prayed, "you know all about lonely Beth. She is blue! Yes, just as blue as the wedding dress she stitched and then folded away in layers of tissue paper before it was ever worn, because Keith felt he loved someone else a little better. It pains me to look into her eyes, bright with unshed tears. Her heart is becoming brittle and hard as she comes to church Sunday after Sunday, and sees the man who was to have been her husband there with his wife. Help her to know that at twenty life is just beginning and that this bitter experience should draw her nearer to Thee where she can only find real comfort. May she give Thee thanks for saving her from marriage with one so fickle.

"Then, Father, there is Audrey—poor soul—so suddenly left a widow with two small children because of a terrible accident. She was one of our sweetest soprano singers but now every Sunday while we sing she sits and weeps." Here in the midst of his prayer James broke down and tears washed his face.

"God of love, show that young mother that you are still good to her. Fill her heart with thanksgiving for those two little ones, and for the fact that she is able to make a home for them in a land where there is freedom and plenty.

"Then, Lord, there is Abe Winters. No young man has a right to be as bitter and quiet as he is, even if someone did tell an untruth about him. He has withdrawn into a shell so tight that no one can get near him. Open his heart with thanksgiving this season. Show him that he is missing life's riches and blessings because of the hurt attitude he is taking. He is hurting Thee and himself worse than anyone else. Bring the smile back to his face and the light to his eyes as he learns anew that Thou art good to all in spite of what mere man may do to us. Help Abe to live above that reproach.

"There is Sister Keylar who feels that the bottom of her world has dropped out because son Sanford has married and gone to the mission field in India, and daughter Sarah has likewise married and settled, with her husband at a mission station in Oregon. Lord, open her eyes with such real thanksgiving that she and her husband were able to give to Thee and to the church those two souls. She had her two children so securely tied to her apron strings that she cannot let go. May she turn her gaze of self-pity outward and seek those who need that pity she is wasting on self, and thus find a new avenue of service. It may be difficult at first, for she never looked very far beyond her own family and their needs.

"Now remember Brother and Sister Homer with their big family of nine children. They

have their noses right on the grindstone trying to keep up with the neighbors to the extent that they are neglecting the lovely family Thou hast given them. Help them to give Thee thanks for their family of children with healthy bodies and sound minds. May the Spirit point out to them that their family comes before materialism. For that which is material will soon vanish, but those souls given into their charge are going to live eternally.

"Grandmother Martin suffers much from arthritis. And in these past several years has blossomed into a most saintly character. Lord, I do believe she does give Thee thanks for her suffering. She realizes that through it she has tasted the sweetest fellowship and communion with Thee. Too through this suffering many other lives have been blessed. Give her a still greater portion of Thy blessing and be very near to her as she suffers from day to day.

"Our Father," prayed James, "I want to next bring the Browns before Thee. They are surfeited and overstuffed with plenty—their spade china, sterling silver, velvets, linens, sleek cars, and what-have-you! They should know that Thou hast been good to them and hast given them two loaves of bread so that they might share one of them with their more needy brother. May the Spirit convict them of their selfishness while it is yet day.

"Then there is self-righteous Brother Abrams who is quite perfect in his own eyes. No, he is never in fault or error about anything. But last week he got a good hard bump. May he see Thy goodness in permitting it to happen instead of sulking and pouting about it. Show him that we are measured by the way we react to unpleasant situations.

"And, Father, here is an ugly case and it will become uglier unless something happens. Sue is a rather pretty girl, knows it, and wants everyone to be aware of it too. It may not all be her fault. She is an only child and badly spoiled. She must be first in everything, and makes unkind and insulting remarks about those whom she considers her inferiors. Through this process she is spoiling what could be a lovely Christian character. Most of her barbs are directed at Janice Whiteford. Janice was chosen class president at school, is editor of the school paper, and on various committees for young people's activities at church. All this grinds on Sue that Janice is making such a mark, especially so since Janice is from a poor family. May Sue, who is so desperately poor in spirit, see the folly of her doings. May she do her best, and yet rejoice and be thankful that another can do better."

Thus James prayed through that long Sunday afternoon about those in his charge. He remembered with joy those that walked with God. He recalled with tears those that needed special help for a closer walk.

It was evening, and the rays of the crimson sunset penetrated the windows, shining on his now triumphant face.

Alice who had softly stepped into the church looked up and saw that the burden of his heart had been lifted. She rejoiced that He who knows all things was going to work miracles of thanksgiving in many hearts during this season and on through the coming months and years.

Her whispered, "Thank you, Father," must have carried up to the loft for James smiled down at her saying, "Time left for a short walk in the brisk air before evening services, Alice."

Drumore, Pa.

Thanksgiving

By Ida M. Yoder

Reading this article should help us to discover what to be thankful for this year.

Thanksgiving is not merely a season, it is a state of mind, that we can all acquire if we but try to train ourselves to see the little blessings along our way.

With Thanksgiving Day approaching, I ask myself if I am truly grateful for what has come to me in the past year. With such an extremely dry season, grass sere and brown, fields so dry that the farmers leave a cloud of dust in their wake as they sow the wheat, hoping for rain, can we farm folk give thanks? Surely crops are not the only thing to thank God for.

Our homes in this free land of America where we can worship God without molestation, where there is freedom of speech and of the press, and where our President honors God are a real cause for Thanksgiving. We read and hear of folk in other countries who have been hungry for years. No one in this land of abundance needs to be really lacking in essential foods. I am thankful for the spirit of sharing and neighborliness that is prevalent. For the helping hand that is extended to a brother in need. For the peace that prevails, and we can go to bed at night without a fear that we will be rudely taken from our homes. So much we take for granted that has long been denied many people in other countries.

I am thankful for my home on the farm where the air is not filled with city smoke, where we can see the sun rise and set, and where we can look out at night and see the stars in all their beauty. I appreciate the freedom to walk the country lanes and enjoy Nature in quietness, discovering new beauty in unexpected places. It is good to look out across the fields and see the sheep and cattle grazing, and even in this dry year, well filled silos dotting the countryside. Some of the crops may have been disappointing, markets have fluctuated, and dropped, till one hardly knew when to sell, and the garden and orchard yielded very little. But we are still thankful for what we gathered. For there is still an abundance and enough for everyone.

I am thankful for the churches in the community, and the influence of good they are. It is a joy to fellowship with kindred souls, and to go to the house of God for worship. It is good for us to meditate awhile on what others have endured that these blessings could be ours. As the years go by, I am more than ever thankful for a Christian heritage. While young, we are so apt to take that for granted, thinking that everyone has Christian parents and forebears. So I pause to thank God especially for all parents everywhere who are teaching their children the way of salvation.

I am thankful for my family which grows dearer with the years. Especially do I enjoy the grandchildren, and this year has brought us another grandson. I want to appreciate these blessings daily and realize that God is very good to us, as to countless families across the land. I am thankful that God recognizes our often weak and foolish efforts the way we mean them, and that though man looketh on the outward appearance, God looketh on the heart. If we fumble and fall, He forgives us and we have another chance to do better in our upward climb.

Above all, I am thankful for salvation, and the hope of an eternal home, where we will forever be with our Lord.

Walton, Kans.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

HOME FOR THANKSGIVING

By Ida M. Yoder

We all must go home for Mother's sake.
Roger and Cindy and Mary Lou
Had told each other so often that they
Really believed it was true;
She and Dad are so lonely out there,
Far away from us on the farm,
She is pining to cook a good dinner again,
To serve with her old-fashioned charm.

Seated once more in the old dining room,
The years rolled away like a mist,
And hearing the words of Dad's blessing again,
Brought nostalgia they could not resist;
Now the reason for coming was plain to each one
As memories brought back the past blessings and fun.

Walton, Kansas.

The Watered Garden

By Claudia Douglas

May we too discover what made Grandmother Lois's life like a watered garden.

I guess old people do so often find time heavy on their hands, but sometimes I wish I had a little of their time. Perhaps that is very foolish, for I shall soon enough find myself there, like as not; so I try to take a little time out now and then to visit Grandmother Jensen. Poor soul, she never in her younger life made friends. She was a business woman and a good one, she had many who knew and respected her in a business way, but she had never even really gotten acquainted with her own children. Her older daughter saw to the emotional needs of the family, while mother provided for the material needs. She has a nice tidy sum laid up and some real estate, but due to the lifelong habit of skimping and making money she finds she cannot enjoy, or hardly even use, what she has. She is certainly a pitiable lonely old person.

"Well, Grandma, I'm missing you in our Sunday-school class a lot lately," I told her on my last visit.

"Oh, I don't get much out of church. I'm so hard of hearing, and the winters are so cold, I just dread to think of them. There is not much in life for me anymore; I'm no good, just can't stand anything."

"Why, you have two children living in the south, and I'm sure I have heard both of them say how they would really like to have you spend the winter with them. I even heard Melissa say she'd go with you and help make it just like you are used to if you wanted to get a trailer house."

"Oh, I don't like the water at Leanders; anyway I don't like California."

"Well, Mother, let's go to Florida then this winter," suggested Melissa from the kitchen.

"I would if I could collect some of the money people owe me."

Neither Melissa nor I reminded her that she had several thousand dollars lying idle in the bank, not even drawing interest, for we both knew it would be of no use; nor did we mention that she might use some of it to put in a furnace when she complained of the awful chore it was to keep carrving in wood for heating. We both knew that the wood would be carried in if she would only permit it, but when Melissa carried wood it wasn't the right pieces, or Grandma said she had to have something to do; she couldn't "just sit and read and sew."

"Well, you and Melissa come over to our house for Thanksgiving dinner," I invited, thinking that might make a little brightness in her otherwise drab sky.

"No, no. I never was much for celebrating. I don't have much to be thankful for, for a body that's always been useful can't enjoy being laid up on a shelf. All the lighter types of work take good eyesight, and I can hardly see to read any more. I'd go to get me glasses but they all want too much for them. I'm not going to let them eye doctors rob me, no siree."

I was about to go with a sense of utter failure, when I thought of Grandmother Lois (and by the way that's her real name, and when you get done reading what I have to say about her you'll agree that she has no need to be ashamed, that's what the Scripture says about people who put their trust in the Lord anyway and Grandmother Lois is surely a good example.)

"Had you heard that Grandmother Lois broke her hip?" I asked.

"Now, that's too bad." Grandmother Jensen was really a sympathetic soul when she could be drawn out of her shell.

"Now that's plumb too bad, and her always such a helpful body. Why, I never saw the likes of her for helping everybody and encouraging people to serve the Lord, and how she is always a praising Him! You wouldn't think that the Lord would let that happen to her. Folks that are over seventy hardly ever walk again if they once break a hip."

I could see concern written all over Grandma Jensen's face, for if there was one person she thought a lot of it was Grandmother Lois.

"I visited Lois in the hospital, and do you know that she has her hip all nailed together (as they call it) and they think she can go home in a few weeks and will be walking before six months are up."

"I doubt all that." Grandma would not think my good report could be true.

"But," I continued, "you should see how cheerful and hopeful and trustful Lois is. She told me she just lies there and praises God all day long, for she feels so overwhelmed with His goodness, and she said the first thing she thought of after she had fallen and knew her hip was broken was the verse, 'The things which happened unto me have fallen out rather unto the furtherance of the gospel,' and she is taking that by faith, believing that God has a good and wonderful purpose in it all."

Grandma Jensen began to wipe her eyes. "Do tell! Did you ever hear anything like it But isn't that just like her? Bless her heart! Why, just the last time I was at church I heard her testify that it seemed the Lord had made her life just like a watered garden."

I remembered that, too, and said I surely thought we could all see that it was true, for the fruits and flowers from her spiritual garden blessed all who beheld.

"That's sure the truth, and I wouldn't doubt but that the plant of thankfulness that's always blooming in her garden is one of the sweetest things that grows there."

I had to join Grandma Jensen and wipe my own eyes in appreciation of Grandmother Lois, as I quoted "Whoso offereth praise glorifieth me [God]."

On that Grandma Jensen really began to weep. "How can the Lord ever endure me," she sobbed, "with always a complaining, and scarcely ever a thankful, word? Do you suppose I could get a thankful heart, too? That would be better than just a day of thanksgiving once a year, don't you think?"

"I'm sure it would. And when we really want a thing the Lord always gives it to us, especially if it is so good a thing as a continually grateful heart," I encouraged.

"Couldn't you help me?" she pleaded.

"I can only tell you what the Lord did for me, I had gotten to the place, too, where while I recognized on the one hand that, compared with the rest of the world (two thirds of whom went to bed hungry every night, many homeless, and most without Christ) I was a very favored person, yet I did not really feel thankful, but rather inclined to think only of the difficulties."

"YOU! YOU were like that?"

"Yes, I was, and first of all I confessed it as a sin to God and asked His forgiveness for it, then I saw that it was because I was just filled with myself. About that time I got help to see that we were crucified with Christ, and so could reckon and count it true that we were dead with Christ and raised with Him too, and that we need not any longer live unto, by, and for ourselves, but that with Christ living within us it could be all of Him, by Him, and for Him, I took and claimed that by faith. Recognizing that Christ had a thankful heart always, I asked Him to work in me both to will and to do of His good pleasure."

"And now you are always thankful?" said Grandma Jensen.

"No, I can't quite say that I am, for really it is not I at all but Christ that liveth in me, and the devil likes yet to get me to look around at all the trouble I see, telling me it will get worse. Then I just have to resist him and tell him he is a liar, for God's Word

GOD'S FIVE GIFTS

God gave me eyes that I might see
The beauty round me of the tree,
And of the tiny flowers that grow
In the meadow where I go.

God gave me ears, that I might hear
The sound of bird songs soft yet clear,
The sound of brook and rustling trees
That are the wind harps of the breeze.

God gave me the sense of smell,
And then He gave a rose to tell
How sweet the flower's breath might be
That I might know His love for me.

God gave me touch that I might know
How soft the pussy willows grow,
How fresh and sweet the winds of spring
That cool my face and pleasure bring.

God gave me lips that I might sing,
And joy to those about me bring,
That I might tell the things I know,
That God is good and loves us so.

—Rebecca Rice.

says all things work together for our good to make us into the image of His Son. And I begin looking at Jesus and God, thanking them for what they are and that they have made themselves known to me. Then I sing, 'O Lord, I will praise Thee, will gratefully praise Thee, will joyfully praise Thee, My Saviour and King.' Then if my bubbling heart has any more room by that time I go on to some of the other blessings. I never get to cover them nearly all."

"Would it work for me, too?" asked Grandma Jensen.

"Jesus will work for and in you, Grandma, and for all else who let Him have His way in their lives." And then I excused myself and left her with the Lord, knowing that He could do the best job.

"I Feel Like a Boob"

By Almeta Hilty Good

May Francine's experience help us to remember that "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

YOUNG Catherine Nixon looked across the room at her new friend, Francine Glory, who was attempting to read the devotional Scripture for the October meeting of the Ladies' Aid. She had gotten stuck at the second verse, and, working in an effort to fight back the tears and regain composure to continue, she stumbled on, then stopped.

Catherine Nixon had come as a favor to Francine, and sitting there among comparative strangers, she wondered if she should offer to help.

As she hesitated a moment, the opportunity was past. For in that moment the dignified chairman insisted, over Francine's protest that she could finish in a moment, that someone else finish with the reading.

Later, when Francine was helping with the serving of refreshments, she smiled apologetically as she came to Catherine. Chucking Catherine's baby and cooing to it a minute, she said,

"I sure feel like a boob. Don't know why I have to go and bawl. I read it over several times beforehand so I could read it smoothly—"she turned to the child tugging at her skirts. "Here, Jimmy, you scat outside, I'm busy. . . . Yes, take a piece of cake along for Fred."

"Well, look, Francie," Catherine said as soon as she turned her attention back again, "that's no crime. I often feel liking crying when I read the Bible. Sometimes I do, too. Those are some of the times I enjoy it most when I'm all alone, you know—"

"Well, you see," Francie interrupted, "what really happened: I had just started to read when all I could see before my face was Jim and how he nearly got killed this summer."

"Oh! Well—I'd think—"

"Mrs. Nixon! Mrs. Nixon!" Catherine heard someone speak to her and turned to answer. When she had finished Francine had passed on around with the last piece of cake and gone to the kitchen.

As she listened to the talk of the other women, Catherine thought of Francine's quickness to respond to her overtures of friendship. She could see her nervous quickness of movement and laughter, and the way her dark eyes snapped when she laughed, eyes as black as her hair, a vivid contrast to Catherine's blondeness. She remembered the way she had smiled when she asked Catherine to come to her own women's club if she would like to get acquainted in this new community. So far the women had all been friendly in a cautious way. As Catherine looked around, wondering if any of them knew by experience the joy of sins forgiven because Christ died for them, she coveted every one of them for the Lord.

Francine reappeared with a smile, and stood chatting with her neighbors. Soon the meeting began to break up and Francine started collecting dishes for washing.

"My mother-in-law and I are the food committee this time,"she explained in an aside to Catherine, who began to help stack the dishes. "We'll wash them, Mother if you want to return those borrowed books," she called.

As they worked along together, trying not to step on the baby playing about underfoot and exploring the strange kitchen, Catherine reopened the conversation.

"So Jim nearly got killed?"

"Yes, in fact, we've had so much trouble this year it's really no wonder my nerves are shaky. First Freddy, our eight-year-old, had an emergency appendectomy, and a week later they had to operate again for some bowel complication that set in. Then when he seemed to be out of danger, his daddy Jim was driving home from the hospital late one night when he went to sleep and drove off the highway, and the pickup turned over and pinned him underneath! We got him out and to the hospital, and he got better, but just when it seemed like things were going to settle down and be normal at last, here he got off his tractor in the field one day and somehow, I don't understand yet how it could happen—it started off and ran right over him! And there he was in the hospital again, ribs broken and pretty generally bunged up."

"My!" was all Catherine could gasp.

"I get so I just don't know what's coming next. Why does it all have to happen to us? Not that I want to wish anybody any bad luck, but if it just could be spread around a little. I tell you sometimes I wonder—why does God let it all happen to one family, if He cares anything about us?" The tears came into her eyes and to hide them she bent busily over the dishwashing. The little kitchen at the back of the silent, small church building, still fairly echoing with the last of the departing women, was quiet for a long moment while Catherine thought and prayed.

"I expect, if I was you, I'd wonder, too. I have wondered the same thing sometimes when troubles came thick and fast, but afterwards we could see that they were meant for our eternal good, to draw us to God."

"Well, maybe someday I'll see it, but right now all I can see is it looks like God doesn't even love us!" Francine broke down and the sobs burst forth, sobs that she had held in for a long, long time.

"But through it all you can know that He does!"

"How? I don't see how."

"We know He does love because He gave His Son for us."

There was no answer but the sound of broken weeping.

"Just think of giving your own son—your little Freddie or Jimmy—to die for some old reprobate sinner, a dope fiend maybe, or a sex pervert, to save his life."

"Oh, I couldn't!"

"We'd say, 'Oh, let him die, the world's better off without him,' wouldn't we? We don't have that kind of love, not naturally, but God does. We're all just a bunch of old dope fiends in God's sight, drunk with the love of our selves and our stubborn willfullness.

"But He gave Jesus to suffer and die for us. Now, does He love you?"

"Oh, yes!" Francine sobbed.

"Have you accepted His Son as your way to life eternal?" Catherine asked softly.

"Not yet—but I want to."

"Let's kneel right here, and you can tell Him about it face to face." And as they knelt once more the holy stillness of a sacred Presence was about them, and a sacred transaction was made—an old, old account settled.

Hammett, Idaho.

WHEN THANKSGIVING ROLLS AROUND

By Arlean Leibert

There's a heap of satisfaction
In a job that's been well done,
In rising at the dawning,
Working till the set of sun.

There's a heap of satisfaction
In muscles hard and strong,
In following behind the plow
Making furrows deep and long.

There's a heap of satisfaction
When Thanksgiving rolls around
Just to see the fruits of labor
And the blessings that abound.

It's taken the months since springtime
And lots of sun and rain,
But most of all God's Providence
To bring the rich harvest again.

Nampa, Idaho

CHRISTIAN MONITOR PULPIT

Thanksgiving Lessons from Paul's Prison Experiences

By Merle Shantz

TEXT: Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Ephesians 5:20.

You have no doubt frequently heard the obvious remark that we have much for which to thank God—a statement often followed by a recital of such real and familiar blessings as religious liberty, bountiful harvests, and home joys. Yet the penman of our text could have assembled no such reasons for gratitude. Our Scripture passage is found in one of Paul's prison epistles. Though during his first imprisonment at Rome he enjoyed a certain measure of liberty, for he was not confined to a dungeon and lived in his own hired house, nevertheless he was "an ambassador in bonds." Being chained to Roman guards who were quite frequently changed, he had much opportunity for close contact with men who were doubtless utterly pagan if not obnoxiously barbaric.

A reading of the entire epistle nevertheless revealed that its writer possessed remarkable serenity of faith and that his spiritual vision was not the kind which could be easily altered by adverse circumstances. It is worth noting that this prison epistle begins with a doctrinal emphasis on the church as Christ's body, then expands into practical applications related to this truth.

One of the very important characteristics of a member of the body of the Lord Jesus Christ is the thankful spirit which Paul commends; indeed this is one of the verifying signs of being a true child of God. But let us analyze the text and its setting.

It is good for us to remember that as Paul dictated this letter he had more than the Ephesian Christians in mind. He doubtless thought of other congregations that belonged to the body of Christ. His admonitions have a universality of application—what he wrote could be applicable to any one of the many churches touched by his ministry. When a child of God is in a position that he must be removed from the regular current of life and either enjoy or endure a large measure of enforced solitude, when the outside world is largely cut off, it is easier and more natural for him to think upon ultimate things. Then the relevent and irrelevent stand in greater contrast. Considering this, we should give great weight to everything written by the apostle while in confinement. Let us not forget that the words of our text and the epistle in which they occur were not evolved in the calm and peace of a pastor's study, but they were generated in the crucible of experience and born of the Spirit of God.

Have you noticed one of the introductory admonitions to our text—"Be filled with the Spirit"? Is not this the secret to the kind of life which bears natural witness to our spiritual kinship with the heavenly Father? This verse is very important to our discussion. Too often we attempt to thank God in the power of the flesh or we arrange a thanksgiving service without the Spirit's having a pre-eminent place in our plans. What can we render to God which will be acceptable to Him in the power of human wisdom or in the strength of human will? There can be no spiritual spontaneity in our thanksgiving unless we are filled with the Spirit. This is a terrific indictment of our worship. But when God the Holy Spirit fills our lives there is much for which to praise and thank Him.

How is this? Is it not because it is the work of the Spirit to glorify Christ. Any redeemed child of God stands in the place of blessing. He sees life from a spiritual perspective. Now adverse circumstances become God-provided opportunities. The Spirit of God adds an indomitable quality to life. Now experiences which would formerly have crushed are seen and grasped as new opportunities for service and witness. Do not think for a moment that Paul was handing out impractical religious idealism when he impressed his Christian readers that they should be giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ. Being a prisoner at Rome had given him access to many spiritually destitute souls whose pathway he would never have crossed except for his arrest and imprisonment.

Brother, sister, can you accept your circumstances? Can you hear God speaking through Paul to you? It matters not that he was a prisoner at Rome—or rather we should admit that it matters very much. This knowledge is a powerful point of emphasis. By it we are reminded that the God-redeemed, Spirit-filled life has an amazing potential. Regardless of circumstances, it has great capacity for joy, serenity, faith, and gratitude to God. It has many opportunities for witness.

Try to divest yourself of your twentieth century, western world comforts as you read the apostle's inspired words, "Giving thanks always for all things." What things? The chains that fastened him to his guard, the sparse prison fare, the uncertainties of the morrow, the loneliness and the deflection of missionary plans, and many more things that could be mentioned were it not for Paul's reticence in voicing complaints.

But whatever these things were, he had a remarkable spiritual alchemy; by the Spirit's power he was able to transform his troubles and liabilities into blessings and assets. This is what Christ does for men by His indwelling Spirit. No wonder the redeemed have cause for praise! They become great souls through Jesus Christ—but never through personal art and cunning.

But let us notice specifically the object of Paul's gratitude. It is God. The life of the true believer is Deity-directed. The pagan, either ancient or modern, thanks either his god or himself. The former is false, the latter is futile; neither is in a position to receive man's thanks. It is God alone, the Giver of every good and perfect gift. How often we miss opportunities for witness! We have some deliverance or receive some benefit; and then we express our gratitude in godless language. Why do we shrink from the language of Zion? Our dialect has become so this-worldly, and the Holy Spirit does not bless our earthy speech.

But our analysis of the text is still incomplete. Paul gave thanks to the Father in the name of the Lord Jesus Christ. This draws the confines of our faith. To thank God and to ignore Christ is unbiblical. Yet much of our thanksgiving sentiment is Biblically deficient. On the eve of His departure our Lord said to His disciples: "No man cometh unto the Father, but by me." Christ is the way whereby we approach God and enjoy His presence. Likewise God's favor to mankind has been channeled through our Lord. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [or things] in Christ." All our reasons for thanksgiving can be underwritten in the name of Christ.

No, we must not forget to thank God for little things, for common joys, for the bounties of nature which He gives to the just and the unjust, for home and country, but as we do this let us remember that the form and arrangement of these things will pass away. Our greatest reasons for thanksgiving are those which relate to Christ's kingdom, and even our adversities, faced in the Spirit of the Lord Jesus Christ, can become a beacon leading some soul to knock at the gates of the kingdom. Every believer has abundant reason to thank God if he remembers that he is a constituent part of the body of Christ, and that his present circumstance is his present God-ordained place of witness.

Hespeler, Ont.

Editorials

Missions and Thanksgiving

November brings two important days to us as a church—Missionary Day and Thanksgiving Day. For many years the Mennonite Church has observed the third Sunday in November as Missionary Day. This observance has had a great effect on the missionary zeal and activity of our people. At first designed largely to interest children and young people in the cause of missions, the movement has grown so that the day is largely observed throughout the church by all ages of people. One of our tasks now from year to year is to make the observance of the day as meaningful and helpful as possible.

To help in this year's observance, on November 15, the annual Missionary Day Bulletin, entitled, "Each One Win One," published by the Mennonite Board of Missions and Charities, has the following suggestions:

"Plan a missionary emphasis in every service—Sunday school, morning worship, evening service, junior meeting.

"Invite a missionary speaker—foreign missionary, home missionary, relief worker, voluntary service worker.

"Review congregational mission activities—mission Sunday school, youth missionary project, missionary support funds, quarter investment returns, mission savings bank returns, mission study class.

"Pray for missions."

For the children the day has been a notable one in which the returns of their earnings and savings for missionary purposes have been brought in. The general missionary offering for the day, for whatever purpose it is devoted, can also be made very significant and helpful in furthering the spread of the Gospel or the relief of the needy.

The day becomes very meaningful as a time to disseminate missionary information through speaking and literature. The better we are informed concerning missions the more interest we will take in them, the more intelligently we can pray for them, and the better we will support them. It is also an excellent time to make plans for missionary activities during the coming year. This could be planning for mission studies, for conducting street meetings, for the distribution of tracts, for establishing mission Sunday schools or other mission outposts, for undertaking missionary support, for arranging for mission meetings.

Here again the Missionary Day Bulletin gives excellent suggestions for things to do throughout the year:

"Arrange a missionary bulletin board to include—maps and charts of our mission fields, names and addresses of the missionaries, pictures of missionaries supported by your congregation, items of interest from your missionary friends.

"Plan ahead for—new mission outposts, increased missionary giving, mission study classes, regular mission offerings.

"Read missionary information in the church papers—Gospel Herald, Youth's Christian Companion, Christian Living, Words of Cheer, Beams of Light.

"Send reports, articles, and stories on missionary projects, mission meetings, mission Sunday schools, and other mission activities to the Publicity Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

"Pray for missions."

* * *

It seems an easy transition to go from the consideration of Missionary Day to the observance of Thanksgiving Day and all that it stands for. In a number of ways they are closely related, for missionary work is one way of expressing our gratitude to God for all that He has done for us. It is natural that we love Him because He first loved us and manifested His love toward us in so many ways. It is only natural that we give our lives in service to Him who loved us and gave Himself for us. It is natural too that we give expression of our gratitude and praise to Him by our lips. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

Thanksgiving Day and Missionary Day both appropriately come at the time of the year when the harvests have been gathered in and our hearts naturally well up in praise to the Lord of the harvest. The Apostle Paul expressed it thus: "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

This is an especially appropriate time to give to the Lord of the fruits of the earth in our harvest home services, and to make special contributions to His cause as an expression of thanks for His temporal blessings. This interaction of giving and thanksgiving is pointed out very nicely by Paul in his second epistle to the Corinthians: "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God. . . . Thanks be unto God for his unspeakable gift" (9:10-15, ASV).

There you have it—giving and thanksgiving; thanksgiving and giving. The words were spoken concerning giving to brethren in need in Jerusalem. Charitable work is also a part of missions, and the Thanksgiving season is a good time to give to relief and voluntary service. Let us remember to give generously to this cause during these special times in November when the needs are specifically presented and when the atmosphere for giving is especially favorable.

In this Scripture we find three results of giving that should be of interest to us, as outlined by C. R. Erdman. The first is that the giver is always enriched and as a general rule his opportunities and means of giving will be increased under the blessing of God. The second is that other people will be blessed by his giving. In the case which Paul cited "the want of the saints" would be supplied; in our times we can picture the lost souls who will receive the Gospel through our giving, or the hungry and cold who will be helped by the relief toward which we contribute. The third is that our giving will draw forth a great chorus of "many thanksgivings unto God" on the part of those who will be helped.

May the coming Missionary Day and Thanksgiving Day help us to appreciate more than ever the rich gifts of God to us and to see our opportunities and privileges of giving to the Lord's work.

Our Final Issue

It has been repeatedly announced that with the beginning of the New Year the CHRISTIAN MONITOR and the "Mennonite Community" will be merged into and replaced by a new magazine entitled, "Christian Living." In the October number a colored four-page insert gave details concerning the nature of the new paper and the plan for continuing subscriptions. This means that the December issue of the CHRISTIAN MONITOR will be its final number as it completes its forty-fifth year of service as a Christian magazine.

Apropos to the occasion we are planning to introduce some special historical features into this last issue of the paper. We expect to review the work of the MONITOR from various angles and also to give historical sketches of the different phases of Mennonite Church life during the past forty-five or fifty years, going back in some instances into the period of the church's history known as the "Great Awakening."

We want to make this final number of special interest to our readers and at the same time give our encouragement and support to the new magazine as a forward step in our Mennonite periodicals.

CHRISTIAN LIFE

Christians Should Grow Up

V. Growing Up in Love

By Ellrose D. Zook

In the world today a fearful struggle between love and hate is going on. It is in this world that the Christian needs to grow to maturity in love for God and man.

Growing up in Christ is growing up in the supreme emotion and motivating force of the soul—love. God is love, and if we heed earnestly the commandment, "Be ye therefore perfect [mature], even as your Father which is in heaven is perfect [mature]," the divine love of God must more and more pervade our souls as we grow up into the likeness of the Son of God.

Christ Our Example

On Calvary, Christ exemplified to Christians of all ages the nature and quality of divine love. It was first a manifestation of the love of God for mankind. It was a witness of the love of the Son for His Father in heaven. It was a sacrificial and forgiving love for each one of us—a love that must give strength and beauty to the warp and woof of the fabric of our Christian character.

Every word, every deed of mercy, every expression on the face of Jesus, and every inflection in His tone of voice, as He met people day after day, was a true and a pure reflection of the love of God.

Apostle Paul Gives Practical Teaching

The Apostle Paul has given us an entire chapter in the First Epistle to the Corinthians to show us the supreme importance of love in the heart and life of the Christian and how in a practical way it works in our day-to-day relationships.

In this chapter one sees immediately that love is a maturing force in the life of a Christian. It first of all impels us to live above the petty, base, and annoying things that come up in a day's experiences. It gives us spiritual altitude that provides an overview of human relationships.

Since Christ has been lifted up on Calvary, love has been the great drawing power, a constraining force, that draws men to God and drives them to lifetime service for Him.

It is therefore obvious why the Apostle Paul lists love as the prime fruit of the Spirit of God in men's lives. It is indeed a virtue which every blood-bought soul must seek with all his strength. For it is true that only those Christians whose lives are constantly permeated and mellowed by the Love of God truly approaching the fullness of the stature of Christ.

It is also true that if we are to bear true fruit of the kingdom of God, the redeemed souls of men, such fruitage will come as we fully understand the divine love of God and are able to appropriate it in speaking and living the Gospel.

Love Gives Life

Someone has said that the first emotion of the newborn infant, born of sinful man, is fear—the second is hate. Is it not therefore to be expected that the first expression of the newborn infant in Christ is faith, and the second love—love for God and for fellowmen.

Is it true that the world in which we are now living is dominated by hatred, jealousies,

REDEEM THE TIME

Tomorrow is in the future;
Yesterday's in the past.
Let us labor to use the present—
What's done for Christ will last.

The days are swiftly passing,
And our crown will soon be won;
Let us keep faithfully toiling
Until our work is done.

—By W. W. Watkins.

and tensions? It is almost a truism to ask this question. But a Christian whose life is made dynamic by the love of God must try to face this question objectively. Else the witness of the Gospel is lost.

Hate ends in death, but love blossoms into life. To have hatred in one's heart is to coddle the disease of death. There can be no growth of any kind where there is hatred. Hatred is poison to the soul. Love on the other hand is life; fill your heart with divine love by the Holy Spirit and you fill it with growth and life. Hate is darkness, and where there is darkness there can be no growth. Love is light, and where there is light there is warmth and growth.

Joshua Liebman in his book, **Peace of Mind,** has a chapter entitled, "Love or Perish!" He points out that in the world today a fearful struggle is going on—the struggle between love and hate—a struggle as old as Cain and Abel. In your hatred for another fellow, you consume not him but nourish a consuming passion in your own soul—and of the body.

Love is Not Blind

Some have lightly and with little spiritual insight said, "Love is blind." True love in any spiritual relationship of life is indeed not blind. True love sees in faith the end from the beginning. Love on Calvary saw not only to the end of time but through the ceaseless ages of eternity. Divine love is eternal. Love overlooks and covers, but it is perfectly conscious of sin and its serious consequences.

Christian love reaches out in compassion even to those who hate us, who despise us, and who would trample us under their feet. Of Stephen it can be said that he had attained the stature of the fullness of Christ as he demonstrated the true value of divine love.

Thoreau once said, "I call no man charitable who forgets that his barber, cook, and hostler are made of the same human clay as himself."

Three Practical Ways

Someone has given three practical ways that we can show love of God for our fellow Christians. It is only as we love one another that we exemplify to the world that we love God. And only as we exemplify the love of God can we win souls for Him.

First, we must feel that we all move, work, and live together. No one can be shunned without doing damage to the spirit of love.

Second, we need to commend and pray for each other in our separate tasks in life. We need approach this duty always constructively.

Third, we need to make each one in the fellowship feel that he is needed. His contribution to the welfare of the group is a worthy one and without it the highest happiness cannot be reached.

Jesus followed much this same pattern. He has accepted as His very own every one of us. He has approved of us through His Holy Spirit by giving us eternal life and giving us the status of sonship, making us joint heirs with Him. And, lastly, He needs every one of us in His service; He has a place for us and a reward for our faithfulness.

Closing Thoughts

Can a Christian today, in this gadget-crazed, high-tension world, attain to spiritual maturity? Do not the obstacles to such an attainment detract to such an extent that very few Christians have left within them the desire and strength to strive for the goal?

It must be said that although the answer to the second question is indeed a negative one, many people are more interested in money, gadgets, and pleasure than they are in growing up with Christ.

There is much false security in our social and economic life today. When once we face life without these artificial undergirdings, we perhaps will see things differently.

There has never been, however, in the history of mankind a greater opportunity to become mature men and women in Christ than there is today. Christian service and activity abound on every hand. The press is turning out books and periodicals about Christian

faith and life as it never has before. The radio has almost literally filled the air with the Gospel of Christ. Then there are the Christian colleges, Bible schools, and seminaries that provide almost unlimited opportunity to develop and fit one's self for service. And finally, modern time-saving equipment and appliances make it possible for us to spend more time in Bible reading, prayer, and meditation. These facts give the picture a brighter color and make the matter of Christian growth and service a rather personal one.

With all these opportunities, Christians today should be a mighty force in this evil and tottery world. They should exemplify the graces of spiritual virtue as they have never before been exemplified. Sinners should be seeing today on every hand the true manifestation of the love of God and be drawn by this power into the kingdom.

The question remains, Has each one of us today sought to make the use that God would have us make of today's opportunities to grow in the grace and knowledge of Christ and to serve Him actively and faithfully in His kingdom? Scottdale, Pa.

Jesus Only

By Edwin Raymond Anderson

For the Christian the supreme satisfaction of life is summed up in these two significant words: "Jesus only."

If one were asked to sum up the supreme satisfaction of life in single sentence setting, there would, no doubt, be a large amount of discussion and no small amount of despair of ever reaching agreement. There is so much that one wants out of life, out of this bundle called living, that the necessity of so narrowing it into a lone line, becomes the task hopeless!

But not so for him who has truly been to Calvary and has claimed of the grace and mercy and love of the Lord Jesus Christ. For Calvary is the acme of the rounded education, the crux of the proper perspective. He who has tasted of the Lord in Salvation's "splendid sweetness," knows that in such precious relationship, the hub and throb-center of life is anchored with His precious person. Christ is the Life. For them to live is Christ indeed, for every aspect and for all avenues. Everything is received from Him Everything is referred to Him. He is in Christ, and Christ is in him, via the blessedness of the Holy Spirit's indwelling. That is the charter and character of being called "Christian" in the New Testament sense of the word.

Ask the Christian to sum up the supreme satisfaction of life in a single sentence, and he might not even require a single sentence, for two words are quite sufficient! And those words? "Jesus Only".

The unique, cardinal preciousness of the Lord Jesus Christ; the absolute aloneness of His peerless person; the splendor of His sovereign sufficiency—all of that, and much more, is implied in this simple expression.

Recall the Scripture setting. The disciples there in the holy mount had graciously been granted the vision splendid. Lest they should mistake the sacred meaning, there comes the inspiring moment—"When they had lifted up their eyes, they saw no man, save Jesus only" (Matt. 17:8). It was good that the eyes were lifted, for this Jesus must ever occupy the single place. No mistake must be made here. And we in this latter day, need quite often this holy exercise of the lifted eyes. This would cheer our heavy hearts and drooping spirits, and more than restore to our spiritual right thinking, the unique place-of-whole-glory which is forever HIS. For it is sadly true that these sweepings of tide and time have a subtle way of sending Him away into the cold, cruel corner of the piously accepted Secondary.

Let us ring a few changes upon application of this precious phrase, "Jesus Only," even though we be doctrinally familiar with the propositions to be posted. At least, the ringing will sound the note of attention, and perhaps of recall, for the need of personal devotion to Him.

JESUS ONLY—for our sins. He is the one and only Saviour. There has never been any "other name under heaven given among men, whereby we must be saved." The necessity of salvation is coupled with the necessity of the one supreme Saviour. Of course we accept the truth of this as a theological testimony. But then it may prove to be a form of apathic acceptance! The knowledge of the mind must become the wisdom of the heart. This cardinal truth, for a day of "gods many and lords many," and religious riot, ever becomes identified as the wisdom and weapon of our witness in this world.

JESUS ONLY—for our sorrows. And how often we need the reminder of that, when the "night seasons" draw the bitter shades upon the heart. Like the disciples, we are to go and tell Jesus all about it, for with Him alone, there is the Balm of Gilead. Even the best of others carry only the poorest of prescriptions for such needs. And we miss so very much if we miss meeting with the Master in the misery and mystery of these measures.

JESUS ONLY—for our successes. Recall that it was Paul who said that he knew both how to abound and how to be abased. Which is more than most of us can say! We are accustomed to the abasements applied along the avenues of life, for the servant is no greater than his Lord. If they have persecuted Him, they surely will not pamper us. But then, how few can keep the even keel of the clear head and humbled heart, when successes and favor do suddenly come to crown the work! Yes, our successes should send us to the Saviour for the spiritual safety of our souls.

JESUS ONLY—for our service. We serve the Lord Christ. We have been called to be messengers, moving and ministering with the absolute message for this agonizing message. Which, of course, is Scripture fact. But that needs to be touched and transformed into service act. The "eye-of-the-heart" needs to be fully, at all times, under all circumstances, fixed upon Himself alone, for reach and result. Then none shall be left to sigh as the Greeks of Gospel days, "Sir, we would see Jesus!" It is a tragic truth that many of the workers have a woeful, wasteful, way of getting in the way of "The Way," so that it becomes rather difficult to see the Lord Jesus Christ through the maze of their ministry.

One could multiply words, but they are vain if they add nothing to the heart. This is the business of love's adoration, not of language's arithmetic. Let each of us make the personal certainty about the true place and worth which "Jesus Only" has for us. We stand at the critical junction of time and history, and let us see to it that we stand there with the joy of the Lord. Then at the graduation time, whether by death or by rapture, we shall pass through, having earned the degree of, "Well done, thou good and faithful servant" Oh! for a deep impress for today, for each of us, for "JESUS ONLY"!

Waterbury, Coun.

GRATITUDE

By Hazel Griffith Davis

He gave us soil
To plow and sow,
That grains may sprout
And stalks may grow,
That heads may form
In a patterned row.

The harvest comes,
An overflow.
He is the Bread of Life,
And so
To Him our gratitude
We show.

Walton, Kansas.

ONLY AT THE CROSS

A religion without the cross is not Christ's religion. He did not come merely to blaze the way for us through the tangled forest, to mark out the path for our feet, or to give us an example of true living. Neither did He come merely to be a teacher, to reveal to the world the character of God.

He came to be a Saviour. Woven into the very fiber of the Gospel, dyed into its threads, is the thought of sacrifice, of expiation. Leave out the passion, and what becomes of the Gospel? A Gospel without the print of the nails is not the Gospel of Christ, and the voice that proclaims such a Gospel is the voice of a stranger.—Dr. J. R. Miller.

Praise the Lord

By Omar B. Stahl

"The rich life, the satisfying life, and the joyful life is the thankful life. Such a life overflows with praise to God."

Joy springs from the fountain of thanksgiving. The thankful heart produces the joyful life. The rich life, the satisfying life, and the joyful life is the thankful life. Such a life overflows with praise to God. Wells of thanksgiving in the heart water the life with streams of joy.

An appreciation of God for all that He is, has done, is doing, and can do stimulates the spirit of thankfulness which crowns living with joy. By way of contrast we all know that the dried-up life is the result of an unthankful spirit. To have the life of greatest joy means that we must increase in the knowledge of God and of all His wonderful works. Knowledge produces appreciation, and appreciation thankfulness, and thankfulness joy.

Count God's blessings upon you. Number them if you can! Recall His gracious providences and tender mercies toward you. Ponder upon the mystery of His condescending love and the gracious forgiveness of the risen Saviour. Dare you be anything but thankful, and when thankful, happy?

Ingratitude leads away from God and joy. In Romans, chapter one, the Apostle Paul clearly teaches that ingratitude leads into the worst sort of shameful living. Only thankful people know what real joy is. Thankful people are happy people.

In the daily round of duty there is joy when there is thankfulness. Doing small things with thanksgiving brings happiness to ourselves and others.

When all the experiences of life are poured into the mold of thanksgiving, joy comes forth. The inner peace and joy of God attend life's most difficult and perplexing experiences when accepted with thanksgiving to God. To appreciate the faithfulness and wise guidance of a loving heavenly Father fills life with the fragrance of joy.

If you wish to be happy, be thankful. It is wonderful that God made us so that we can't be really happy unless we are thankful to Him.

Real gratitude, the kind that brings joy, is not only felt; it is expressed in actions. Gratitude is expressed in high thinking and noble living. The thankful heart is constantly seeking new ways of expression. Gratitude is a thing of beauty. It brings loveliness and joy to life.

To be thankful for salvation through Christ means spiritual joy. Such thankfulness expresses itself in consecrated service, and consecrated service brings joy. The greater our appreciation of spiritual blessings the greater will be our expression of thanksgiving to God with it consequent joy.

It seems evident that constant thanksgiving to God was one of the contributing factors in making the Apostle Paul's life and ministry great and effective. Paul's writings are filled with such phrases as the following: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," "Cease not to give thanks for you," "I thank my God upon every remembrance of you," and, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

Paul's constant thanksgiving filled his life with rejoicing. He rejoiced in chains and could sing praises at midnight. He rejoiced that the Gospel was preached and that he was counted worthy to suffer for Christ's sake. In Philippians 4:4 he writes, "Rejoice in the Lord alway: and again I say, rejoice." Paul was a joyful and dynamic Christian because he was a thankful one.

Certainly as we read the Psalms we cannot help but be impressed with the profound spirit of praise to God which fills the book. David's thankfulness to God was expressed in innumerable ways. Some of the many phrases of thanksgiving which fill the book

are as follows: "Make a joyful noise unto God," "It is a good thing to give thanks unto the Lord," "O come, let us sing unto the Lord," "Bless the Lord, O my soul: and all that is within me, bless his holy name," "O give thanks unto the Lord," "Praise ye the Lord," "I will praise the Lord with my whole heart," "O praise the Lord, all ye nations: praise him, all ye people," "Praise ye the name of the Lord; praise him, O ye servants of the Lord," and, "Let every thing that hath breath praise the Lord. Praise ye the Lord." These expressions of praise speak of the joy in David's soul. His thanksgiving to the Lord helped to make him the great man that he was.

Just now pick up your Bible and read the Book of Psalms again. Let the Psalmist's expressions of thanks be yours as you read. Give unto the Lord the thanks He desires and deserves. The joy of the Lord will fill your soul as you abound in thanksgiving unto God.

It is only natural that the thought of Thanksgiving Day should thrill our hearts with joy; for joy springs from the fountain of thanksgiving.

Scottdale, Pa.

Seven Thanksgivings

By Ruby P. Zook

Christ is the source of all our blessings and the reason for our greatest thanksgivings.

"Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37).

NAY. God says "No" to all that would defeat or injure His children. Paul had just named a list of testings—tribulation, distress, persecution, famine, nakedness, peril, sword. With "these things" Satan would seek to "separate us from the love of Christ." But God says "No." And when God says "No" to that which attacks the believer, there is no danger. The believer is safe.

IN ALL. Many Christians would be tempted to say that in "many things," or in "most things," they can be more than conquerors through Christ. But Paul sweeps those timid halfhearted words aside, and says, "in all." God was speaking through Paul, but Paul had experienced enough testings and trials that he knew he could do "all things." He knew that "God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

THESE THINGS. There are "things" that are bearing down so heavily on many Christians that it seems they cannot endure them much longer. It is not about other troubles, but **"these things"** about which Paul is here speaking to the Christian. He knew that God pledges His children with undefeatable victory in "these things." "We know that all things work together for good to them that love God . . . ."

WE. Why not fill in your own name there in place of "we"? This wonderful assurance is for you and all believers—"we" are the people to whom it is pledged by God's unbreakable Word.

ARE. Again, if some Christians had been writing this verse they may have said, "We may be," or "We can be," or, "We shall be." But Paul here is not writing to the Romans about what "may be" or what "can be" or what "shall be." He is telling them—and all believers—what "we **are.**"

MORE THAN. In this verse Paul does not say that the Christian is merely a conqueror but that he is "more than" a conqueror. "But where sin abounded, grace did much more abound" (Rom. 5:20). God's grace is always a **"more than"** provision. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

CONQUERORS. And that means victory! If He makes the Christian a conqueror, then that means deliverance from defeat, from discouragement, from despair. The enemy is underneath and the believer is on top.

Finally, it is all **"through him that loved us."** Here are **Seven Thanksgivings.** Christ is the secret of all seven blessings. Again repeat, "Nay, in all these things we are more than conquerors through him that loved us."

La Tour, Mo.

OUR HOME CIRCLE

"Ears That Hear Not"

By Lillian Brand

A mother shares her experiences in discovering and solving some of her problems in dealing with her children.

I had a headache, and was fatigued with a hard day's work scrubbing the kitchen woodwork, and putting my cupboards into order. The noise my five-year-old was making with his train of cars, and his shrieks of "too- too- too- too," did not help matters any.

"Billie, will you please stop making so much noise?" I asked during a lull in the travels of the engine.

But Billie paid no heed to my request, and the noise started up again, in an increased volume, or so it seemed to me. But here I flattered myself! My son had not even noticed the sound of my voice!

Then I noticed my nine-year-old's sweater carelessly thrown on the floor, beside the table where he was drawing. "Robert," I called over Billie's noise, "please put up your sweater. It'll get stepped on if left there." But the sweater remained where it was, and Robert went on with his drawing.

I raised my voice, even though my sons were not six feet from me. Noise and sweater remained just as they were!

The third time there was an angry edge to my tones, and Robert finally looked up. "What is it?" he asked casually, his eyes wearing a faraway look. Not yet had my child heard me! I had to repeat my request before my son reluctantly hung his sweater on the hook.

Eventually, I also managed to get Billie's attention and so a little less noise in the room. This was not the first time my boys had ignored my requests until the third or fourth time. Indeed, it was a daily occurrence in my home.

I was wasting time and precious nerve energy repeating, re-saying, raising my voice, and finally getting cross and irritable before my sons paid any attention to the sound of my voice. And yet they heard well enough when they wanted to hear. Just mention ice cream in their presence!

I was miserable. Where did the trouble lie? What had I done to encourage my boys' psychological deafness, to establish their immunity against the sound of my voice?

I knew it was a matter of attention, for once the boys' minds actually got into the matter about which I was speaking, they usually did as requested. They were not often disobedient.

I started analyzing the situation whenever the boys and I were together. I discovered that the children had grown so used to me, so familiar with the sound of my voice, that it meant nothing to them. They had stopped listening to their mother!

Were my children different from all other children? I began noticing my friends and their children. As misery loves company, I was shamelessly pleased to locate other children who were psychically deaf, because the sound of their parents' voices had grown too monotonous in their ears.

They were so accustomed to parental injunctions, parental requests, parental criticism, and parental talk that they had become deaf to the ceaseless sound. Many of my friends talked away to their children, not really expecting any response.

This attitude on the part of the parents quickly passed on to the boys and girls, who became less and less attentive to what father and mother had to say as time went on. The more frequently the children turned deaf ears to their parents' requests, the more firmly the habit became fixed, and the harder it was to break.

My own unconscious attitude toward Billie and Robert had been just the same as a friend of mine who confided in me: "Did you see Betty Lee skip to get her new dress the minute I asked her to? Nothing surprises me more than when she really listens to what I have to say and then does just as I ask."

Betty Lee came back with a dress, but I was so busy thinking over what her mother had just said, that I scarcely saw it! Would I not be surprised if my sons really listened to me the first time? Probably they recognized the fact, and knowing that I'd repeat and repeat, they just didn't bother to hear the first time.

Perhaps my children's ears had become deaf because I, too, like many parents criticized them too much. Too many children, I noticed, were constantly being criticized. Some mothers seemed to criticize their children more to ease their own discontent than for the children's good.

I determined not to criticize my boys again without much consideration. No one likes to be criticized, and no one can see more faults in her children than a tired or sick mother.

Another thing I discovered about many mothers, and myself included, was that, busy with our dishes or dusting, we carelessly shout our orders regardless of what the child is doing. The child, deeply engrossed in his own affairs, lets these requests pass unheeded.

So I came to the conclusion that my boys were "deaf" because: I talked too much, without ever expecting a response from them; I criticized them uselessly when I was tired, and I shouted orders to them when they were too occupied elsewhere.

I determined to cut down the amount of talking I did; to be more careful of the time and place, as well as the number of requests I made of them.

Immediately I tried to undo the damage I had done by overtalking to Billie and Robert. For the next few weeks I made very few requests, but I saw to it that the first request was carried out at once.

I dropped my sewing, when necessary, to take hold of Robert's arm and gently lead him to his sweater. Robert looked rather sheepish, for I had explained to him, of course, that I was trying to get him to listen the first time he was spoken to.

Nevertheless, the habit of not hearing had grown so strong in my older boy that this sort of reminder was necessary for several months. But think of the number of times I saved myself from getting cross and irritable from talking and asking, and then retalking!

Also, I helped my son to learn the valuable lesson of listening when spoken to, for when he is employed, Robert will need to heed the first time a request is given, otherwise he may be minus a job.

When Billie's little mouth became too noisy, and he did not hear my request for less noise, I laid my hands over his lips. Once I let my angel food burn, while supervising the boys' washing their hands upon my first request.

Then the next night I put a poster at each boy's place, a poster with two roughly

THE BOY AT THE CROSSROADS

He stood at the crossroads all alone,
The sunlight in his face,
He had no thought for an evil course,
He was set for a manly race.
But a road led East, and a road led West,
And he did not know which was the best,
So he took the wrong road, and it led him down,
And he lost the goal and the victor's crown,
He was caught at last in an evil snare,
Because no one stood at the crossroads there
To tell him the way to go.

Another day at the selfsame place,
One with high hopes stood,
He, too, was set for a manly race,
He was seeking a way that was good.
But one was there who the way did know,
And that one showed him the way to go,
So he turned away from the road leading down
And he won the race and the victor's crown.
He walked along a highway fair,
Because one stood at the crossroads there,
And showed him the way to go.

—Bulletin of the Canadian Sunday School Mission.

sketched hands, one clean, and the other all spotty and dirty. Underneath was this query, "Which hand is yours?'"

Billie could not read his, but Robert gaily read it to him. Both boys laughed over Mother's "cartoon," and that night their hands were cleaner than usual without my saying a word.

Not only when I was issuing requests, but also when I was merely chatting socially with the boys, was I careful to expect a response from them. I waited for their opinions on things, their ideas, or at least some word of interest. "But if I'm not interested?" Billie asked.

"At least pretend you are," I replied, for social courtesy demands that we make some show of interest. In time the interest often becomes genuine.

All this I tried to explain to Billie, whose apt question rather staggered me at first. Very soon, however, I was delighted to notice how much more responsive to me my boys were, than they had been.

My "clean hands' cartoon" had been so successful that I decided I could still further use the idea to relieve the monotonous sound of my voice, when issuing the ceaseless number of requests and injunctions that a mother has to put forth daily.

Sometimes, instead of speaking, I typed or wrote my instructions out. Often I used the children's blackboard for the purpose. On rainy days I sketched raincoats and rubbers, writing underneath, "Where are yours?"

On the dresser in each boy's room I put a red poster, with a picture of toys pasted on each one. In bold large strokes I painted underneath, "Are yours put away?" Billie at once brought his to me to read, and learned some of the words himself—his first reading lesson.

I changed the color and picture on this poster frequently, until toys were mostly kept where they belonged, except when in use. Then I made posters about keeping scraps and dirt in the wastebasket, about leaving lizards outside, about washing hands with soap and water instead of towels.

But writing instructions made my children consider me anew. A touch of the unexpected, whether in oral or written requests helped also. As a mother I had become so commonplace, and the sound of my voice so monotonous, that it meant nothing to my children.

Now that I use that voice a good deal less, I find that, when I do speak, I get very much more attention from the boys.

Conduct is simply reaction to environment. Psychically deaf boys and girls have reacted to an environment where there is too much talking on the part of the parents.—**Christian Home Life.**

On Eating

By Anna May Garber

We need to remember the Scriptural injunction: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

"Everywhere a person goes and upon almost any occasion folks eat, eat, eat," a young man said recently.

"The people of the church down the street are having suppers to try to raise money to pay for their church building. They have suppers and suppers and eat so much. They get their stomachs so full!" a dear friend said a few weeks ago.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). How can I eat to God's glory? Do I talk ardently against smoking or drinking, then myself give way to overindulgence in candy or eat much more of any food than is good for my body? Remember, I told my Sunday-school class on Temperance Sunday, that one must not smoke or drink so as not to harm the body for it is the temple of the Holy Ghost. Also we must not spend money unnecessarily. Those same two principles apply to me now. If I eat more than my body needs, there is a waste of money and a tendency to build up a store of fat which hinders my efficiency and, according to statistics, is likely to shorten my life.

Yes, I used to think I did not eat too much as long as I did not get indigestion. So through the busy years I gained weight until I found myself among the millions who are overweight. As I studied the subject of overweight and found how efficiency is impaired and life shortened, my conscience started to work too. Why should I continue to do something which would be harmful to my body, and hinder me in doing the work the Lord has for me during my stay on earth?

So I cut out some foods which were fattening. I ate less than others of the family—but I still weighed the same! I could not fast, for I had to work. (It had always been that the more exercise I took the more I had to eat and the more I gained). A stout person very often eats the same amount of food as a thin person, but his body is able to change food into fat at a more efficient rate than the thin person.

Then, thanks be to God, I found how to eat (instead of fasting) and reduce faster than when fasting. I learned to eat sparingly of the fattening foods, but plenty of lean meat, skim milk, fruits and vegetables. The most effective reducer is raw vegetables and fruits, because digesting most of them consumes body heat or fat. The body benefits from the vitamins or minerals, while fat is burned and one is kept in healthy, energetic condition.

One thing that has always puzzled me is why folks work out such tasty and rich recipes when most people eat more than they should anyway. The simpler the foods the better for our health, has been my observation. In our home we like the brown rice and the whole grain in the wheat products. As God made it, it is best. (Bugs even know what is best. They find the whole wheat flour before the white.) How much better for the health is the natural laxative of the simpler foods than doses of medicine! I think we have used less than twenty-five cents worth of laxatives, from a medicine bottle, in twenty-five years.

How good God is to me to give me taste buds so I can enjoy eating, yes, simple eating, which is necessary for sustenance of life. God's love is shown in such little ordinary things. He planned for me to enjoy the process of eating, but not to enjoy it too much. I must not cultivate the pleasure of eating until I overeat or enjoy feeding my body more than feeding my soul or worshiping my Lord. I want to worship at God's throne and not at the throne of my appetite.

* * *

Postscript.—As we drive through New York and Pennsylvania mountains as beautifully clothed in varying shades of crimson, yellow, and green this third day of October may I add a postscript to this last article I shall ever have the privilege of writing for the CHRISTIAN MONITOR. We have spent the night at Bath with friends, who after many years of searching for a church which really lived according to the Bible, have just been received into our church. God grant that our living may not disappoint them.

But what I wanted to add is a little incident on the subject of eating. One Sunday afternoon after the afternoon session of an all-day missionary program, my mother decided to rest at the church so she could enjoy the evening session better. When she awoke from her nap in the ladies' room she heard voices. She looked out to find the missionary speakers and their families enjoying lunch.

"Didn't anyone invite you for supper?" she asked in grave concern.

"Oh, yes, I think every one at church asked us, but we told them we had our plans made. Everybody fixes so much and goes to so much work that we did not want to detract from the meetings, and so after taking a little drive we returned to eat the lunch we brought from home (several hundred miles). Now if everybody served meals like ——— it would be all right. We were there and she just had . . . ."

Mother allowed them to finish the description of that supper before she told them that this was the home of one of her daughters. Of course, they were surprised and Mother was amused.

Which leads me to say that whatever standards of simple living or eating I have attained, my Lord and my mother deserve the credit. In cooking for guests Mother prepared plenty in a well-balanced meal, but not too great a variety of foods. Never were there multiplied desserts, pickles, and jellies. Have you ever visited a friend who worked hard to fix a great feast to show her love when what you were craving was a simple meal and a good heart-to-heart talk, or a sharing of adventures with God in Christian fellowship?

(Continued on page 338)

MISSIONS

La Escuela de Idiomas

The Costa Rica Language School

By H. James Martin

A missionary under appointment to Uruguay tells how a Spanish language school is operated in the little Central American country of Costa Rica. Here our missionaries get their first experiences in learning and using the Spanish language.

It seems like a long time ago that the rusty tin roofs of San Jose, Costa Rica, welcomed us as we came swooping down to meet them. It was August 30, 1952, when we arrived here to begin our year of language study in preparation for an appointment somewhere in Latin America. There are many things we could tell you about: people, mountains, volcanoes, flowers, oxcarts, etc. This time, however, we would like to tell you about our school, "La Escuela de Idiomas."

Immediately, no doubt, you think of some kind of building with a sign out front to inform the traveling public of the school. Also you think of a staff of well-trained teachers with classes of students, and any other thing one would encounter at an average school. I should like in this letter to tell you of "La Escuela de Idiomas" which in many aspects is similar yet in many other aspects is different from the average school we are acquainted with.

Some three years ago "La Escuela de Idiomas" was moved from Colombia to Costa Rica. This move was largely due to political pressure. There is nothing permanent about the school, no large impressive buildings, no large beautiful campus, which seemed so indispensable to us in the States. At the present time for accommodation we use four houses which have been rented and more or less adapted to the needs of the school. The administration building is a beautiful bungalow sort of a house, where the main office and chapel (two large rooms joined by an arch) are located, also many two-by-four rooms which serve as individual classrooms. Here also the director and his wife have their very inadequate living accommodations. The second house is located next to the first one. Here are living accommodations for two couples and several single boys; their living rooms and dining rooms are used as classroom, during the morning. This, of course, does not allow much privacy on the part of those living there. The third and the fourth are similar to the second, only located a block away from the rest. Here, too, there are some students living, keeping the houses in order, the school utilizing the rooms for classes. This dual arrangement makes the rent quite reasonable for all concerned.

Now a word about our faculty, the large number of whom are Christian young people. When one hears their testimony from time to time, one becomes conscious that they, too, sense a missionary call in the form of teaching missionaries to use their language. These dear young people feel a sense of investment in every mission work to which those whom they have taught go. They have great faith in prayer; it has happened more than once that a particular student with a problem was confidentially encouraged by the words from his teacher: "Don't worry. You will get this, I know, for I have been praying for you." Also it may be of interest to you to know that many of these young people are active church workers: Sunday school teachers, superintendents, youth workers, and ministers.

Milk Delivery by Horse in Costa Rica—a Familiar Scene

The student body is unique in several ways; each one has a sense of definite call to the service of the Lord. There are 150 of us from all parts of the U.S.A. and Canada and we are headed for all parts of Latin America—north, south, east, and west. We represent all groups of evangelical faith. The largest representation here is probably from the Southern Baptist group. Others are Presbyterians, Methodists, Pentecostals, representatives from various other holiness groups, the Latin American Mission, the Central American Mission, Mennonites, etc. Since we are here we have enjoyed some of the most inspiring fellowship meetings we have ever experienced. We recognize the fact that each one has a different slant of theology, and that each one has a different religious background. We also realize that there are various standards of living and we do not expect anyone to give up his or her particular conviction for the sake of someone else. The things most central in each one's mind are the things we all agree on—Jesus Christ the Son of God, and salvation through His death and life.

Now we are ready to tell you how our classes operate. We have four classes every morning, beginning at 7:30 and running until 11:50. The classes run for 55 minutes each. This gives us a 25-minute period for the chapel service which I will tell you about in the next paragraph. Our classes are divided into groups of four students to one teacher, which makes a staff of 30 or more teachers necessary. These groups are determined on the basis of achievement tests, thus getting students who have about the same ability in the language grouped together. For the first term the classes are as follows: phonetics, speaking and writing, grammar, and questions and answers. I should add that the grammar classes are larger, composed of about five of the smaller groups. The second term continues in classes of speaking and writing and in grammar, using, of course, more advanced materials. For the ladies there is a storytelling class on the level of the child. The third term continues much the same as the second. The scope of grammar is repeated three times, each term adding something to the previous one. The afternoons are generally well spent by the time the class preparations for the following day have been made.

Now for the chapel service. There are various objectives for our chapel service. One is to give a devotional and inspirational experience to each student; another is for orientation to Latin America. Let me tell you how these are accomplished. The devotional and inspirational are taken care of by having every Wednesday set aside for a special speaker. This service is in English and definitely inspirational. Also we have prayer groups of from about ten to fifteen members. These met every Tuesday and Thursday. These for the second and third terms are conducted in Spanish, thus giving opportunity to use the language as well as to provide a devotional experience. Then on Monday and Friday various students have the opportunity to speak in chapel in Spanish. The orientation is taken care of by having the first-termers separate every Friday for talks on phases of Spanish culture and on Catholicism. Also whenever possible, and it is quite often, we have visiting missionaries give us talks on the various fields from which they come. The chapel services are a high light in the school day. Especially in the first term before we could understand the Spanish, the Wednesday meeting in English was as an oasis in the desert for us.

While it is true that this school is not without its imperfections, we feel that it is very

good and definitely filling a very important place in the mission experience of all of us. It is much better that we all make the foolish mistakes which are made in studying a new language here where we can be corrected rather than on the field where every word has to count, and where no one would correct us. We feel that this alone will save us much wasted effort in the first few years of our service on the field. Many, many thanks to all of you who have made our year here possible; also to our brethren of the Presbyterian foreign mission board whose vision and efforts have made this school a reality. (Bro. and Sister Martin are now in the States preparing to go to Uruguay. Bro. and Sister Clyde Mosemann will continue in Costa Rica. The Franconia Mission Board has sent five workers to Costa Rica to prepare for service in Cuba: Bro. and Sister Aaron King, Bro. and Sister Henry Paul Yoder, and Sister Lillian Frederick.—Ed.) San José, Costa Rica.

A PLACE WHERE YOU'LL FIT IN

There is a place where you'll fit in
The Master's will and plan;
A place in life where you can win
And be a noble man;
A place where you'll enrich the earth
By what you do and say,
And prove yourself a man of worth
Along your pilgrim way.

You may not be as great as some
Who tower up quite high;
But good success will surely come
If honestly you try
To live a godly, righteous life,
And please our Lord above,
By helping rid the earth of strife
And bringing in true love.

—Walter E. Isenhour.

Dhamtari Christian Hospital Church

Its Gospel Message to the Hospital Workers and Patients

By Samuel Sagun, *Staff Nurse*

One of our Indian workers tells very interestingly about the little hospital church at Baithena near Dhamtari, India.

The Church and Its Work. The Baithena Church, as we call this hospital church, is named after the village of Baithena near by. The church, being very small, serves the hospital workers and a few outside guests and some of the patients, too. It has no one for its pastor except one Gospel preacher who has been especially kept to teach Bible messages to the hospital patients and sometimes also to the people in Sunday-school classes and in church services.

The doctor in charge of the hospital delivers Gospel sermons on Sunday, acting as pastor while Bro. Sim, a compounder and a deacon, leads the church topics. On certain occasions and festival times, such as Christmas, visiting speakers come in. On these days the nurses and the church people sing songs, take part in Christmas drama, and speak certain committed Bible verses.

The Sunday-School Class. The Sunday school has its own officers who, according to the Sunday school union topics, take classes every Sunday. We have two sections in the Sunday school, namely senior and junior-intermediate combined. Every year new officers are elected to run the Sunday-school work.

On certain occasions the nurses and people and children take part in singing music and giving certain memorized verses. The candidates from junior-intermediate sections after having passed their final examinations are awarded prizes, and as they are now thought eligible are promoted to the senior department. Another item is that one of the nurses leads a chorus for the song services of the Sunday school as well as for the church services.

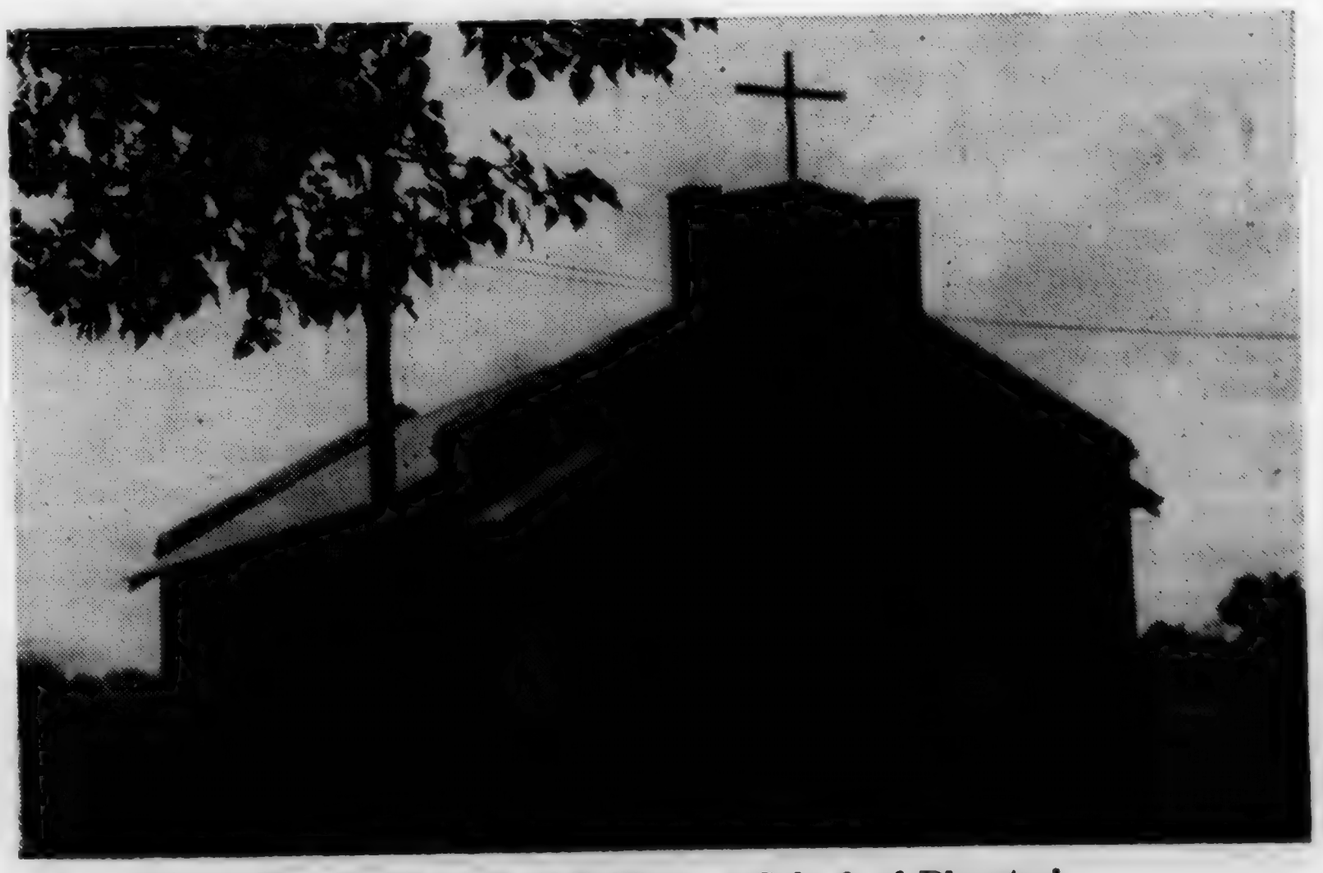
The Christian Endeavor. The C.E. meeting of the hospital youth is held in the church alternately to singing in the hospital wards. These services commence at 4 p.m. on Sunday. In C.E. the officers in charge give lectures on certain topics. Better say, the topics are distributed to young people in order to make themselves courageous and to work for the benefit of Christianity as well as for the improvement of themselves. Different types of Bible verses are spoken and songs are sung, and if possible, the histories of the songs are told. The singing by hospital workers takes place in the hospital wards, starting with the singing of easy and understandable songs. The patients find pleasure and joy in this service of song which begins with the first of the hospital wards and continues to the last. Then the meeting is closed by prayer, and at the end the Lord's Prayer is spoken.

The Gospel Teaching by the Workers. Early in the morning when the hospital rounds are finished, the hospital staff goes to the chapel for the morning prayer meeting. Mr. Rajaram, an early converted man and a good preacher, gives fifteen minutes of lectures on certain Bible topics every day. This brings us to the great interest of the Gospel teaching to the patients. The fifteen minutes' ward teaching is then carried out by the nurses, compounders, doctors, and sisters in different wards. This makes the non-Christians know (1) what the Bible is; (2) who Jesus Christ is; (3) what the other religions are and what is the difference between Christianity and non-Christianity; (4) how Jesus healed the sick and poor and how Jesus died for our sins (for example, John 3:16 indicates that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life") and (5) how Jesus taught the people, giving short stories in parables. Thus in many ways we use examples from the Bible for the benefit of the patients.

Every Tuesday and Saturday at 7 p.m. slides are shown to the patients and relatives by the preacher, slides illustrating Old Testament stories, or stories regarding the life and work of Jesus Christ. In short, the patients take pleasure in these affairs with the result that they strengthen their faith in our work and in the Holy Bible and visit the hospital in large numbers for treatment. Sometimes they are converted to Christianity.

There is a library which has many kinds of religious and other types of books and is open to all who wish to read, and in the meantime the preacher explains the facts and difficulties. Such is the Gospel work carried on in connection with the Dhamtari Christian Hospital.

Dhamtari, M.P., India.



Hospital Chapel at Baithena, a Suburb of Dhamtari

God Answers Prayer

By Marta Quiroga

That God still "works in a mysterious way His wonders to perform" is shown in this article by one of our Argentinian missionaries.

I received the following letter from my sister Alice recently:

"My Dear Sister:

"This letter which you are going to read is one of the most important letters you have ever received from me. Do you know why? Well, it is because father has finally surrendered himself completely to the Lord. . . ."

Really "the Lord hath done great things for us whereof we are glad." He sent a very serious illness to my 24-year-old brother Norberto—influenza with uremia complications. It developed suddenly and in less than a week the doctors gave up all hope of recovery. After a prayer meeting in our home with some of the Bragado brethren, as well as neighbors and relatives, we were all waiting for a miracle of God. Father went to his room to rest a while, but needless to say he could not go to sleep, and there during the night, alone in his room, in the midst of anguish and sorrow, he who for so many years resisted the pleadings of Christ, pronounced this prayer:

"My God, I know you have sent me this trial because of the hardness of my heart. I have the blame for my son's sickness. Forgive me, Lord, and receive me in your arms. Heal my son, if that is your will."

The next morning Norberto was still very sick. Science could do no more, but God could and within a few days the sickness was overcome; there was no more danger of death, and Norberto was on the road to complete recovery.

However, God did not stop here. He led the Bragado church to plan for a revival meeting a few weeks later. Father attended every meeting; he was one of the group who made a public decision to follow Christ. When I went home to visit my folks told me, "Now I am not a member of the club any more. I threw my cigars away and I do not want to see wine at the table any more."

Father is now studying God's Word. He does not need to go to the club anymore; instead he spends his Saturday evenings at the converts' class and he does so with much anticipation. Now he loves it because he is a new creature in Christ.

First Public Meeting at Carmen de Areco, in Tent Beside the Residence of Edna Good and Marta Quiroga

My brother Norberto is the only one in my home who has not accepted Christ as his personal Saviour, but I am sure that his recent illness, my parents testimony, the prayers of God's people and the power of God will work together so that he will have to come to the Lord.

Carmen de Areco, Argentina.

He says that He has called us out of the world, and then He sends us into the world. The separation we have is not that we are to leave others; we are sent into the world to win others, but we are to realize that we are individuals. There is nothing like the Gospel of Christ for individualizing people. Every one that God calls is a separated personality; God has some meaning in your life that He has in no other life. When He calls many sons to glory, every one of them has something special and singular to say to the praise of the glory of His grace; we are separated for that; it is the great thing for you and me to find out the thing for which God has separated us.—W. Y. Fullerton.

What Shall We Sing?

By S. H. Brunk

How much of our church music is the true expression of our hearts? Let us seriously ponder this question.

I have been wondering about our congregational singing. An article in a recent MONITOR entitled, "Everybody Sing," spurs me to take up the subject by raising the question: What shall we sing? I at one time thought I had the answer from James, where he says, "Is any merry? let him sing psalms." I have come to realize that this does not refer to our congregational singing, but rather when we are alone. Else only those in the congregation who are afflicted should pray. And they who are too sick to pray themselves, should call the elders of the church, to do it for them. No, this must mean when we are not assembled.

However, it is yet a great question in my mind as to just how much our God is pleased with our congregational singing. It is very likely encouraging to our song leaders when everybody sings. I have at times heard choristers say: "Now get your mouths open; let everyone sing." And I do not wish to be misunderstood as speaking against, or even calling into question, our congregational singing. I agree that this is a part of our assembled worship, and would never have it discontinued. My only question is: How much of this music is the true expression of our hearts, and how much is lying?

Perhaps the problem should be approached from the opposite side by encouraging each singer to so build up his relation with God, and his spiritual fervor, that he would sing in his heart even if unable to speak. And every word that he uttered would without question be honest truth.

You all know the abundant Scriptural teaching against lying; and our own abhorrence of falsehood and deception. Now just why is it a lesser evil to sing a lie than to tell one ? I have always felt that No. 365 in our "Church Hymnal" could with much profit be committed to memory. The first stanza begins: "Oh for a heart to praise my God, a heart from sin set free." This should impress our audience with the fact that it is heart music that is worship and pleasing to God. The music which comes only from our lips, I feel, is little more acceptable to God than the music of a phonograph

Our singing of the untruth is quite likely the most glaring in our singing of the consecration songs, and songs in which we express our own relationship to God and our fellow men. I have been made to wonder if it might not be wise for the music leader to read such songs, and then ask all who can sing these words from their hearts to join in making music to God; and those who cannot to please pray for a changed heart condition.

I wish to state that I am not a musician, though I do enjoy good music. While I am past middle life, I can yet sing with more vigor; "I Want to Love Him More," than "Oh How I Love Jesus!" How many know what they are saying when they shout: "I've Surrendered All"? Denbigh, Va.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

THE CHURCH AT WORK IN THE COMMUNITY

Acts 2:41-47; Phil. 1:27-30; I Pet. 2:4-12

Lesson for November 8, 1953

Every church building is a challenge to the community now surrounding it. A fine edifice representing the fidelity and loyalty of the fathers may be a useless monument of today if the people in the community at present are not God-fearing, devout followers of the Lord our Saviour. This needs to be a sobering meditation, particularly concerning rural churches as properties undergo change of ownership. Though God is not restricted to enviroment, yet our places of worship once suitable and chosen as centers of a worshiping community, should continue as the lighthouses of their immediate areas with the support of the adjacent households.

Acts 2:41-47 depicts the purity and the spirituality of the first century Christian church. The body of believers was united in the bonds of love and humility. The Holy Spirit was markedly in evidence in the lives of the tarrying believers in Jerusalem. The message of the first sermon of the Christian church gave prominence to the death and the resurrection of our Lord Jesus Christ. The deduction is direct that for the church of Christ to gain and increase there shall be faithful waiting upon God, the Holy Spirit shall be in operation, much will be made of the blood of Christ in atoning for sin, and of the triumph that He accomplished over the grave and the forces of hell. Note the repetition that believers "continued stedfastly" in the apostles' doctrine, in breaking bread, in prayers, in gratefulness, in common fellowship. As the Lord added the numbers to the church it was possible for this condition to continue.

Phil. 1:27-30. It is the spiritual condition of a church that determines its strength. Consistent spiritual members are vitally concerned for others, even heathen lands. The unity of spirit among Christians of any community is produced by the Holy Spirit. Striving for the faith indicates that it is maintained by application and promotion. Enemy opposition, though real, is not to distract and affright the Christian. Rather his calmness and trust in God shall testify against the adversary. Suffering for righteousness' sake can become a means of grace and a builder of character.

I Pet. 2:4-12. Christian citizens combine to become the living church, the spiritual house of which Christ is the living cornerstone. The absence of Christ and the Holy Spirit in the church leaves us to discover a lifelessness that is cold and uninviting. Those who turn to the church soul-hungry must find more than fine buildings and equipment and wonderful organization in order to be satisfied. The Spirit-filled members are actually the house of God, the living temple. No community can be stronger than the church people who inhabit it. The church is the standard-bearer of the community. The status of the community reflects the caliber of the church and her people.

GOOD STEWARDS OF GOD'S GIFTS

Psa. 24:1; Lev. 25:18-22; Mal. 3:7-10; I Cor. 16:2

Lesson for November 15, 1953

Ps. 24. Divine ownership is here declared. The earth and the system of created things belong to God who made them. Foolish and presumptuous man insists on ownership, while the stewardship fact always remains. To meditate on the fulness of the earth with all the races and tribes and generations of man, with all animal life of the lands, with all the creatures of the air and of the sea, with all insects, with all diseases, with all natural resources of the waters and the lands and forests and mines, and all the inventions and devices, may help us to know the unfathomable possessions of our Creator. He created man with genius and faculties to assume responsibility in God's world.

Lev. 25. Good stewardship applies now and should be put into practice immediately. God's promise is to the obedient. He has provided the place on earth for man's dwelling. He has promised safety and the blessing of fruitfulness. The Israelites were commanded to observe the principle of the Sabbath for the land as well as for themselves. To them one day in seven was for rest. To the land one year in seven was for rest. As they regarded this order under God's blessing in the sixth year the land was to yield triple its regular amount and supply them for the seventh and the eight years. This principle of wisdom from God is all but lost and forgotten in our day. The blessing to Israel was conditoned upon their obedience to God's law.

Mal. 3. Separation from God through disobedience precipitates a divine curse. Gal. 3:10. The true preparation for blessings is when man takes his place as a faithful steward of God's heritage and returns God's rightful proportion to Him. God is never hoodwinked nor does He forget to observe man's response to divine laws. God's portion of all increase is at least the tithe. Why should He continue to bless when His storehouse is robbed? Great material and spiritual blessings are in store for the people of God who set the standard morally and spiritually for the human race.

I Cor. 16:2. Practicing stewardship is needed today. To acknowledge God's ownership and remain unresponsive is unsatisfactory. To carry on the work of God today requires systematic giving. Christians must recognize their obligation as stewards and set aside a portion according to their ability. A settled policy of regularly sharing from one's income the Lord's portion aids in defeating a covetous spirit and is effective in maintaining the Lord's program for the church. By making this practice a weekly matter it does not become a burden, but it is an aid to see that the first fruits become the Lord's. Glean further from II Cor. 9. all the avenues of richness from bountiful benevolence.

CHRISTIAN COMPASSION FOR A NEEDY WORLD

Lev. 19:9, 10; Matt. 9:35, 36; Mark 1:32-34a; 8:1-9

Lesson for November 22, 1953

Lev. 19. The practice of compassion under the Mosaic law provided for mindfulness of the poor in the time of harvest. The gleaning of the harvest apparently was the trimmings of the fields where with added time and effort more grain or fruit could be gathered after the main operation of ingathering. This was designed to be the portion where the poor could follow and find gleanings which they could rightfully appropriate to personal use. Being kind to the poor is always in order but never to be engaged in for merit. It furnishes the evidence of the relation of acceptance with God. Jesus was the example of godly compassion among men. It was the expression of the character of His life.

Matt. 9:35, 36. Teaching, preaching, and healing characterized the One with authority who had power on earth to forgive sins and heal diseases. He is just the same today, with power undiminished. It is He who sees the multitudes on all areas of the earth. As we really see the needy world Christian compassion should rise, being "moved" by the Spirit of God. As God "so" loved the world so should God's men respond for the salvation spiritually as well as physically of fellowmen. Our High Priest can be touched by the feeling of our infirmities. It has always been

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

characteristic that He was concerned in all the avenues of the needs of His people. His great love extends to all mankind.

Mark 1:32-34. Sickness and disease were distinguished from demon possession. Some would attribute all manner of ailments to the devil. Christ is sufficient for all bodily infirmities, and He has power over the demons and all works of Satan. Christ performed miracles with a spiritual purpose. His compassion extended to the sheep without a shepherd. Whether He went out to them or whether at eventide they came in to Him, in season or out of season, compassion was always opportune with Christ.

Mark 8:1-9. The multiplication of food was typical of Old Testament miracles, in which we also find that the water supplies in the wilderness were made sufficient; the widow's meal and oil were increased; and a hundred men were fed with twenty loaves. In this Gospel instance we find Christ with real compassion for the hungry multitude. The disciples might have forgotten, but He would not send the people away hungry after teaching them for three days. The true spirit of Christianity is revealed in the combined concern for both soul and bodily needs. Experience has shown that in no other way has the welfare and improvement of physical conditions for mankind been brought about so satisfactorily as through the Christian religion. Hospitals, asylums, and relief are regular where the Gospel is known and lived. The saints of God should bear the desire to be able to satisfy the hunger of the world. It takes real food, spiritually and naturally, to meet the hunger of men about us.

CHRISTIAN STANDARDS IN ECONOMIC RELATIONS

Deut. 24:14, 15, 19; Amos 5:10-15, 24; Matt. 19:16-21; II Thess. 3:7-10; I John 3:18

Lesson for November 29, 1953

Deut. 24. This text and related passages in the Mosaic law reveal the world of duty and opportunity for the children of Israel. They lived under the assumption that the earth is the Lord's and the fullness thereof. Every family had the means for earning an honest living. Always there were those impoverished by loss, bereavement, or other circumstances, who needed help. As God authorized it the response of those who prospered would be sufficient that no pauper class could exist. The wage earner would be suitably and promptly recompensed. The claims of kinship were not to be neglected. The claims of the widow, the fatherless children, and the sojourners were to be honored. The law of the harvest required that the gleaning be not too exacting, so that portions could be gathered by the needy in the six regular years. The harvest of the seventh year when grain would to an extent seed itself belonged exclusively to the needy. This applied to the vintage also. Compare the experience described in Ruth, chapter 2. The above divine order was so effective that when the poor or impoverished had to appeal to God someone had sinned.

Amos 5:10-15, 24. The Prophet Amos is fearless in his outcry against the sins of the higher ranks. Covetousness, luxury, and perversion of justice must be exposed. He would not become accustomed to corruption because it was so common about him. His denunciation showed that the spoilers, out of favor with God, would themselves be spoiled. He urges the remedy, that good be sought. Who seeks good must find it in God. Fair play must be maintained. The poor need consideration. The evils of society in the times of Amos are inclined to reappear in our day. Today improvement of society without Christ is an impossibility.

Matt. 19:16-21. This young man had ranked money as the wherewithal. He had acquired many possessions and luxuries. His aim was to fulfill other desires and add to what he had. He must learn that eternal life cannot become an addition to one's material gains. The desire for it was right. Consideration had to be given to the implications. To serve Christ dethrones mammon. Treasure in heaven is not to be compared to great possessions upon earth. It is the wise who make the exchange with gladness.

II Thess. 3:7-10. Paul had learned a trade and it appears that God knew which would be appropriate for his later life. He could be self-sustaining as required. Here the Thessalonians were so eager in their expectation of Christ's imminent return that work was neglected. Paul proceeded to teach by example and supported himself while among them. The Christian way of life is that of thrift that we may have to share with others. At Christ's coming He expects to find believers working and attending to duties.

I John 3:18. One of the evidences of the possession of divine love is to express in practice the compassion for the brother in need.

THE CHRISTIAN AS A CITIZEN OF THE STATE

Rom. 13:1-10; Acts 5:25-29

Lesson for December 6, 1953

Rom. 13. In the New Testament period Judea was a part of the Roman Empire; hence the Jews were subject to Roman law. This was not particularly pleasing to them when the rulers were more usually heathen. Paul's teaching here applies for Roman and Jewish Christians. Menno Simons in studying this passage on duties toward magistrates states that obedience be taught toward all governmental authority as far as regulations are not contrary to God's Word. We shall honorably recognize our gracious rulers as lords in all temporal things and let the eternal King be our only Saviour and Sovereign Lord of our souls. We shall cheerfully respond to civilian service in required public work. We do not consent to have it lorded over our consciences contrary to the will of God, but rather sacrifice possessions and life than for man's sake to sin knowingly against Jesus Christ and His Word. We believe that the office of magistrates is ordained of God and as such we pray that it be accepted by them as such. We render to Caesar that which is his in taxes, duties, and services, according to Christ's teaching. We pray for all called to legislative and executive authority, believing this to be our major contribution toward having governments pleasing to God. We render all obedience even unto death in all things that are not contrary to God and His Word. This we believe to be the teaching and implications of this chapter in relation to our citizenship and the state.

Acts 5:25-29. The arrest in this instance was for speaking in the name of Jesus. When regard for God is dismissed from the lives of rulers the results are likely to be godless. Peter refused to obey when the preaching of the Gospel was forbidden. This was justifiable because it ran counter to obeying God. It is not justifiable to withhold allegiance when the issue has to do only with financial advantage, or our comforts, or our dislikes for policies or persons. Peter states the situation well in "We ought to obey God rather than men." God is supreme. The state is designated to be His minister. The secular officers are servants in that administration. God's order in civil rule is that there be regulation and punishment for the evildoers. The higher law of God regulates the Christians and renders their conduct praiseworthy.

VICTORY MADE POSSIBLE

He will fill us with His Spirit. Upon the contrite, penitent, humble, waiting, obedient soul there will fall—as there fell at Pentecost—the gift of the Holy Ghost. Victory over sin, impossible before, will become possible. Sin shall not have dominion over us, because He has cured it, and in Him we are more than conquerors.

And then He will give us rest, the rest of faith, the rest of victory, the rest of knowing that sins are destroyed which in times past destroyed us, that their power is forever broken; for within us in our bodies, which are now the temples of the Holy Ghost, the Lord dwells in the fullness of His love forevermore.—George H. C. MacGregor.

ON EATING

(Continued from page 333)

"So you don't eat ice cream when it is served on a late evening visit?" I hear someone ask.

"Oh, yes, I do, and enjoy it with the rest. But to make up for that I often eat raw carrots, raw fruit, and a hard-boiled egg for my lunch at school (I am teaching a Christian day school) and what I save I have to drop into the mission offering.

I know of a student in one of our schools who does without a meal a day and gives the price of the meal to the Lord. If someone we dearly loved was suffering need, we would be glad to deny ourselves some comforts, or even some so-called necessities, to supply that need. Our love for the Lord, as we pray and meditate on His love for us, grows, and we watch how we spend the money God has entrusted to us.

"As I go to buy my groceries," one minister said, "I ask the Lord to direct me."

"I don't have trouble with the menu, since the Lord decides it for me," was the testimony of our first hostess in Dauphin County.

May the Holy Spirit guide us in our choice of foods so that we may honor our Lord always.

Alma, Ont.

The Other Side

BY ESTHER MILLER PAYLER

If you are a Sunday school pupil you are probably interested in having a good teacher. It is well to remember that the teacher is just as much interested in having good pupils. Would you rate an "A" as a Sunday school pupil? This article will tell you how to get that grade.

How do you rate as a church school or Sunday school pupil? Much has been said and written about the church school teacher and officers, but the pupil might be called the forgotten person, although the most important one, as he is the reason for the existence of the Sunday school.

As a teacher and talking with other church school teachers, I found out the following pupil excellencies and failures.

Every teacher I ever talked to agrees that the worst habit of students is inattention. Even if you are bored, as a pupil, please do not show it, for it will undermine the confidence of the teacher and make his plans seem flat to him.

One teacher says that if a student looks at his watch repeatedly, shakes it to see if it is going, or frequently glances at the church clock, it works havoc with him.

"Whispering to your neighbor," was given as a bad fault by many teachers.

"Gossip," was listed as another.

"When a question is asked and everyone sits with no one even making an attempt to answer it is very discouraging," said one teacher. A good pupil will make at least a try to answer.

Discussion can also lag when pupils will not make the effort to co-operate. Some will monopolize the discussion, which places a great strain on the nerves and tact of the teacher.

Failure to co-operate often results in a blank silence when the teacher asks if there are any questions. The pupil who asks intelligent questions is a tower of strength to the teacher. The one who asks silly questions about something which has already been stressed, is a discouragement, making the teacher wonder if his teaching is "getting across."

The habitual late pupil is a source of irritation to the teacher and other pupils.

Irregular attendance because of trivial excuses causes many a teacher to become discouraged. "Pupils who are regular in attendance and can be depended upon to be present, are my greatest inspiration," says an experienced teacher.

Recently I saw a teacher moved almost to tears by the kind words of a pupil, expressing appreciation for the help her lessons had been. "Words of appreciation are so rare. Only one in a thousand ever seems to realize the time, inconvenience, and sacrifice most church school teachers make to be present and teach Sunday after Sunday," this teacher said.

When volunteers are needed and no pupil responds it is hard on the teacher.

"Talking about a former teacher and how he did things," was troublesome to one teacher, making him feel he was being criticized and unfavorably compared.

Moving chairs, restlessness, nervous habits of biting nails, shuffling papers, adjusting hat and gloves, rooting through purse, and making memos for other interests, were listed as "hard to take" for the teacher, and keeping him from his best work.

If you want to rate an "A" as a Sunday school pupil, you will remember that the teacher is a volunteer worker, serving with no other pay that his sense of an important job done well, and the happiness of bringing others to a closer knowledge of their Saviour and the Bible. Why not encourage your teacher, and by your co-operation and words of appreciation, not only make yourself a better pupil but make him a better teacher?

Chevy Chase, Md.

Olives

BY M. LOUISA HASTINGS

No tree is more closely associated with the history and the civilization of man than the olive tree. Again let us note some of the Scriptural associations of this tree. Do you remember in the account of the Flood that it was an olive branch that was mentioned as the waters abated? Since that time the olive branch seems to have symbolized peace.

In the early allegory found in Judges, ninth chapter, the olive tree was the first one approached with the request to reign over all the trees. The writer of the fifty-second Psalm compares himself to "a green olive tree in the house of God." It was a symbol of beauty and strength and was among the most abundant of the vegetation of Judah. And then there was the Mount of Olives.

The gnarled olive trees on the shores of the Mediterranean—in Palestine, Egypt, and in Spain, and Africa, have since very early times yielded a fruit that more than any other in those ancient times added to the comfort and luxury of primitive peoples. The oil as a food and condiment, and the expressed oil for anointing the body, or as a food, were a part of the necessary stores of every home. There are such frequent references to this tree and its products in the Bible and in writings of the early Syrians and people of Asia Minor that it is thought to have had its origin in these lands.

If we should draw a ring around the Mediterranean Sea back a hundred miles or so from the shore, and another around southern California, we should circumscribe the two great olive-producing regions of the earth. Although the olive is said to have come originally from Asia Minor, Italy now grows more than any other country. In southern Europe there is a saying that the man who plants olive trees lays up riches for his grandchildren. Many people claim that olive trees live a thousand years. In this region, olive oil takes the place of butter. In some localities ripe olives and green oil take the place of both bread and meat.

Our common foods take on additional interest when we link them up with ancient history, and it makes contact between the people of Old Testament days and ourselves more vital when we realize that today we eat many of the kinds of foods eaten by them also thousands of years ago. It is an interesting thing to search for Biblical references for each of the foods mentioned.—Young People's Paper.

THE HABIT OF NOT FEELING WELL

Few people realize that their ailments are largely self-induced, says "Success." They get into a habit of not feeling well. If they get up in the morning with a slight headache, or some other trifling indisposition, instead of trying to rise above these conditions, they take a positive pleasure in expatiating upon their feelings to anyone who will listen. Instead of combating the tendency to illness by filling the lungs with pure fresh air they dose themselves with "headache tablets," or some patent specific "warranted to cure" whatever ill they think they are suffering from. They begin to pity themselves and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they reinforce the first simple suggestion of illness by a whole army of thoughts and fears and images of disease, until they are unfitted to do a day's work in their homes or offices.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging on a sofa because they think they are tired, or not well. Much of so-called "invalidism" is simple laziness, fostered and indulged in from childhood. There is a great danger that girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once whenever anything happens which interests or excites them! An invitation to a reception or concert, or any other pleasant social occasion, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody—until after the entertainment.—Sel.

FRIENDS

Of all the many blessings that our gracious Father sends,
I thank Him most of all today for loyal-hearted friends;
Friends who know about my faults and keep on loving still,
Friends whose friendship changes not with happy days or ill;
Friends to whom my inmost secrets safely I confide,
Friends who make me happy just to have them by my side;
Yes! of all the many blessings that our gracious Father sends,
I thank Him most of all today for loyal-hearted friends! —Selected.

EDUCATIONAL

Preserving The Faith by a Sound Program of Education

III. Denominationally

By Clayton F. Yake

This article completes the address of Bro. Yake, at the Mennonite General Conferenc at Kitchener, Ont., August 29, 1953. Bro. Yake is Educational Agent of the Mennonite Board of Education.

This article supplements the one under the same title which appeared in the October **Christian Monitor,** and is the remaining portion of an address given at General Conference at Kitchener, Ontario, on Saturday, August 28, 1953. In last month's message, I discussed two of three ways to preserve the faith through our educational program: I. Administratively; II. Functionally (by instruction and service). In this message I will discuss point III. **Denominationally,** which in the address was given first.

During the past fifteen years the concerted effort made by leaders to unite our strength educationally as a denomination in the promotion of the faith and its preservation has brought appreciable results. Last year's Board of Education Meeting held at the Beech Church near Louisville, Ohio, was acclaimed by young and older experienced leaders as the best Board meeting which was ever held because of the evidences of unity. The spirit of co-operation manifested by all sections of our denomination was the cause for the expression of this sentiment. Such statements as this were heard: "It had never been like this before"; "I never saw such evidences of co-operation in our educational work as manifested at this meeting"; "I never saw such a fine Christian spirit at any previous Board meeting"; etc.

Together we may rejoice in this worthy attainment—a greater manifestation of co-operation. But we dare not be complacently satisfied. This evidence of co-operation is just the beginning of a spirit that needs to grow stronger among us from year to year so that in the near future every part of our denomination, every section of our church, will lend wholehearted support to the church's program of Christian education. Only when this goal is attained, only then dare we be satisfied that as a church we are denominationally going forward unitedly in our Christian educational program, and thereby preserving our heritage of faith by aggressively promoting it. We have the organizational setup for such accomplishment. Let us briefly take a look at it.

Organizationally, the Mennonite Church has a splendid educational setup to make possible the unification of effort. Through the General Educational Council and the office of Educational Agent, the educational work of our denomination is being carried forward through six area councils—the Elementary, the Secondary, the Collegiate, the Seminary, the Nurses' Education, and the Winter Bible School. Each of these area councils is interested in providing guidance for the work falling to it. Every school in our denomination receives equal attention and unbiased interest and support. The General Educational Council is equally interested in all our elementary schools, in all our secondary schools, in our college work, in our seminary work, in our nursing program, and in winter Bible schools. One phase of it is as eligible to a proportionate share of support and attention as any other phase.

For example, Eastern Mennonite College is administered through the Virginia Conference Board of Control; Goshen College and Hesston College are administered through the Mennonite Board of Education. The General Educational Council is interested in all three of these institutions and interested on an **equal** basis. The same is true concerning all other schools. No matter where they are located, in United States and Canada, no matter under what local control they are, the General Educational Council seeks to help all of them impartially and stands ready to do so.

You ask, "What has been done by the General Educational Council in these area councils?" In the first place, Church School Day is being promoted yearly through literature which is sent to all congregations for the observance of Church School Day the last Sunday in August. An annual church-wide public meeting of the General Education Council is held in October in conjunction with the Annual Board of Education Meeting. These meetings are chiefly inspirational and for the promotion of our Christian educational work. The elementary school paper, **The Christian School,** is in its sixth volume. It is being published ten months through the year in the interest of elementary schools, and also secondary. Elementary and secondary school standards have been prepared to give guidance to the Christian schools in our denomination. Report cards for lower and upper elementary pupils have been prepared. A Mennonite Teacher's Association has been organized with a membership of over 150. The Christian schools have been visited and are being visited by the Educational Agent. The Conrad Grebel lectureship has been created, and through it has come to the church a Mennonite philosophy of education. The second series of lectures, one on stewardship, is now being given and has been made possible through this lectureship. Lectures on these two subjects have been delivered in various places of the church and are helping to foster unity of purpose, and are a means of preserving our faith through development of appreciation for it. Special thought is being given to the preparation of Bible study textbooks, as well as other textbooks, for use in the elementary schools. Guidance in all areas of our educational work is available and is being given as needs demand and opportunity affords. For example, the Executive Committee of the Board has sought the guidance of the Council as have also other boards of control.

It would appear that the General Educational Council is a good tool for providing proper guidance to our entire educational program and for maintaining a balance in our school work. For illustration, we urgently need Christian high schools; but it is evident that there is a limit to the number the church can support. At the present time we have three colleges—possibly enough to provide for our needs, unless Canada needs one. **Seminary work is being offered in all three of our colleges** with one having an organized seminary. Should there be only one seminary, and that located on our oldest college campus? Should each of our colleges offer seminary work while an off campus seminary, centrally located, provides graduate seminary work? Should we have a summer seminary staffed by professors from the Bible departments of our three colleges? Should we have a Mennonie university? And if so, where should it be located if and when the time comes for it? How many elementary schools should there be? At the present, we have about 60, including some from sister denominations. Can our denomination support an unlimited number? Should we continue to provide Mennonite teachers for public schools? What attitude should we take toward the present public school system? Should we take advantage of the privileges offered and express our Christian interest in them for their betterment and patronize them? **Should we have a Mennonite Christian school system and provide Christian education through schools of our own for our entire denomination?** These and many other questions confront us. Through the General Educational Council, these questions can be given consideration to the best interest of the educational work in our church.

By the united co-operation of every section of our denomination the precious Anabaptist heritage can most effectively be promoted, and thereby preserved. This is a day of opportunity. If from every district conference,

if from every school, if from every board of control comes willing support and co-operation, we can unitedly press forward to the accomplishment of a great work for the Lord Jesus Christ in the days ahead. **And this method of co-operation gives full and complete authority to each local board of control to operate and administer its own school. The General Educational Council and the area councils do not exercise administrative responsibility.** All local and district boards of control exercise it. The Mennonite Board of Education exercises only administrative responsibility over Goshen and Hesston Colleges and the two Nurses' Training Schools. **All our church schools, regardless of their boards of control, have equal privileges and opportunities to co-operate with these councils and share equally in the services rendered.**

If district conferences, local boards of control, and schools within our denomination, as well as those of sister denominations, will co-operate wholeheartedly and give united support, the Christian educational program can be promoted with marked success, the kingdom of God extended, and the faith preserved.

Scottdale, Pa.

Eastward Ventures

By Edwin L. Weaver

This article closes a series of Ethiopian historical and travel sketches by a former Mennonite Relief Committee worker who served in the educational field. We thank Bro. Weaver on behalf of our readers for these interesting and informational articles.

The Ethiopian Railway

The building of railroads in Africa involves difficulties perhaps almost incomprehensible or even unimaginable. An entire book has been written on the construction of the railroad extending northwestward from Mombasa into Kenya, but apparently none exists on the building of the one and only railway in Ethiopia. Presumably few persons now living have much clear knowledge about its construction, but certainly the many difficulties involved made it a very heroic endeavor. More than twenty years elapsed from the time of its beginning in the east coast port of Djibouti to its completion in the capital city of Addis Ababa.

Through the centuries there has been in Ethiopia a gradual expansion from north to south. In earlier times the four principal kingdoms were Tigré, Amhara, Gojjam, and Shoa, and as late as the early 1800's there were four rulers. Near the middle of that century two rulers were left, for one had succeeded in obtaining rule over Amhara, Gojjam, and Tigré. The process of unification went on until late in the century all the kingdoms were under the rule of one man, Menelik II. With his accession to the throne the interest in Ethiopia shifts from north to south; unlike rulers before him, he was not crowned in Axum and he became ruler of the whole empire.

Formerly the southern boundary extended across Ethiopia considerably to the north of the present capital, which is situated in what used to be Galla territory. The conquest of the greater part of the vast area to the south, west, and east was achieved between 1875 and 1898 by Menelik II; this extension he was able to accomplish easily and swiftly because of the firearms he obtained in large quantities chiefly from France and Italy. He sought to carve out an empire and push the frontiers southward before his European competitors could do it. Much of the work of Christian missions is in these newer regions rather recently added to the Ethiopian empire.

The opening of the Suez Canal in 1869 made the Red Sea one of the world's great highways and the main link between eastern and western worlds. The barren lands along the western shore, the African side, took on a strategic commercial importance. The great European powers, particularly England, France, and Italy, considered it essential that they be fully established along this coast in order to control it, and consequently they played their fascinating game of chess for territory. Nominally Egypt owned all the coast that these European nations wished to occupy, for Turkey, which controlled it since the sixteenth century, had ceded it to Egypt in 1874. Egypt held the whole western shore of the Red Sea, controlled the imports and likewise the province of Harar, but ultimately withdrew from the Red Sea because of troubles in the Sudan. England had been established in Aden since 1838 and for forty years had dominated the Red Sea unmolested. Although she was concerned with the problem of preventing the other powers from establishing themselves on the coast, the Italians in 1879 began to settle in Assab and the French in Obokh in 1880. This was the time when the European scramble for Africa was at its height. In 1888 the struggle for supremecy, an exciting chapter of international colonial history, was ended; the treaty of 1888 divided among them the coast for which they had maneuvered. It was agreed that France should have what is now French Somaliland and England the portion commonly called British Somaliland. Italy eventually obtained the most, both Eritrea with its long coastal extension and Italian Somaliland. The treaty closed off the expanding empire of Ethiopia from access to the sea, and also settled a dispute with Harar which came into the possession of Menelik II.

Through the vast coastal lowlands Ethiopia had found outlets to the seaports and at times in past centuries had control over these desert lowlands. But there are wild tribes never brought under Ethiopian control to any great extent, and she even in part had lost control of her outlets to the sea.

Because trade with foreign countries was hampered by transport difficulties, a railway inland from the coast was a necessity. British, French, and Italian representatives fought diplomatic battles for ten years over the project, and finally the French won. The Emperor Menelik II granted a concession to a French company for building the railway in order to promote export trade. The construction started about 1896 and extended toward Harar but by-passed that center and in 1902 reached Dire Dawa, which was long the terminus of the Franco-Ethiopian Railway. The company's funds became exhausted and the Ethiopian emperor refused his permission to go on because the French government wanted to take over the project from the company. Not until 1917 or 1918 was the job finished so that trains could reach Addis Ababa. The French persevered in the face of obstruction after obstruction and solved all the financial as well as the engineering problems.

Deciding who should build the road and the financing of it were by no means the only difficulties. The coastal lands are semidesert, where under the burning sky of a waste country the sparse nomadic population live out their lives; thus there are scarcities of labor, food, and water, an abundance of heat, and hostile, savage tribes. Obstructing mountains necessitated the hewing of rocks, and bridges had to be built across rivers and ravines.

Traveling Eastward in Ethiopia

A journey from Addis Ababa eastward to Djibouti on the railway affords interesting and varied experiences, and let us consider what they involve. It means a descent down to sea level from the plateau of the capital city one and one-half miles or more above the level of the sea. The Ethiopian highlands generally drop down precipitously to the desert plains, and the great eastern escarpment is particularly striking in its decent; this becomes clear in northern journeys. The eastern escarpment is the western wall of the Rift Valley which here broadens to include the Dankali plains and the Red Sea. But the almost unnoticeably gradual descent in rail travel becomes understandable when one realizes the course the railroad takes—first southeast to just beyond Nazareth and then northeast. And this is the general direction of the Awash River which originates near Addis Ababa, for the railroad follows more or less the direction of the river as far as the town of Awash.

In traveling on the railway eastward one enters regions involved in some of the slave trade of former times. Slave caravans journeyed through the Somalilands to ports on the coast where the slaves were sold and shipped to Arabia and other Asiatic countries. Some obtained by purchase or theft in the interior of Shoa were walked to the coast and fattened there for sale. Both Arab traders and Europeans made money in slave traffic. Arms and ammunition were among the chief earlier imports into the interior

through Italian and French ports, but England finally also carried on the trade; old rifles were purchased in Europe and sold to Menelik II for large profits. Cloth goods have long been imported, and in recent times Ethiopia is importing a fairly wide range of manufactured products, although still in rather limited amounts. The railway has carried about seventy per cent of the country's external trade, and it has stimulated the production of coffee which is the main article of export. It gave stimulus to the banking business of Addis Ababa and was a factor in making this city the permanent capital of the empire.

A journey eastward by rail brings one also into the regions of Moslem penetration. The Mohammedans first cut Ethiopia off from the sea by securing coastal bases, and they gradually converted the nomad tribes between the sea and the plateau. Moslem colonies developed and spread inland from the coast. From these eastern regions came the redoubtable Moslem leader, Ahmad Gran, who in the sixteenth century swept three fourths of Ethiopia into his power but at an immense toll of lives. Also across the lugubrious landscape of the semidesert, one will see settlements of Somali tribes, and the railroad skirts the edge of the savage Danakil. The Somalis and the Danakil are nomad tribes that hold to the exterior forms of Mohammedanism.

Nazareth and Adjacent Places

Many foreign residents of Addis Ababa at one time or another take the trip to Djibouti or Aden, and circumstances finally became so shaped that I could journey also through the eastern and better known and more traveled part of Ethiopia and to these ports. The amount of red-tapism may be surprising, but in the course of three days I obtained the needed permits, including the visas for French Somaliland and Aden Protectorate and the Djibouti francs and East Africa shillings—at least I thought I had all I needed. My first stop was at Nazareth and while there I accompanied the hospital physician to the Wanji Sugar Estate eight miles south. This project is operated by Hollanders who formerly grew sugar cane and manufactured sugar in Indonesia. Recently they came to Ethiopia, obtained a long-period lease on six thousand acres of a level, fertile valley bordering the south side of the Awash River, and were clearing the land and erecting needed buildings during my visit. We went out in the morning on a station wagon and crossed the river on a ferry, for the bridge had not yet been constructed. Two feet below the earth's surface trees were being cut which were then pulled away by tractors; the native people later sawed the wood into pieces and burned the branches. Planting was also going on. Portions of cane stalks six or eight inches in length were cut from growing cane and placed into water-soaked ground. The soil here is black to a great depth. Water for irrigation is pumped from the Awash River. Since the project began only in September, 1951, everything was in a state of beginnings. But a town was being laid out and dwellings were to be built for the two thousand natives to be employed. There were to be houses also for the Dutch, a large guest house (or hotel), and a sugar factory.

Travelers have remarked about the three days required for covering the 487 miles, the total length of the railway. It still takes about this long by ordinary train, although a passenger service by littorina makes the trip possible in less time. This time I traveled the slow way. At noon I left Nazareth, after having been there two nights and one and one-half days, and reached the town of Awash in the evening. It became apparent that our train was remaining until morning, consequently I spent the night in the apartment of a second class coach. A native on the opposite seat gave me a woolen blanket to lie on, but it was very itch-producing because of the great heat in this low-lying town beside the Awash River. Through the long night hours our disconnected engine was pulling and pushing and shuffling cars from one side track to another. During the evening and again the next morning women and boys were shouting "Chi," "Chi," "Chi," (meaning tea) along the cars of the train and handing out tea in cups and tin cans. Next morning we started out again and at four in the afternoon pulled into Dire Dawa

Blue Nile River in Ethiopia

Difficulties at Dire Dawa

After twenty-eight hours in Dire Dawa another train departed into the desert and into the night, and expectations were that we would arrive in Djibouti the next morning. But close to the border and before entering French Somaliland the train stopped at the village of Daouenle where officers examined the baggage, the passports, and the money of passengers Soon I was informed I could go no farther for I had no exit permit, and this information was a surprise. The train went on and I remained in the country of the Somalis, for some of the Somalilands are in Ethiopia. My hosts, the Somali government official and his wife, gave me good sleeping accommodations for four hours and in the morning two cups of coffee. During the following day I had free transportation back to Dire Dawa on a boxcar with a group of railroad workers. Efforts to get the exit permit matter straightened out were not a success, and so I traveled all the way back to Addis Ababa and obtained the permit I thought I already possessed.

The portion of the trip from Addis Ababa to Dire Dawa and back I had traveled third class, which means I was in the part of the train where most of the native Ethiopians are and paid the same small fare they pay. Thus I could observe the travel aspect of Ethiopian life at close range. A third class car is piled so full of objects that passengers find seating room with difficulty. Large baskets full of various commodities, big sacks of grain and vegetables, live goats and chickens, and large blankets as bed equipment are a few of the most conspicuous articles carried by travelers. It seems that these poor people take their possessions with them when they travel. Not only are the cars jammed with things and people, but there is also great disorder. At night men sleep in the aisles, on racks for baggage, and lie about nearly everywhere. At stations of larger towns where people leave and enter there is much crowding and pushing which makes entrance or exit difficult. Beggars and vendors, and perhaps purloiners too, are numerous at the doors and windows and in the cars when the train is standing still. People in villages seem to depend partly for their living on travelers passing through. The ticket or fare collector going through a car is followed by one or two policemen, and persons who have entered the train without ticket or money are given a sound slapping. Natives of more than ordinary wealth and foreigners usually travel second or first class.

Beginning the Journey Over

Several days later I started the whole journey over and succeeded in arriving at my destinations of Djibouti and then Aden. My detainments in Somalia had been beneficial, for I took some walks in the vicinity of Daouenle and in Aisha, the latter being per-

haps the largest town between Dire Dawa and Djibouti. I saw the grassless, treeless, bare, flat desert lands and the houses with stone walls and flat earthen roofs. At Daouenle heavy steel barrels containing water indicated that water for the people and the goats was imported by rail. At different spots were clusters of graves with piles of stones on ground slightly elevated, and past them extended tracks eastward, likely into near-by British Somaliland and perhaps on to the old Moslem seaport town of Zeila. Seemingly I was in regions into which the message of the Gospel had never been brought.

Ten Days at Aden

From Djibouti I traveled by air to Aden, spent about ten days in the various settlements of the colony of Aden, and returned to Djibouti by boat. This latter I found a more attractive place than either Massawa or Port Sudan; it has a large landlocked harbor and was founded by the French in 1888 and made the capital of French Somaliland in 1892. It has many trees and fairly modern buildings and well-arranged streets. Commonly foreign-built African cities have characteristics and names imported from Europe and Djibouti is no exception, for one finds there such streets as Avenue Georges Clemenceau, Rue de Marseille, Rue de Paris, Avenue Pierre Pascal, and Boulevard de la Republique; however, one street has the name Rue d' Ethiopia. Somalis constitute the majority of the inhabitants, but there are also Danakil, Gallas, Arabs, Armenians, Indians, and such Europeans as Greeks, Italians, and French. On the town and surrounding areas the blazing sun strikes with terrible effect, and from them I traveled again inland through the inhospitable desert and arrived once more in Dire Dawa.

Mennonite Mission Stations

My trip was meant to include visits to the mission stations at Deder and Bedeno. Sixty miles southwest of Dire Dawa is Deder and my journey there, accurately so called for almost an entire day was used in making it, was on two different buses, the latter one being very crowded and uncomfortable. With interest I observed the two main projects of the station—the hospital and the school. The hospital work had grown tremendously since its beginning, but at the time of my visit the building was not finished and one wing had not been begun. Among the difficulties the doctor pointed out were the getting of medical supplies and equipment, and the ignorance of the patients who do not take treatments long enough to get cured. The school, first opened October 9, 1950, was also in the process of growth. Its second year began with more than fifty pupils and many were turned away. It consists of the elementary grades and has two teachers, one a native. The two rooms can be made into one. The intention is that the mission school compare with government schools and that pupils can transfer to government schools if they wish. At the time of my visit the building was not quite completed and there was no library.

To Dire Dawa I again returned amidst the inconveniences of bus travel, and after waiting four more days rode on a coffee-hauling lorry to Bedeno. Nine and one-half hours of an afternoon we continued and then spent the night at the fork of a road leading to the villiage of Furda; next morning we proceeded on and arrived at the mission station near Bedeno almost in time for breakfast. Through the darkness of the preceding evening we had circled the edge of the extensive mountain mass called Garamulatta and could occasionally see wild animals with our lights. At the mission I learned that the people of the community appreciate the school, which first opened May 14, 1951, and operated three months; then it opened for the first full year on October 1, 1951, and was succeeding. Two days I spent observing the scenes of the rather picturesque regions about Bedeno and then accompanied the mission personnel to Harar and Dire Dawa.

In the Province of Harar

The province of Harar, in which are the cities of Harar and Dire Dawa, has had a long and interesting history. The city of Harar was founded in the Middle Ages and has long been an active mercantile and religious center. Its own Semitic language has been separate from the Hamitic languages of the surrounding Gallas. As the main Moslem center of the region it has stood against Ethiopian Christianity and has held fanatically to its own religion. Ever it was a closed city to foreigners, but in 1855 Sir Richard Francis Burton succeeded in entering it. There also the gifted French poet Arthur Rimbaud spent the last ten years of his short, tragic life in exile. During the fairly recent reign of Emperor Menelik II the city and province were absorbed into the Ethiopian Empire. The present emperor of Ethiopia, was born and spent part of his youth in Harar and received instruction in French there.

Upon arrival in Harar shortly after one o'clock we ate a lunch beneath some trees by the roadside on the edge of the city. Those accompanying me then took a patient to the hospital while I made a walking trip from one end of the old city within the walls to the other end and back again. Harar differs from other Ethiopian cities, for it is surrounded on all sides by walls and has an ancient, Oriental appearance. Without on the west side the Italians built some modern buildings for a new town. In the evening we returned to Dire Dawa on one of the few paved highways in the country before Italian times. Its construction dates back as far as 1928 and it passes the beautiful Lake Haramaya.

Back at Dire Dawa

My numerous days in Dire Dawa gave ample time for meandering throughout the whole town and some surrounding regions. I walked some of the outer roads, and one Sunday afternoon took the road northwards that crosses the shallow river and then enters a dreary and howling wilderness which at spots is evidently inhabited by benighted souls. I presume this road goes through Gildessa and on to Djibouti. One of my former Addis Ababa teacher training students, now a teacher in the Dire Dawa school, took me through his institution. Early one morning I went out to the cement factory, concerning which at the time it was built one man said there is no cement factory in all Europe to compare with it and cited it as an example of the ludicrous way Italy spent money. A Sunday morning found me at the Catholic service which I was not looking for, but on the same forenoon I graciously was led to the Swedish mission service which I was seeking. Often I passed the Moslem mosque built by Lij Yasu, the Ethiopian ruler that turned Moslem and was later dethroned. From the second floor veranda of the little native hotel where I stayed nights south of the river and on the south side of the large open square in the native and populous part of the city I could look down upon the movement of life in this interesting city.

The Need of the Gospel

In these eastern portions of Ethiopia one can profitably meditate on Jeremiah 17:5-8 where the prophet declares that the man who trusts in man and departs from the Lord shall be like the heath in the desert and shall inhabit parched places in the wilderness; but the man who trusts in the Lord shall be as a tree planted by the waters. The Gospel presented to souls in darkness may enable them to get the roots of their lives established in Christ.

Ft. Wayne, Ind.

THE PATH FOR DARREL

(Continued from page 322)

way home. What were they thinking? Lou prayed some more.

They reached the house. Mother sank into a chair.

"The need in Madagascar is great," said Mother.

"Yes," said Father. Then, "Shall I call Darrel?"

"Yes. And give him my blessing."

"I will give him mine, too."

The call went through. Father told Darrel that Mother and he were now glad to let him go to Madagascar.

All feeling of tension left. Tears of joy flowed. Harmony and peace had returned to the Warren home.

Forest City, Iowa.

A visitor was once watching a group of slaves slouching and shuffling off to their work. One tall, broad-shouldered fellow strode on, head erect and with the gait of a man.

"How's that?" the visitor asked.

"Oh, he's the son of an African king," was the reply. "He never forgets that."

Alas! we forget, amid the drudgeries of earth, that we are sons and daughters of the King of king, and in training for thrones in His empire! —*The Christian Herald.*

BIBLE STUDY

The Significance of the Blood Sacrifice
(Concluded)

BY THE BIBLE STUDY EDITOR

"To what purpose is the multitude of your sacrifices unto me? saith the Lord" (Isa. 1:11). In themselves the sacrifices were nothing to God. He used the sacrifices of flesh and blood to represent His Son as the Lamb of God to be offered for the sins of the people. The sacrifices were also representatives of the people who brought their offerings to the Lord. The whole service of sacrifices was a presentation of the purposes of God in the redemption of men from their sins and their reconcilation to Himself in a new life of righteousness.

In Christ, We Are Reckoned Dead

When Jesus poured out His blood in which was the life of the flesh He died. Lev. 17:11; Isa. 53:10. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). The Son of God did not die in spirit, but in the flesh. He represented us in the flesh, and in Him we are crucified and are reckoned dead. Everywhere in the epistles we are shown to be dead, as far as the flesh is concerned, but we are made alive by the quickening of the Spirit. The sinner is dead in a twofold manner: the body is under the curse of sin unto death, and the soul is dead in trespasses and sins. The body remains under condemnation, but the soul is quickened into newness of life through the Spirit.

The believer is buried with Christ by baptism into death, to remain dead and buried, as far as the flesh and the "old man" are concerned. He is risen with Christ in newness of life by faith to live by the power of the Spirit who raised Christ from the dead. The body remains dead in the estimation of God, whether it remains on the earth or in the grave, until the day of resurrection. What God has put to death in the flesh of His Son no man can make alive. One may walk after the impulses of the dead body and flesh, and the fruit of such a walk is death; but that act of walking after the flesh does not make the flesh or the old man alive again. The body is dead because of sin.

The Shedding of Blood Is Death—Not Life

The Christian's life is of the Spirit. "By one Spirit are we all baptized into one body" (I Cor. 12:13). We are born again by the Spirit. "It is the Spirit that quickeneth." Not only is it the Spirit who gives the new life to the believer; He also continues to live in the heart and becomes the power of his life. We walk after the Spirit, and live in the Spirit.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." See John 6:51-63. These words of Jesus were spoken because He was the living bread that came down from heaven. v. 51. We must receive Him as God gave Him to us. He is God's Son in the flesh, in the shedding of His blood and in His resurrection. But who among His disciples ever ate of His flesh or drank of His blood? And how could this be done after His ascension to heaven? v. 62. The answer is, that it must be done by faith. v. 63. The new life does not come from the blood of Christ, although no one can come to God or be born again except by means of the atonement, or by the death of Christ. There must be a reconcilation unto God before one can come to God to receive the gift of life through the Spirit. We are born as sons of God, "Not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13).

The idea of life coming to the believer from the blood of Christ, because of the purity of His blood, is theoretical. There is no transfusion of His blood into our blood stream. Our life in the flesh is condemned, and cannot live nor be revived into eternal existence. The Jews were forbidden to eat of the blood of any sacrifice or of any flesh. We do not live anew from the physical life of Jesus. His blood was shed. Every reference to the blood of Jesus is in the light of its having been shed. Its work has been done. His death accomplished its purpose and is finished. We must live by the Spirit. Luke 22:20, according to the Twentieth Century Version, reads, "My blood which is being shed," but that was spoken before His blood was shed. It does not apply to the present time as a continuance of shedding His blood.

How did men of old partake of the blood of Christ in order to have life in themselves? They were forbidden to drink of the blood of any sacrifice and forbidden the use of any flesh that had the blood in it. But they were strong in the faith that through the shedding of blood there was remission of their sins. Their faith appropriated the benefits of the shed blood from Adam to Christ. When Christ shed His blood the Temple veil was rent asunder and the way to God was opened. By faith every believer enters into the presence of God, appropriating the benefits which our High Priest has accomplished by the shedding of His blood. Our faith can lay hold of the sacrifice made for our sins, more definitely than did those saints of God who waited patiently unto His coming, not knowing the mysteries which have been revealed to us.

Faith Appropriates Both the Death and Resurrection of Christ

There are thirty-four passages in the New Testament which refer to the blood of Christ. Seven of these are found in the Epistle to the Hebrews. In some epistles there is no allusion to the blood of Christ. But this does not signify a lack of faith in the atonement by blood. But when the writers of the epistles and Gospels desire to stress the life of the believer, they refer particularly to the Spirit life and the faith which we have in "Christ who is our life." Our life from Christ is that which He gives to us by the power of the resurrection. We are risen with Him in newness of life. It is the life which He shed abroad upon the believers on the day of Pentecost, and upon every believer since that day.

Paul declared that he desired to know nothing among the Corinthian believers but Christ, and Him crucified. The Christ whom Paul preached was the crucified One. There was no other such Christ. But the apostle declares in the same epistle (I Cor. 2), that we live by the Spirit. The things of God which are known to us are those which the Spirit reveals to us. We have the mind of Christ.

Benefits of Blood Continue

When the Hebrew people offered the sin offering on the day of atonement there was no other such sin offering for all of the people until one year had passed. How well God was satisfied with the benefits of an offering of blood that had been made in honor of the promised Lamb of God! When a sin had been committed or a trespass occurred, each guilty one brought an offering, whose blood was shed, and God was satisfied with such faith in such a sacrifice. Then, as now, there were many sins that were not known even to the person who had committed them. The law said that when such sin came to the knowledge of the individual he must offer for the sin the specified sacrifice. And when the offering had been made the sin was forgiven him. Many kinds of sins required many kinds of sacrifices. Sins committed by a ruler or a priest required a different sacrifice than that for one of the common people. And the offering of the poor differed from that required of one who could afford a better class of offering. But all offerings pointed to and depended on the One sacrifice which God had promised the Son of God, or the Lamb of God. The

benefits of these flesh offerings continued to the individuals as long as they were needed. The sins were forgiven for which they were offered.

It is this fact which must be given consideration in the offering of Christ. Christ has become the one offering unto God for the sins of all men. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world" (Heb. 9:25, 26). The Saviour offered Himself once and forever, for the sins of men. "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:13, 14)?

No more blood offering for purifying is needed; the eternal offering has been made.

Every confession of sin and every requirement for purification looks back to the sacrifice that was made. Heb. 9:13 notes that purification from uncleanness required the sprinkling of the ashes of the red heifer mingled with water. No new offering of blood was required, for the heifer had been slain some time previously; but the recognition of the past sacrifice was made in the use of the ashes. The blood and flesh and all that belonged to the heifer were burned outside the camp and the ashes were a memorial of the death of that animal for the uncleannesses of the whole camp. So is it with Christ. He has died long ago. By faith we recall that He died for our sins and that His blood has been shed. His dead body was laid in the tomb for three days. We seek purification through the merits of His death, and thus are we purged from our sins by faith in what was done long ago. We need not ask God for a fresh supply of blood nor for a new scene of crucifixion in order to be cleansed from our sins and impurities. The eternal Spirit of God makes effective to us daily that eternal sacrifice.

In the case of the cleansing of the leper, a sparrow was killed over running water (water mixed with the blood of the sparrow) and a live sparrow was tied on cedar wood and hyssop with a scarlet cord, and dipped into the blood of the other sparrow, and the leper sprinkled with the blood. The live sparrow was allowed to go, and flew back into the sky from whence it came. This is certainly a beautiful figure of a heavenly acknowledgment of the offering for sin, for both were birds from the heavens, and one bird sprinkled the leper and lived. So Jesus lives to purge our sins with the virtues of His own death. The leper was further cleansed with the blood of a trespass offering which was touched on his right ear, thumb, and toe; and afterwards these parts were touched with the oil which he had himself brought. The trespass offering was killed where the burnt offering and sin offering were slain. The virtues of these two great offerings were attributed to the trespass offering. God constantly reminds us of the sacrifice, the one sacrifice that was made for sins forever.

One Sacrifice Only, and Only Once

Under the law, there were many sacrifices, and all of them were repeated. Perhaps the most frequent offering was the burnt offering. Morning and evening the blood was shed and sprinkled upon the altar and burned with the flesh and all the parts of the perfect sacrifice. It was a free-will offering and could be presented during the day by any who desired to make his offering. But these sacrifices were constantly repeated. Each kind was repeated. But all of them pointed to only one offering to be made by God—the Lamb of His own choice. The world waited, but God took His own time to present the one great sacrifice. It was made in the fullness of time. It was offered in the camp of Israel. It fulfilled the established types which God had given to Moses. It fulfilled every requirement of God to forgive men all of their sins through all the ages. "By one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). See context. Every child of God that is set apart (sanctified) for God is perfected forever. No other sacrifice is needed to perfect him and no repeated offering of the same sacrifice is needed to keep him sanctified.

Too often the believer loses his sense of peace with God, or loses the purity of His life, or the joy of his fellowship with God. This renewal is sought again through the blood of the sacrifice, or cleansing from sin by seeking the foot of the cross, or otherwise applying the work of atonement. Jesus is now at the right hand of God making intercession for the saints. "We have an advocate with the Father" (Jno. 2:1). He makes intercession for us, on the basis of the blood that was shed. The blood of Jesus Christ His Son **cleanseth** us from all sin." (I Jno. 1). The Lord does not again appear on the cross. That would make Him a curse instead of an Intercessor. He does not again shed His blood, for that would signify the incompleteness of the blood that was shed for us. He recognizes the virtue of His death to atone for sin, and intercedes with the Father to forgive our sins because He has shed His blood for the remission of all sins.

Jesus will not again offer His blood to make atonement for sin. He has suffered for sin only once, and that was for all men since the foundation of the world. Heb. 9:26. Since that time men have been looking for His return while accepting the one offering for sin. He will appear again, but not as a sin offering. The emphasis on this truth is that of His **sacrifice having been made.** It is not now repeated, but the past offering must be and is accepted by faith by all who believe in Him.

Jesus Christ Is Not a Bleeding Saviour

If the work of atonement required that blood must be shed unto death, then Jesus has shed His blood and has died. There is no more blood to be shed because Jesus was quickened by the Spirit and has no blood to shed. Rom. 8:11; 1:4. The question might be asked (excusing the folly of it), Where is the blood that could be constantly used to wash away the sins of men? Only a memorial of the blood of atonement was taken into the most holy place, sprinkling the mercy seat and the ground before the mercy seat. The remainder of the blood was poured out under the altar—the place of sacrifice, or at the cross of Jesus. How much blood did Jesus have to shed? Poets and ecstatic idealists have set up a system of expressions which some have accepted as Bible truth. Many will continue to travel to the foot of the cross to have their burdens taken away —this is John Bunyan's theory. Many wish to have their sins washed away by the blood of Christ. Some will desire to feel the blood of Jesus flowing over, or sprinkling, their hearts from an evil conscience. All these things are accomplished by the blood of Christ, but it is done by the benefit of the blood that **was shed.** It is not freshly shed for the sake of each individual who comes to the Lord in faith for cleansing. Those who seek the new application of blood make void the efficacy of the blood that was shed.

There is a poetical idea of a fountain filled with blood. The lavers of the Temple were used for cleansing. The blood was used for atonement. Jesus did not shed enough blood to fill a fountain. "What can wash away my sin?" It is the blood of Jesus that did flow, but is not now flowing. Songs and sentiments have badly spoiled our Christian theology. Let us use the Word.

No More Blood Shed

The cross put an end to the life and blood of Jesus on the earth. It put an end to all human life and blood as affecting atonement. The world was crucified as well as the believer. Gal. 6: 14. The Christian enters into a spirit realm with Christ by faith. He no longer lives after the flesh and blood of this life. He partakes of the new life of the Spirit to walk after the Spirit to fulfill all righteousness. The Christian ordinances which are observed serve only as a testimony of our faith. Yet some believe that to eat the bread of communion and to drink of the cup effects the forgiveness of sins. Then what value would there be in the blood that was shed and the body that was broken? Is it possible that man is able to change the bread into the flesh of the Son of God and wine into the blood of the Son of man? The bleeding body of the crucifix is not the body of our Lord, for He now lives as the first fruits of the resurrection in the body of His glory. He is now the **Lamb as it had been slain,** and not a bleeding Lamb. "Five bleeding wounds He bears," is a look back to the cross not a present view of our Saviour.

If one desires the forgiveness of sin it may be secured by the confession of our sins, and the blood that was shed cleanses us from all sin. The means of grace has been provided and is effective continually from the day of Christ's death until now. The saints in glory who had washed their robes and made them white in the blood of the Lamb, did so by faith in the blood that was

(Continued on page 352)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE YPBM EDITOR

The topics for November continue under **Unit VIII—LEARNING ABOUT THE CHURCH**

The topic for November 8 is **Promoting Spiritual Growth.** This is a theme taught in the Scriptures and is essential to success in spiritual life. Having met conditions to receive a new life, we need to nurture that life and give such activity as will result in healthy progress. This will mean such an understanding and power that we can fulfill the purposes of life according to the plan of God.

The topic for November 15 is **Doing Service for Christ.** Christ is my **all in all.** He is the principal motive of service. No matter what my circumstances in life may be by the permission of God, it is my highest aim to use every situation and activity in devotion to Him who loved me and gave Himself for me.

The topic for November 22 is **The Church Triumphant in Glory.** Though there are struggles and battles and trials for the church in her earthly life and mission, there is always a blessed future of glory to which we may look forward. There is no doubt about victory for all who meet conditions and let the Lord have His way.

The topic for November 29 is **Christ's Way of Meeting Evil.** God is righteous. His righteousness requires that sin be punished. The unyielding sinner who goes on in wickedness in the face of all the light and truth and mercy that can be provided deserves to be cast into eternal torment with the devil and his angels and all other determined sinners. But it is a wondrous revelation of the plan of God to rescue the sinful through the substitutionary work of Christ, to pardon all sin, and make sinners heirs of eternal glory. Such a love should also find lodgment in every saved soul in its relation to others souls who have sinned.

The topic for December 6 with the preceding topic for November 29 belong to the new **Unit IX—THE WAY OF LOVE.**

The second topic under this unit comes on December 6 and deals with **The Christian Use of the Law.** Christians are living all over the world in all kinds of civil governments. There is a Christian way in the midst of the powers that be. The law has a mission to fulfill through civil powers. Civil power is ordained of God to keep the wicked in check and to punish the evil doer. The church has a mission like Christ to bear the tidings of grace and forgiveness and to manifest the love of God toward the sinful and erring. We cannot work in the sphere of the civil law while we labor for the salvation of sinful men. Hence we obey the laws as far as they do not conflict with the teaching of God for Christians in the Gospel age. If we keep in the way of love it will help us to know in what way we are to use the law.

"The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is a love that suffers. On the one side there is loss, Gethsemane and the rugged burden of Golgotha, but on the other is gain, the gain of the world's redemption." —Wesley R. Davis.

PROMOTING SPIRITUAL GROWTH

Ephesians 3;14-19

Topic for November 8

MOTTO

"Grow in grace."

MEDITATIONS ON THE TOPIC

I. **Promoting Spiritual Growth.**—Growth is a wonderful thing in the world of natural things. It is a law of God, that, where there is a living thing, whether animal or plant, it will grow if it is normally cared for by feeding and cultivation. The seed is planted. If it is a seed with a living germ it will come up a plant and it will form roots and feed on the fertility of the soil and grow according to its nature. The baby, animal or worm, of creatures, does not remain small and undeveloped, but will increase toward its normal development unless it has not been properly given a chance of growth. In a similiar way the spiritual life follows a law of growth according to the nature of the spiritual laws of increase.

The law of sin and death had a strangle hold on the individual and will develop the character in the way of evil unless by the power of God that individual is converted and receives a new life (the divine nature), that will change the character of the individual and give the victory over the law of sin and death. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). This experience has a beginning at conversion and is likened to the "newborn babes" who are ready for nourishment and growth. I Pet. 1:23; 2:1-3. This growth, if not hindered by adverse influences and lack of proper food, will bring forth a mature and glorious character after the likeness of the Lord Jesus. II Cor. 3:18. There are right things to encourage and do in our life if we would have the blessing of growing into this happy relationship in the Lord. The Lord has provided spiritual teachers. Eph. 4:11-16. In our church fellowship the Lord has provided a variety of gifts in different members of the body who will bring about such nourishment and care as will enable every member to develop according to God's plan. On our part there needs to be a yielding and a taking hold of all the means which God has provided for our increase. We need to watch and pray and serve and feed. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

II. **The Text.—Eph. 3:14-19.** Here is a prayer of the Apostle Paul in behalf of the Ephesian Church. He desires the indwelling of the Spirit in their hearts through their faith. This indwelling will produce strength in the inner man and will open to their understanding a comprehension of the divine love. He speaks of being rooted and grounded in love. This will result in the increased ability to understand the things of God.

OUTLINE STUDY

I. Teaching the Knowledge of Christ.
1. Proceeding from first principles (Heb. 6:1-3).
2. Increasing in the knowledge of God (Col. 1:10).
3. Realizing union with Christ (Gal. 2:20).

II. Applying Scriptural Principles.
1. In our work (Eph. 4:28).
2. In our associations (Prov. 13:20).
3. In our activities (Col. 3:17).

III. Providing Spiritual Exercise.
1. In worship services.
2. In the Sunday school.
3. In the YPBM.
4. In the MYF.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Grow.**
2. We Grow in Understanding.
   a. Through Sunday school teaching.
   b. Through the sermons we hear.
   c. Through home teachings.
3. We Grow by Doing.
   a. Turning from wrong.
   b. Doing what we learn in church and Sunday school.
   c. Obeying the Bible.

PERSONAL THOUGHT

The human soul is so constituted that the heart must be willing to co-operate with the divine will in all the plans of God for growth. Oh, that the light might shine clearly in my inner being and that I may do my part to let God have His way in my development!

SEED THOUGHTS

The highest point of Christian experience is to press forward. It is a distinguishing trait in the character of every good man that he grows in grace. Grace in the heart as certainly improves and advances, as a tree thrives in a kindly and well-watered soil. —Gardner Spring.

It is not my strength that grows, so much as God's strength in me, which is given more abundantly as the days roll. It is given so on one condition. If my faith has laid hold of the infinite, the exhaustless, the immortal energy of God, unless there is something fearfully wrong about me, I shall be getting pauper, nobler, wiser, more observant of His will; gentler, more like Christ; every way fitter for service, and for larger service, as the days increase.—A. Maclaren.

DOING SERVICE FOR CHRIST

Matthew 25:31-40

Topic for November 15

MOTTO

"Servants of Christ."

MEDITATIONS ON THE TOPIC

I. **Doing Service for Christ.**—Paul rose to the full height of his devotion in the serv-

ice of Christ when he wrote, while behind the confines of prison: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be my life or my death. For to me to live is Christ, and to die is gain" (Phil. 1:20, 21). Here was a man with a clear vision of service to Christ. He had not turned to Christ with a half surrender. His whole being on earth, with its powers of action, and his being, in the final act of life in laying down his life, was devoted to magnifying his Master.

Let our service for Christ be more than piecemeal. My time at home; my obedience to parents; my occupational task; my service in the program of the church; my suffering for the cause of Christ; my persecutions for the cause of righteousness; my toils in behalf of the needy in body; my service in behalf of the lost; my gifts of money for the service of the Gospel; my whole being a living sacrifice, holy acceptable unto God—this, nothing short of this, is my service for Christ.

We should not think of a **special** period of time devoted to Voluntary Service as being such a great thing above all the other things we are doing in the common walk of life. In fact, the common walk of life in the true Christian is just as much a **special thing** as something that comes more under the public eye. The service unnoticed by many is just as great in the eyes of God, when we do it in sincere devotion to our Lord, as to be a leader in some evangelistic or mission program. The cup of cold water given in the name of a disciple is rewarded as well as the more noted things that are done. The widow's mite counted more in the eyes of the Master than the abundance which the rich had poured into the treasury of the Lord. The slave who is under bonds to serve a hard master, has just as large an opportunity to serve Christ as the free man who runs his own business affairs. Cf. Col. 3:22-24; I Pet. 2:18-20.

Our motives to serve and the acceptance of our service by Christ is what counts. II Cor. 5:12-15.

II. **The Text.—Matt. 25:31-40.** In the great gathering at the judgment, it becomes evident whom Christ, the Judge, will count as His servants. He will count those who do good deeds to the least of His brethren as a service to Himself; and those who neglect a service to the least of His brethren as a neglect of service to Him.

OUTLINE STUDY

I. The Dynamic of Service.
1. The love of Christ (John 3:16; II Cor 5:14).
2. The obedience of faith (Jas. 2:14-26).
3. The glory of God (I Cor. 10:31).
4. Love for our neighbor (Matt. 22:39).

II. Service Opportunities Around Us.
1. The poor (Jas. 2:15-17).
2. The sick (Matt. 25:36).
3. The heavily burdened (Gal. 6:2).

III. Special Service Opportunities.
1. Voluntary Service.
2. I-W Service.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Serve.**
2. Why We Should Serve Others.
   a. Because of Christ's love for all.
   b. Because He wishes us to help others.
   c. To serve Him.
3. What We Can Do.
   a. Help those in need.
   b. Help our ministers.

For Seniors.
1. The Dynamic of Service.
2. Service Opportunities Around Us.
3. Special Service Opportunities.

PERSONAL THOUGHT

"Doing the will of God from the heart" is the kind of service that is accepted. We ought to be happy to know what is God's will and serve in whatever calling and with whatever gift is ours from God.

SEED THOUGHTS

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men.—Rom. 14:17, 18.

His lord said unto him. Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matt. 25:23.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.—Matt. 24:45, 46.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

THE CHURCH TRIUMPHANT IN GLORY

Luke 12:32-40; Revelation 19:1-9

Topic for November 22

MOTTO

"We shall reign with him."

MEDITATION ON THE TOPIC

I. **The Triumph of the Church in Glory.**—The church is composed of the individuals who have been saved from sin and made clean and pure and fitted for the fellowship of Christ in glory. Paul writes of the church in the figure of husband and wife: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

On earth the church is in the period of preparation and is using the means provided for making herself ready. She needs the cleansing of redeeming blood for her justification. She is given the Spirit of God for her inner righteousness. This putting on of the Lord Jesus Christ fits her to have and live a life of righteousness. Each individual member of the Church who is truly made ready will, together with all the saints, be called the bride of Christ. Someday the Lord will come for His bride. At that time, whether part of the church is in the grave, or whether alive in the natural body, there will be a change for both those in the grave and those yet alive. They will all be united with Christ in glorified bodies and ever dwell with Him in this glorified state. See I Thess. 4:13-18; I Cor. 15:51-54.

The glorious fellowship is described in different ways. The relation of the bride and the bridegroom is very satisfying. The relation of a completed temple with the indwelling God is another glorious figure showing the relation of God to His people. Eph. 2:19-22. The satisfaction of the glory is described in the fact that the pains and sorrows of earth will forever be removed, and the joys of the glorified will be enjoyed. Rev. 21:1-5; 22:1-5; 7:13-17. They will be eternally blessed and secure in a relationship of joy forever.

II. **The Text.—Luke 12:32-40.**—Here the flock of Christ is directed to look forward to the treasure in the heavens where nothing can ever mar the values of our possessions there. We are to make the heavenly treasure the first in our work and to use the things of earth to provide a reward in the glory world.

Rev. 19:1-9—Here the multitude in heaven is rejoicing over the judgment of the great harlot who corrupted the people of the earth. They also rejoice at the victorious glory that comes at the marriage of the Lamb with His bride who has made herself ready and is clothed by the provisions of the Lord in clean and white linen, which is said to represent the righteousness of the saints.

OUTLINE STUDY

I. Our Present Warfare.
1. Against spiritual powers of evil (Eph. 6:12).
2. Suffering tribulation (John 16:33).
3. Enduring persecution (John 15:20).
4. Combating false teachers (Acts 20:29, 30).

II. Our Coming Triumph.
1. Christ's resurrection the pledge (I Cor. 15:20-23).
2. Victory over death (I Cor. 15:54-57).
3. Ever with the Lord (I Thess. 4:17).
4. No more death, sorrow, nor pain (Rev. 21:4).

III. The Dynamic of Hope.
1. Watching for His return (Luke 12:35-40).
2. Laying up treasure in heaven (Luke 12:32-34).
3. Purifying our lives (Eph. 5:27; I John 3:3).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Glory.**
2. Our Task Today.
   a. Overcoming sin.
   b. Living faithfully.
   c. Enduring hardship.
3. Our Future Joys.
   a. Sin destroyed.
   b. Death swallowed up.
   c. Sorrows done away with.
   d. Our Lord ever with us.

For Seniors.
1. Our present Warfare.
2. Our Coming Triumph.
3. The Dynamic of Hope.

PERSONAL THOUGHT

Am I personally a part of the Church which constitutes the bride of the Lamb? If not, it is highly important that I make myself ready to become heir of eternal glory.

SEED THOUGHTS

They are kings and priests unto God. They wear crowns that flash in the everlasting light. They wear robes that are spotlessly white. They wave victorious palms. They sing anthems of such exceeding sweetness as no earthly choirs ever approach. They stand before the throne. They fly on ministries of love. They muse on the top of Mount Zion. They meditate on the banks of the river of Life. They are rapturous with ecstacies of love. God wipes away all tears from their eyes.—R. S. Foster.

When we get home from our sorrows and care,
And we stand with the angels of light,
Oh, what a meeting in heaven there'll be.
In the land without shadow or night;
Sorrow and care, tribulation and pain
We'll leave when we pass through the tomb
Clouds of despair, storms of trial and care.
We leave for that beautiful home.

When we get home to the mansions above.
With the loved ones gone over before.
Oh, who can tell what a joy that will be
There, to live and rejoice evermore?
Angels will praise, the Redeemer will smile.
And loved ones we'll clasp by the hand:
Free from all pain, far beyond earthly stain.
We'll dwell in that beautiful land.

When we get home, when the morning is come,
And forth from the city of gold

Angels of God, coming down, shall call home
All those who belong to His fold;
Will you be there, brother, loved ones to greet,
Or will you forever be lost?
What is thy choice, fleeting pleasures of earth,
Or a home when death's river is crossed?
—Charles H. Gabriel.

CHRIST'S WAY OF MEETING EVIL
Isaiah 53

Topic for November 29

MOTTO

"Christ also suffered for us, leaving us an example."

MEDITATIONS ON THE TOPIC

I. **Christ's Way of Meeting Evil.**—Evildoers deserve just punishment. "The soul that sinneth, it shall die." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." For God with all power, it would have been an easy thing to just turn loose His righteous wrath against the sin of men, and place man forever where his unrighteousness deserved to be placed. But God's love saw a better way. His righteousness in meting a just wrath upon sinful man could not be changed without doing wrong to a universe of beings. To be righteous, sin must be rightly dealt with. The sinner must suffer for sin. In the world of created and immoral souls who had sinned against the Creator, there must be a way found to satisfy the righteous judgment of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). In this way justice can be fully satisfied, while the love that moved the mighty God can find a way to give to "whosoever will" a deliverance from deserved death. And this deliverance can be accomplished without thinking lightly of sin, and without excusing the sinner by weakly passing sin by. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a **propitiation** through faith in his blood. to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Having received grace and mercy, how ungratefully wicked we would be to turn around and mete out vengeance upon some person who has sinned against ourselves! How much rather should we fulfill the injunction, "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee" (Matt. 18:33)? How appropriate it is in this day of grace to return good for evil and to suffer in behalf of the sinner rather than to bring him to a judgment seat to be punished! To love and to pray for him and to do him good rather than to hate him and seek to bring him to justice, is much more befitting those who have been so loved and delivered of the Lord Jesus.

II. **The Text.—Isa. 53.**—This passage shows us the Lord Jesus of prophecy to be despised and rejected of men; a man of sorrows and acquainted with grief. This being despised inclined men to look upon Him as a man unworthy of our esteem. But when we view the reason why He is bruised and wounded in our behalf, having the iniquity of us all laid on Him to bear for us; then He is magnified in our sight and becomes great in the sight of the Lord who makes Him victor over death and all the powers of wickedness.

OUTLINE STUDY

I. Christ's Love.
1. Giving Himself for us (Matt. 26:53; 27:42).
2. Returning good for evil (Luke 22:51).
3. Submitting to every indignity (Matt. 26:67-68; 27:27-30).
4. Praying forgiveness for His enemies (Luke 23:34).

II. The World's Hate.
1. Bribery and betrayal (Matt. 26:14-16, 47-49).
2. False accusations (Matt. 26:59-61).
3. Scorn and mockery (Mark 14:65; 15:15-19.
4. Personal injury (John 19:1, 2).
5. Death (Luke 23:33).

III. Christ Triumphant.
1. Spoiling the grave (Matt. 28:5, 6; I Cor. 15:55).
2. Defeating Satan (John 16:11).
3. Reconciling us to God (Col. 1:21, 22).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word **Longsuffering.**
2. How the World Hated Jesus.
   a. Betraying Him.
   b. Mocking Him.
   c. Crucifying Him.
3. How Jesus Replied to Hatred.
   a. Loving the world.
   b. Doing good to all.
   c. Forgiving those who wronged Him.

For Seniors.
1. Christ's Love.
2. The World's Hate.
3. Christ Triumphant.

PERSONAL THOUGHT

Have we received the Spirit of love in our hearts by which we become victors over evil by the way of love?

SEED THOUGHTS

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:21-24).

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:29, 30).

More purity give me,
More strength to o'ercome;
More freedom from earthstains,
More longings for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Saviour, like Thee.—P. Bliss.

THE CHRISTIAN USE OF THE LAW
I Cor. 6:1-11

Topic for December 6

MOTTO

"By love serve one another."

MEDITATIONS ON THE TOPIC

I. **The Christian Use of the Law.**—Every use of the law of our country must harmonize with the Christian principles regulating the conduct of life in the relation of a Christian toward fellow men. We have seen that "Love worketh no ill to his neighbour" (Rom. 13:10). When the use of the law has in it an element of vengeance we do not use it for the resistance of evil. Matt. 5:38-42. When the law brings force to bear upon us we do more than is demanded. When the use of the law brings us a personal advantage, use the advantage only when it does not serve a **selfish** interest as opposed to the welfare of others. Acts 28:19. We will rather take wrong and suffer being defrauded than to use **carnal force** to gain our rights. I Cor. 6:7.

The Christian is not unequally yoked with unbelievers. II Cor. 6:14. He cannot hold a government office which requires him to use carnal force in maintaining order. II Cor. 10:3-6; Eph. 6:12. He cannot unite in any organization of a political nature in which unbelievers have a share in controlling the affairs after unchristian principles. Matt. 20:25-28; John 18:36; Luke 12:13, 14.

The Christian is submissive to the law of the land in whatever way is required unless it is made to conflict with the higher authority of God through His Word and Spirit. Tit. 3:1; Acts 5:27-29; 4:18-20. Conscience is not clear unless every ordinance of man is observed for the Lord's sake. Even those regulations that seem out of place and galling are kept unless there is something about them not in harmony with the will of God.

Our love for the right may serve as a model for lawmakers in seeking to require by law what we live by the grace of God. We may influence the way of righteousness by our life in serving as a "light of the world"; but we are not interested in placing penalties and in convicting lawbreakers. We have greater power for true reform by leading souls to the way of salvation where they willingly live a righteous life than anyone has who vigorously makes statute laws and follows legal plans of law enforcement. Heb. 10:16, 17.

II. **The Text.—I Cor. 6:1-11.**—This passage rebukes the unchristian practice of using the law of government, run by non-christians, in settling disputes that may arise between brethren. The higher standard is to rather suffer wrong than to be a party in seeking justice at the hands of those who do not know the way of Christ.

OUTLINE STUDY

I. The Purpose of the Law.
1. To suppress evil (Rom. 13:3, 4).
2. To regulate commerce.
3. To protect life.

II. Christians Use the Law.
1. Using legal weights and measures (Lev. 19:35, 36).
2. Meeting legal requirements (I Pet. 2:13).
3. Appealing for protection (Acts 22:25; 25:10, 11).

III. Christians Following a Higher Law.
1. Exceeding legal requirements (Luke 6:38).
2. Giving rather than grasping (Matt. 5:40).
3. Avoiding lawsuits (I Cor. 6:1-11).
4. Following the more excellent way (I Cor. 13).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Law.**
2. Appreciating Our Government.
   a. Obeying its laws.
   b. Honoring government officials.
   c. Praying for our rulers.
3. Living by the Law of Love.
   a. Seeking Scriptural guidance.
   b. Not seeking our own rights.
   c. Proving our love by our actions.

For Seniors.
1. The Purpose of the Law.
2. Christians Use the Law.
3. Christians Follow a Higher Law.

PERSONAL THOUGHT

Am I living on the higher plane of Christian love and righteousness from the heart? Then I need not resort to law enforcement and the seeking of justice for wrongs done me. "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot" (Ps. 16:5).

(Continued on page 352)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day is church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The Private Lives of 5,940 Women

Who can find a virtuous women? for her price is far above rubies.—Proverbs 31 :10.

Newspapers and magazine editors, writers and reviewers have given Dr. Alfred Kinsey's newest book wide consideration. The book gives some most intimate details of the life of some 5,940 women. No details are spared. Our opinion is that it is one of the most destructive books in the world today. It merely accelerate the fast-decaying morals of America.

It is self-evident that the author did not interview millions of Christian women, that is, in the circles in which many of us move, who are not the kind of girls and women he and his secret agents describe. Among these there is enough virtue, decency, and modesty that they would not be privately interviewed by secret agents. Their probing and ultimate analysis is not true of women in Christian circles. Millions of these women still know how to blush. Women in Christian circles of the United States and Canada resent such disclosures as unfair to them and their daughters.

It is true that there is a moral breakdown. There is a return to barbarism as the old Adamic nature is breaking through the crust of our thinly veneered civilization. We do not question that Dr. Kinsey's report is true concerning the 5,940 women interviewed. What we question is the selection of the women. Also, that the type of women who would respond to such intimate questioning of their private lives represent American women at large. The writer lives in a 50,000 Canadian city and does not believe that of the women of that city seven out of ten had premarital sex experience. Nor, that one out of every five is unfaithful to her own husband. Personally, the writer believes the persons selected, and the analysis made is unscientific, and as faulty as the Gallup poll which missed the mark in foretelling the nation who would be the next President. Lately, all they claim for the poll is that it shows a general trend. Then too, it is easier to take an accurate political poll than to get the actual facts in a sex quiz.

Apparently, Doctor Kinsey has completely disregarded the moral code of the Bible and the teachings of the Christian Church. This book actually makes a bad situation worse. It teaches young people how to indulge in premarital relations and get away with it. It actually teaches perversions that most young people never heard of before.

Sigmund Freud's pagan philosophies ruined Germany; Darwin's atheistic teaching of evolution destroyed much Christian faith in England; Karl Marx's pagan economic and political philosophy made Russia deadly, destructive, and damning influence in the world. These together with such other evil influences as that of Friedrich Nietzsche with his philosophy of the superman and the liberal subjective theology of men like Schleiermacher, are making a terrific and evil impact upon the American nation. The evil influences of their false philosophies, with their deadly unbelief of the Word of God, are laying the foundation for base moral depravity. The evil influences are beginning to sweep from our pagan universities and Christless colleges into high school classrooms and becoming ingrained in the way our youth is living. The most disturbing thing is that we are so callous that it is difficult to arouse us, because millions are no longer appalled at what is happening around them.

But—the **"Impregnable Rock of the Holy Scriptures,"** as the great British statesman, the Hon. Wm. E. Gladstone called it, **STILL STANDS.** The Christian Church will survive these onslaughts. **May God save the youth of the nation.**

Midwinter Letdown

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—III John 2.

Frequently during our thirty-year connection with the CHRISTIAN MONITOR, for the benefit of our readers, we have sought to make available hints which make for GOOD HEALTH. No apology is necessary, when an apostle like St. John, writing to a personal friend named Gaius, wished him to prosper, that is in things temporal, and be in health. Did you notice that this was placed on par with his spiritual health? There are men in church circles that such a wish would land in the hospital or graveyard. Altogether too often the spiritual state is at a low ebb. To such the apostle's wish would be fatal. To Gaius it was a boon blessing.

In midwinter, because of lacking the warm sunlight, added to cold, damp weather, the physical body experiences quite a slump. Good authorities tell us that in the summertime all of us get sufficient sunlight and plenty of good fresh air. This may be the reason many people are taking no vacations in the summer and take the same during the winter. Lately, a business friend of the writer took a complete overhaul for the better by reversing the time of his vacation. But not all of us are that fortunate. Not all of us can live in the "Sunny South." Some of us must spend most of our winters, if not in the "frozen North," at least in the colder areas. However, there are some things we can do for the keeping of good health, and we can do it ourselves.

Millions of people aren't able to take the winter too well. They find it difficult to keep their spirits up. To them it is a long time until spring. They fuss about the cold and keep wiping their noses. Then around the corner is the time for the income tax. The future looks bad, and hope is about the only word. While this is sad it is understandable. Some call it a physical and mental depression. Again, we ask, is there anything we can do about it other than simply braving it out and hoping to last through the winter? The answer is, yes, providing we really **want** to do something about it.

Physically

You can tone yourself physically, get rid of the tired feeling, if you will take an interest in your body. There are no magic, revolutionary formulas for doing this; it takes patience and a little will power as well. Many balk at self-discipline. First, we must arrange our work to match our physical capacity. Overwork is enervating in winter as well as during the summer months.

Second, the body must have a fair amount of exercise. Too much is killing, as well as too little is debilitating. The best way to exercise properly is to do it in our daily tasks. The average hard-working man and the average housewife find no difficulty in this matter. But if you belong to the folks who have landed the easy jobs—beware. Long walks help such. Work in the evenings around the house and basement make health contributions.

Third, there is something like a sane, sensible diet. There are no cure-alls. But one should establish a good diet pattern. Millions today are diet conscious. This will recompense many with better spirits, as well as better health.

Mentally

Mind has considerable influence upon matter. Good news aids digestion. Bad news hinders good digestion. The Christian Scientists are not the only folks who have pulled out of a rut by a better stimulated mind. Mental attitudes either help or hinder.

Poise and tranquillity of mind are healthful. This is where the Christian faith aids considerably. But still, like medicine, it must be taken. This is why the Word says: "Be anxious about **nothing.**" It likewise suggests what to do in a positive way. Here it is: "In every thing by prayer, . . . with thanksgiving, let your requests be made known unto God." What a prescription! But the prescription works. Try it for mental poise. This will shake off depression, and you can face the future without wincing. Remember, there is a difference between wishing for something and really wanting it.

It is necessary to draw up a program to readjust our living habits. Too many of us balk at self-discipline—well, that makes it harder. The point is, it can be done. Others have done it.

Midwinter depressions often take wings when new interests are acquired. Determine some new service which you will render to the Lord. Make your home just a little more attractive. This is not so much a matter of

money, as of the expenditure of some of the leisure hours, which shorter working hours make possible. There may be no garden to dig, but there can be nicer house plants. There may be no steps to fix, but there is a basement in which to work. The writer knows one Christian brother who became a widely known businessman. It all started in the basement of his home, with leisure time harnessed.

Disturbing Problems

Millions suffer tension, high blood pressure, and nervous breakdowns by not facing disturbing problems rightly. First, if they can be solved, do so at once. Second, if not, go as far as possible in the solution. Third, if nothing can be done about it, pray to the Lord for future guidance and a possible solution. Withal, face problems in a manly way.

A good friend of the writer enjoys life, winter and summer. I never saw him in a bad mood or depression. He found the solution by never getting up in the morning. He has the following motto: **"In the beginning God."** He never gets up, he gets down. This starts the day right. Such days—winter or summer—usually end right. Try it.

The reason so many people "die at forty and are buried at sixty," is that they have not learned to live. No wonder that a lovely aged gentleman prays daily: "Lord keep me living as long as I am alive." For too many it's hurry—worry—bury.

God

Someone has a clock in which the hands are hidden. On the glass you will find these words, "Take time to be holy." If men break down physically, or women get the doldrums, find themselves in mental ruts, it can be traced to a breakdown in the area of the human spirit. Man's spirit was made for the indwelling Spirit of the living God. It is written in the Word that **the Spirit quickens our mortal bodies.** Truly, He does. It has been my own experience over and over again. When moods strike, when depressions arrive at our doorstep, only God and the things of God can point the way out and through. "In the beginning God." **Then December's as pleasant as May."**

How Rome Is Strangling Evangelical Christians in Spain

I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered . . .— Rev. 17:6.

In reviewing the Christian Monitor, that is the "World News" section, it was found that among the editorials written, the Roman Catholic Church, with its traditions, its powerful hierarchy, its erroneous interpretation of Scripture, and its persecution of other Christians, was given a major emphasis. For this we have no apology. This system spilled the "blood of our forebears." It has lost none of its persecuting ways even in the Twentieth Century.

To write the accounts of its persecution of saints today, would take the contents of this edition, and it would only be skimming the surface. The question may rise, "Why write it up?" The writeups of the persecution in the nation of Colombia have created some relief from the bloody persecution of late years. We trust that the publicity given the conditions in Spain will serve some of the same purpose.

The following article is well authenticated. It was written by a Spanish Christian of good character. The name of the author is omitted to protect him from further persecution. We are indebted to the **United Evangelical Association** for this factual message. May the Lord use it for the good of His cause.

The Roman Catholic Church has always had tremendous power in Spain, not only in religious, but also in political, social, and even economic matters. A small measure of "toleration" was operative under the monarchy, but social pressure against evangelicals was very strong, and, local cases of active persecution were frequent. This, with the constant emigration of converts to Latin America, in search of easier economic and religious conditions, accounts for the slow progress of Gospel work in Spain, despite much hard work and heroic effort.

The Republic brought real religious liberty for a brief period, but the victory of the Nationalist Movement, and the consolidation of the present regime, put the clock far back in the matter of religious freedom. We should have to go back to the middle of the last century to find a parallel to the present dominating influence of the Roman Catholic Church and hierarchy in all aspects of national life.

The basic policy of the regime in this field is that of **religious unity,** and thus the presence of a Protestant minority is an offence to the powers that be, and is "tolerated" with very bad grace. In the year of General Franco's victory (1939) nearly all evangelical places of worship were closed down (the city of Madrid being one of the few exceptions) and the work went "underground." Many churches suffered badly, for persecution was very real in a number of cases, but others (especially of the simpler and more evangelistic type) organized secret meetings on a fairly large scale. In the city of Barcelona as many as twenty to thirty house meetings were held Sunday after Sunday, with admirable courage and constancy, despite fines and arrests.

In 1945 the influence of the Allied victory was strongly felt for a time in Spain, and it was thus that a "toleration clause" was inserted in the "Fuero de los Espanoles" (Bill of Rights) promulgated that year, with the permission and advice of the Roman hierarchy. This celebrated "Article Six" declares that the Roman Catholic Church is the official one of the State, but that no one shall be "molested" for his religious beliefs or hindered from private worship. Much of the succeeding controversy has centered around the interpretation of this clause.

For about two years this "toleration" was fairly effective. A number of places of worship were reopened where there were leaders left to treat with the authorities, but no activity of any sort was permitted outside the walls of the authorized churches or chapels. There were still no schools where the children of evangelicals might be taught without compulsory Roman Catholic doctrine, and no legal provision was made for the publication or importation of "Protestant" Bibles, or of evangelical literature of any sort. Such was the hunger for the Word, however, among non-fanatical God-fearing people, that the places of worship were filled, and many enquirers were converted. It looked like the beginning of a big forward movement.

This was too much for the Roman Catholic hierarchy. The fears of 1945 had passed, and the tiny measure of toleration for evangelicals was regretted. A fierce radio and press campaign was initiated against "Protestants" and their propaganda in 1947, with the usual insults and calumnies. The great cry was that Article Six had been wrongly interpreted and abused, being made a cover for a large-scale propaganda campaign by hordes of Protestant pastors supported by dollars and pounds sterling, and that this proselytizing threatened the religious unity of the land of Holy Mary. A number of attacks on Protestant places of worship were made by Catholic Youth Organizations, incited by the campaign, and intended to frighten off sympathizers. More dangerous and effective was a special Convocation of Bishops which met in Toledo in 1948 and presented a demand to the Government that Article Six should be interpreted in a restrictive sense, and that all proselytizing should be stopped.

The Government has increasingly adopted the Roman Catholic thesis, and it is now almost impossible to get a place of worship opened or reopened, even where well-defined groups of evangelicals exist. Several churches have been closed recently under feeble pretexts, and some persons have been heavily fined for holding house meetings. A good deal of literary activity goes on, but clandestinely, and, of course, this may at any time be denounced and made the subject of legal action against us.

Approaches to authorities through legal channels give consistently negative results, and the attitude of the Government to the pressure of public opinion abroad was shown very clearly when Mr. Paul Freed, fresh from a long personal conversation with President Truman, made an all-out "demarche" last year. First he approached the Secretary of Home Affairs, especially about the matter of closed chapels. Promises were made by the minister, but not a single one was finally opened as a result of this gesture. The broader issue of liberty was passed on to the Foreign Minister, who finally gave an answer which can be summarized as follows:

The question of religious liberty in Spain is "more delicate than important" because the Spanish Government has to consider national opinion more than foreign opinion, and in any case, the Protestant minority is only about twenty to twenty-five thousand strong in a population of twenty-eight million. It is added that the Protestants have the necessary liberty granted them by Article Six. The Government cannot go beyond the legal texts of the "Fuero" (Bill of Rights) and the Concordat with the Vatican. It is stated that national public opinion is strongly against foreign intervention in such matters, seeing in it the confirmation of the general belief that Protestant propaganda is an attempt to break Spanish religious unity with political aims! Protestants have legal channels opened, and so do not need foreign support, which may produce opposite effects from those which their friends abroad are seeking for.

The main deductions from this strange document are as follows: (1) The minority is insignificant—as if human rights were determined by number! (2) "Proselytizing" is uncompromisingly forbidden—that is to say, evangelicals have only the right to "think" their beliefs, but not to express them! (3) The evangelical movement is foreign, and an instrument of foreign politics—a truly astounding statement from the lips of a responsible minister! (4) Legal channels are opened to evangelicals—but in practice they are always blocked! (5) Foreign friends are warned off by being told that their interest in evangelicals in Spain will do more harm than good.

One of the greatest trials of Spanish evangelicals at the present time is the difficulty experienced in obtaining civil marriage. Civil marriage is for "non-Catholics," as all Roman Catholics must be married according to the rites of their Church. The difficulty lies in the definition of a "non-Catholic"; common sense and a regard for human rights would say that only the person concerned can state whether he does or does not profess a given religion, but canon law (redefined by the Pope in the "Motu Propio" of the 16th August 1948) declares that "baptism engraves character" and, for the purposes of matrimony, a non-Catholic is one who has never been baptized in the Roman Catholic Church. The great majority of the younger men and women in our churches are recent converts, and have thus been baptized in the Roman Catholic Church, which means that an increasing number of judges (with whom civil marriage rests in Spain) are refusing to marry them by Civil Law, as recent directives from the Ministry of Justice have adopted the norms of Roman Catholic Canon Law in this respect. Thus our young couples are faced with the cruel dilemma: (1) remain unmarried; (2) go to a priest which is much against their conscience; (3) be married by the evangelical church to which they belong, but with no civil rights or recognition either for themselves or their children.

It is a relief to pass from the consideration of what men seek to do to hinder the spread of the Gospel to the blessings the Lord has given dispite such determined opposition. As we have seen, the Protestant minority is reckoned generally as between twenty and twenty-five thousand persons, including foreigners, who are only nominal evangelicals in the main. There are many sympathizers who dare not join us openly in present circumstances, but the number of full church members is still very small. The World Dominion Survey of 1935 gave the number as between six and seven thousand. The effort of the Civil War and postwar period has been to winnow away much of the "chaff" of nominal Protestantism, but the new hunger for the Word in certain limited sectors has determined a considerable increase of truly "born-again" Christians. The churches which have most benefited are those which must defi-

nitely and clearly preach the Gospel (generally of "Brethren" and "Baptist" tendencies in Spain), and Spanish church membership may now reach about eight thousand. Another encouraging feature is the increase in the number of self-supporting churches and the increasing prominence of national leaders. There is a fine spirit of personal testimony among Spanish believers, and this is the main cause of the present increase. There are a number of large and splendidly vital churches in Barcelona, Madrid and elsewhere which are in themselves the proof that the Gospel is still the power of God unto salvation.

The Coming King and the Kingdom--Israel and the Arabs

Comfort ye, comfort ye my people, saith your God.—Isaiah 40:1.

Christians most surely need comfort in these dark and troublous times. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have [the] hope" (Rom. 15:4). One of the objectives of this editorial is to comfort our readers. As the prophetic Word is fulfilled before our very eyes concerning the Jewish people Israel, and the Arabs—Edomites—we are inspired and sustained.

Peter tells us in his second epistle (chap. 1:16-21), which was especially written to give counsel and guidance to the people of God in the "last days," that the **prophetic contents of the Scripture** were given to be a "light that shineth in a dark place" by which to take heed until the day dawns. When the light of day arises, lamps are no longer needed. Such is the use of prophecy. Altogether too often Christians **rob themselves of** blessing because the prophetic Word takes two things on our part to make it beneficial. First, like John the Revelator, we must be **"in the Spirit,"** that is, spiritually minded. Second, we must know the **Word.** This takes time and hard work. Too often people let these things go by default. The study of the prophetic Word is not merely a matter of curiosity. It is highly practical. We are living in the days when Satan is getting the "Man of Sin," that is, the "Antichrist," ready to deceive the whole world. That day is hastening apace. None of us are wise enough to escape the devil's last masterpiece. Apart from the **"Man Christ Jesus on the Throne"** we are helpless. He gave the prophetic Word to enlighten us for such days as these.

The prophetic Word contains many details of prophetic interpretation, on which it is not safe to dogmatize. It was not given to estrange or make division among those who equally love and own the Word of God. While the prophetic Word is equally fully God-breathed and given so that the man of God may be "thoroughly furnished," there is this difference with the great foundation truths of the faith. Many details are obscure, probably, designedly so, in order that the godly may inquire with diligence, comparing Scripture with Scripture. If everything divine would be on the surface, this would make for indolence among Christians. It is hidden, it seems, to cause joy in the finding. For it is the way of God to cause light to break forth from His Word to guide the feet of His saints. And, how we need it!

"Word-fighting" over minute details and speculations regarding the specific application of certain Scripture prophecies to persons and places unnamed should be studiously avoided. This brings prophetic truth into ill repute. However, it is necessary that Christians look for the light which shines in a murky place. The apostasy is upon us. Men are turning from the Word. The world is fast hastening to its judgment. Christians must walk in a separate path. To do this wisely and well the prophetic Word is a necessity. This is why our Lord calls it "meat in due season" (Matt. 24:45). It was this to Daniel in Babylon, when that mighty world kingdom was crumbling. This kingdom was the point of focus, the first great world-wide kingdom of Gentile rule. Consequently, the Lord showed him the rise, the continuance, the decay, and the end. He showed the same to John on the Isle of Patmos, when Rome was falling. This gave us the Book of Revelation. It is said the purpose of this book is "to shew . . . things which must shortly come to pass" (Rev. 1:1). From that hour to this these things have been in fulfillment. This is why this climax book of the Bible tells the future perfectly.

In one of these last numbers of the **Christian Monitor** we wish to give what has been called the "Golden Rule of Interpretation." "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise."

Israel

Israel, the earthly people with whom God made a perpetual covenant, are fast coming from many parts of the world to the "Land of Promise." Most of the nation is still in spiritual darkness. Persecution, allowed by the Lord, is bringing most of them to the land of the fathers. The prophets tell us they will return in a cloudy and stormy day. Ezek. 34:12. This they are doing. This makes for intense suffering and deep poverty. Relief work among them is a dire necessity. It should be of interest to us that our Mennonite Board of Missions and Charities is sending a Commissioner to Israel with other appointed workers. Lately, some of our Mennonite ministers, visiting in the Holy Land, tell us of the excellent response to Biblical truth by many. It was my good fortune to sit in the home of one such last Lord's day. He was so stirred that he could hardly find words to tell the story. The poverty of some Jews, and many Arabs, so touched him that it changed his very home life and the contents of the table. Already he and his church have sent generous gifts of food, machinery, etc. Israel is returning to Zion, with their faces thitherward. Men like Dr. David L. Cooper, Los Angeles, Calif., are supplying Jewish leaders with Biblical literature, costing immense sums of money. This is having its effects upon the nation. It is needless to write much about the "return of Israel" to the Land of Promise; this has been adequately set forth in this paper in past issues, for a number of years. We are interested in discussing the chief enemies of Israel—the Arabs, or Edomites, the sons of Esau.

Arabs

Today the Arabs are still suffering. They, too, in their spiritual blindness and poverty, need our Christian light and help. Their poverty is indeed heartbreaking. Like the suffering of Israel, it is connected with their sins, and the rejection of the Messiah—the Saviour of Jew and Gentile, the Lord Jesus Christ.

To understand the Arabs it is necessary to know the Bible. The Arabs lived in the land of Edom. They are the descendants of Esau, the "man of the flesh," who sold his birthright for a mess of pottage. That is, he said good-by to being the father of great and noble nations, for the sake of gratifying his senses with a hot bowl of venison soup. This tells the story of the base posterity of which he became the father. They have been the ageless foes of the people of Israel, that is, the descendants of Jacob, his brother, whom Esau despised.

To better understand this people, it is a necessity to study the prophetic Word. The whole book of the Prophet Obadiah is a prophetic forecast of the Edomites, that is, the Arabs. A fuller description of the nation of Edom and its future is found in the book of the Prophet Jeremiah, chapter 49.

The Lord said that they would be a despised people. Today they are wicked, rough, vile, and cruel. This would take pages to describe. All travelers tell the same story. Pride was the sin of Esau. It has been the sin of the Edomites—Arabs ever since. Pride is sin No. 1. This was Satan's sin. This sin God hates. Then, too, they have always been unbelieving. They have always been ready to combine against God's people Israel in confederacies. They wanted to blot out Israel, Psalm 83:4 ff. They wanted to mop up the nation. They wanted to drive them into the sea. If they could, they still would do so today. They wouldn't want a grease spot to remain. This wicked purpose God will never allow to happen.

This brings us to a terrible future, which still lies ahead, when God will judge all the wicked nations of the earth. In this editorial we must confine ourselves to the Arab nation. The Prophets David, Obadiah, and Jeremiah clearly tell us that it shall be banished from the earth as a nation. This vision takes us beyond the "great tribulation" of the end time, to the reign of Christ. In that day the prophets tell us only the land will remain, and it will be destroyed with **"Liquid Fire,"** to be a perpetual symbol of judgment to the rest of the world. Jeremiah 49:8-13 indicates that it will be a perpetual waste. During the reign of God on the earth there will be two such waste places. The one is the land of Edom, the other the city of Babylon.

The Coming Kingdom

The Prophet Daniel tells us several times, "that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:27). This is the absolute guarantee of Jehovah the Almighty. "The zeal of the Lord of hosts will perform this." Man has sought for ages to subdue the world. He has failed in every age. Man is failing to do so today. What a comfort to know that beyond the crumbling world of our day lies a future better world order! The day will come "when nations shall learn war no more." That day will come when every man will dwell under his own vine and fig tree, and none will make him afraid. Micah 4:4. The Man of Calvary, now in the glory, is "Almighty" (Rev. 1:8). He is the wiser and greater than Solomon. How our needy world NEEDS HIM greatly, today!

Coming

January, 1954

Christian Living

A NEW magazine for home and community

Emphasizing

- Your personal life
- Your home life
- Your community life

Each monthly 48-page issue will include practical and readable articles, stories and other features geared to your reading needs.

YOU'LL NOT WANT TO MISS A SINGLE ISSUE!

Note how much you can save by taking advantage of the club rates:

In clubs of 10 or more to one address
1 year $2.25
In clubs of 10 or more to separate addresses
1 year $2.50
Single subscriptions:
1 year $3.00
3 years $8.00
5 years $12.50

Send your CHRISTIAN LIVING subscription

To.....CHRISTIAN LIVING
SCOTTDALE, PA.

BIBLE STUDY

(Continued from page 345)

shed before the Lamb had taken His place again before the throne of God.

While the believer sees the blood of Christ as the ground of his reconciliation with God, he never minimizes the importance of continuing faith in the fact that Christ offered His own precious blood for our redemption. While the believer recognizes the present life as that of regeneration through the Spirit, he will also give the witness of the Spirit that Christ and His atoning grace is the object of his faith and that Christ is the Lord of his life.

Y.P.B.M. TOPICS

(Continued from page 348)

SEED THOUGHTS

Force is necessary to the maintenance of civil government. God appoints it for them (Rom. 13) and forbids it to Christians. Rom. 12:17-21. This is a strong reason why a Christian cannot minister the affairs of civil government without the violation of Gospel principles.—G. R. Brunk, Sr.

It is our business to obey God and leave the consequences with Him. Remember the promise, "I will never leave thee, nor forsake thee" (Heb. 13:5).—G. R. B., Sr.

When Christianity was adopted as the religion of state in Rome, the result was that Rome corrupted the church instead of the church purifying Rome. It is ever thus. Today the average church member in politics is not one whit cleaner morally or better spiritually than the average nonchurch member in politics. Christianity and world politics do not mix. Their spheres are essentially different. Both government and church are better off if each remains in its sphere. The idea that the Christian can render substantial aid in the cause of righteousness by "mixing in politics" has often been proved a delusion. —D. Kauffman in Doctrines of the Bible.

The Christian citizen invariably exerts an uplifting influence in any country giving him shelter, and except where blind passion prevails over the highest interests of the country, is usually welcomed by nations. It is suicidal for any country to suppress its Christian subjects.—D. K. in Bible Doctrines.

Why Boys Should Not Smoke

Boys smoke because they regard it a manly act. If they knew the truth about the cigarette, few would be induced to take the first smoke. They ought to know.

Roger Babson, the famous statistician, said: "When America's keenest minds are using the newspapers, magazines, movies, and radios to entice youth to drink and smoke, and make heroes of criminals, those youths should have the other side of the argument from someone." They ought to be told, and no one is better able to do this, aside from parents and teachers, than the physician who is appealed to by parents, and by the finished product of cigarette addiction.

The cigarette exerts a demoralizing influence over the boy user. Parents are fully aware of this. A mother wrote me sadly: "My boy was as fine and bright a boy as one would meet anywhere until he commenced this habit. It seems to have changed his entire disposition. He cannot study, and has given up his music, in which he was previously much interested. He has had to give up school. He will go without clothes to buy cigarettes. He is my only boy, and I had hoped much for him."

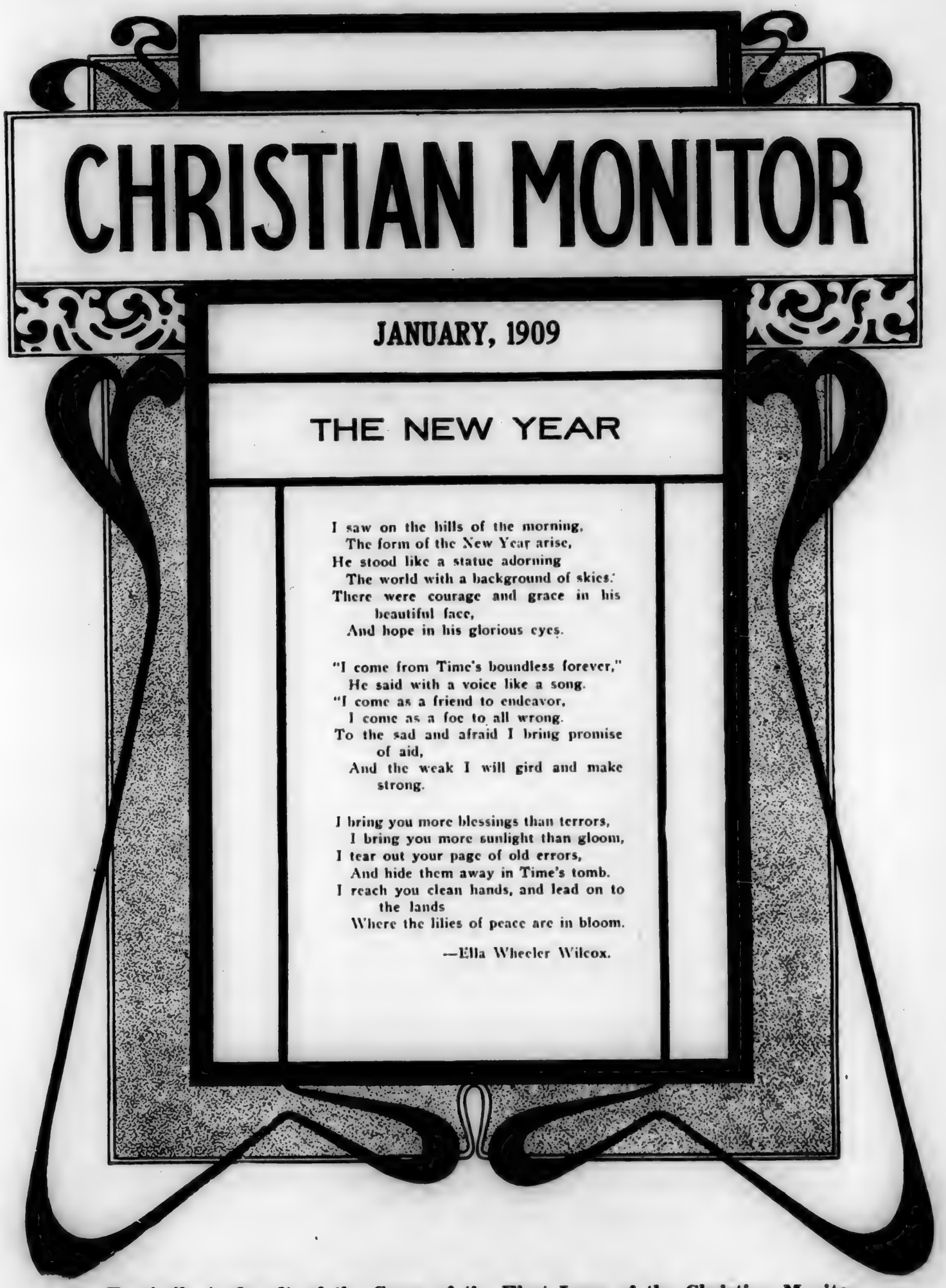
Observing its effects upon pupils in public schools led the National Education Association to declare: "The rapid increase of cigarette smoking among people of all ages and both sexes, and especially among growing boys, is not only a cause of alarm; it is a call to arms."

One of the boys brought for treatment to my clinic in Detroit had the appearance of a lad about nine years of age. He was defective physically and mentally. The nurse who assisted me said to him, "How old are you?" He replied, "Fourteen." She next asked, "How long have you smoked?" He replied, "Since I was two years old." Then she inquired, "Who taught you to smoke?" He said, "My brother." With considerable emphasis she added, "Your brother? Your brother ought to be in jail!" The boy innocently replied, "He is."—Published by Southern Publishing Association, Nashville, Tenn.

December 1953

CHRISTIAN MONITOR

After Forty-Five Years—1909-1953



CHRISTIAN MONITOR

JANUARY, 1909

THE NEW YEAR

I saw on the hills of the morning,
The form of the New Year arise,
He stood like a statue adorning
The world with a background of skies.
There were courage and grace in his beautiful face,
And hope in his glorious eyes.

"I come from Time's boundless forever,"
He said with a voice like a song.
"I come as a friend to endeavor,
I come as a foe to all wrong.
To the sad and afraid I bring promise of aid,
And the weak I will gird and make strong.

I bring you more blessings than terrors,
I bring you more sunlight than gloom,
I tear out your page of old errors,
And hide them away in Time's tomb.
I reach you clean hands, and lead on to the lands
Where the lilies of peace are in bloom.

—Ella Wheeler Wilcox.

Facsimile (reduced) of the Cover of the First Issue of the Christian Monitor

An Honorable Retirement

By A. J. Metzler

The age of sixty-five is rather commonly regarded as the time of retirement from one's regular vocation. The person who begins at the early age of twenty may honorably retire at sixty-five with forty-five years of continuous active service.

With this issue, the Christian Monitor is being honorably retired after forty-five years of noteworthy service. The fact that it has served so many, so very long, and so acceptably with very little change, stands as a tribute to the foresight of those who designed it and those who improved and carried it through these many years.

The Publisher shares with the Editor and many of our readers, a sense of regret and sorrow because of this "retirement." It was not an easy decision to reach. Considerable time, energy, and expense went into the surveys and studies necessary to determine the best procedure. Discontinuing publication of the Christian Monitor and *Mennonite Community*, and the launching of *Christian Living*, is clearly the "will of the people."

In many areas of life there is a putting away of the old for the new. The leaves on the trees serve their purpose for a season and are gone, in time to be replaced by the new. Last year's leaves, as beautiful and sufficient as they were, are not for today. No one generation remains on life's stage of action for long. It may serve ever so well, but only to be quickly replaced by a new troupe for today's audience. And so with publications. Yesterday's success must be either radically revised and improved, or replaced by the new. In this case it is the replacing of yesterday's "Community" and "Monitor," as they have been affectionately known by thousands of friends, by today's CHRISTIAN LIVING.

A. J. Metzler, Publishing Agent

Yes, it will be new format and style, some new names and ways. As always, there will be a short period when some will talk of and wish for the good old days. But we are confident that you will find life's most vital issues squarely faced, and much help given in answering its many perplexing problems.

As Publisher, we here wish to acknowledge the significant service given by the editors and contributors and to heartily thank them and our subscribers for the fine co-operation these many years.

Yes, the honorable Old bows out to give place to the improved New.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Printed in the United States of America

John L. Horst, **Editor**

Department Editors

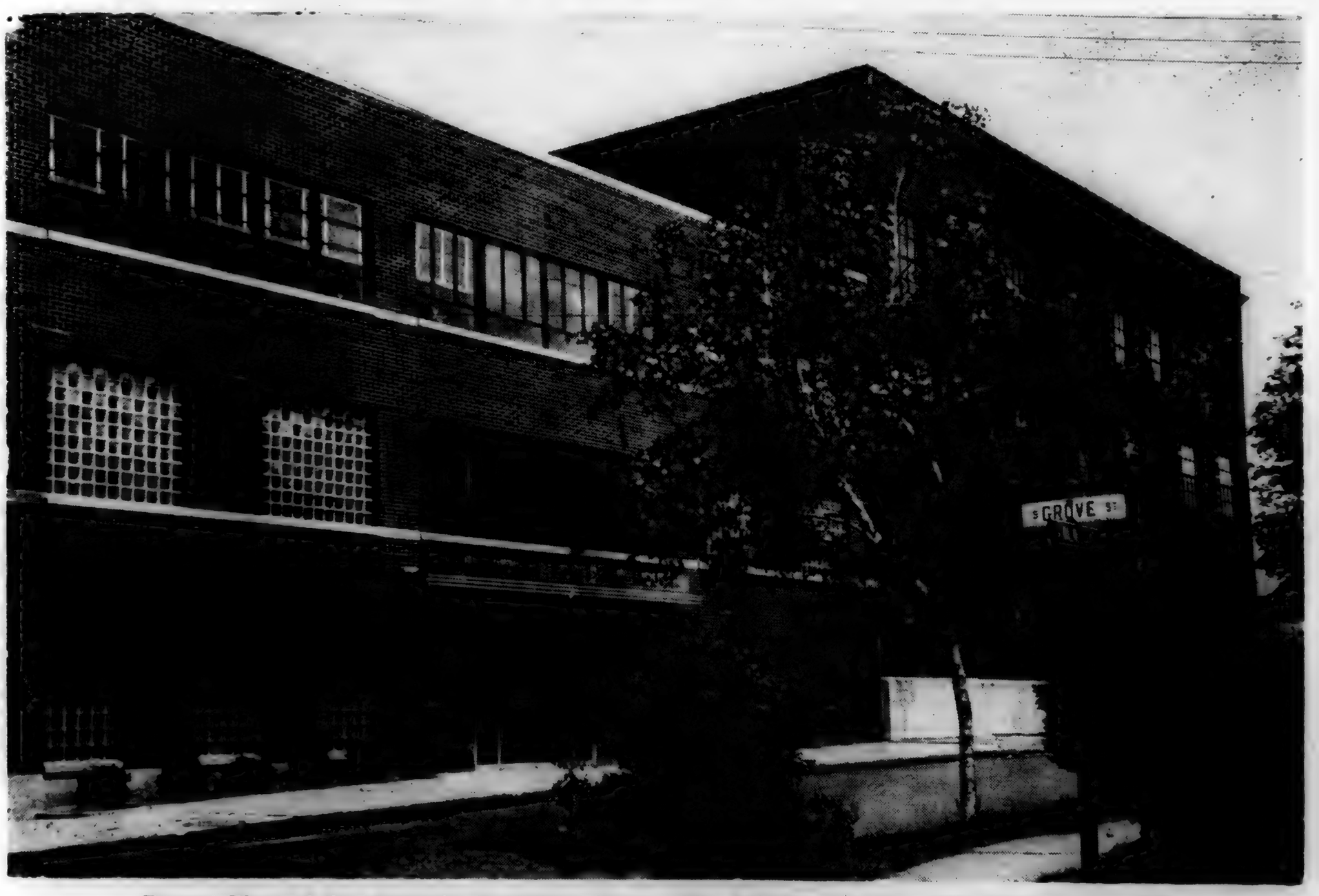
S. F. COFFMAN, Vineland, Ont. — BIBLE STUDY
J. R. SHANK, Versailles, Mo. — Y. P. MEETING
C. F. DERSTINE, Kitchener, Ont. — WORLD NEWS

Subscription Price

Unexpired **Christian Monitor** subscriptions will be credited, month for month, to subscriptions to Christian Living.

Christian Living subscriptions are as follows: Single subscriptions—1 yr. $3.00; 3 yrs. $8.00; 5 yrs. $12.50; club subscriptions to 10 or more—separate addresses, $2.50; one address, $2.25.

Entered at Post Office at Scottdale, Pennsylvania as second-class matter.



Present Plant of the Mennonite Publishing House—Tile Building Occupied 1922, Brick Annex 1949

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLV SCOTTDALE, PA., DECEMBER, 1953 No. 12

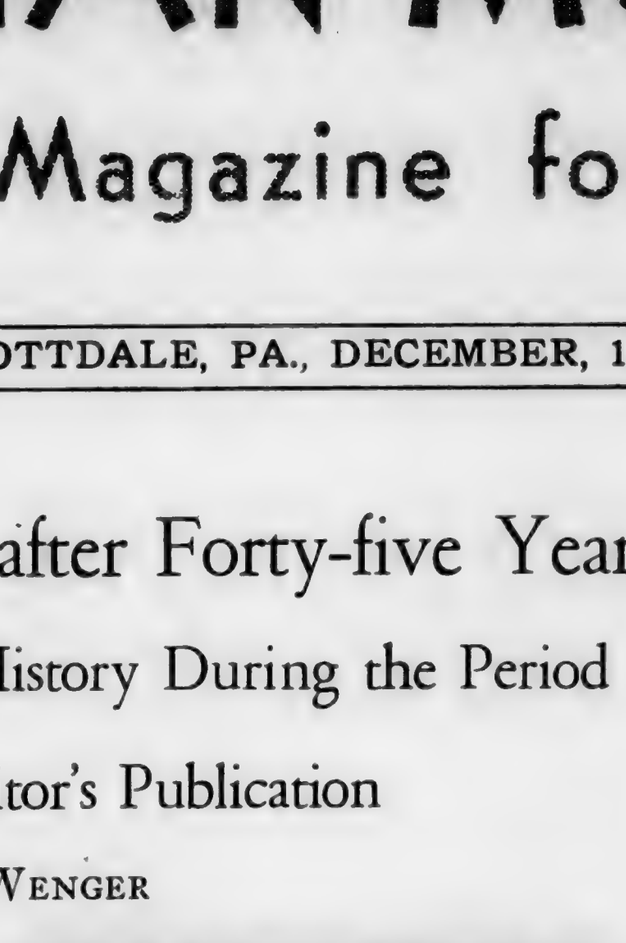
The Mennonite Church after Forty-five Years

Observations Concerning Its History During the Period of the Christian Monitor's Publication

By John C. Wenger

The word "monitor" stems from a Latin verb **monere** which means to warn or to bring to mind. Let us use it in the latter of these two senses, and ask the CHRISTIAN MONITOR which has been appearing regularly in our homes since January, 1909, to tell us what it has observed in these last forty-five years. A host of young people in our brotherhood will be surprised at the many changes which have taken place in this short span of years, and perhaps the older folks who remember this period will be stirred to a new sense of gratitude by the reminders of how good God has been to our brotherhood in this generation.

In many ways the years from 1909 to the end of 1953 were a period that consolidated the gains made in the period from 1870 to 1910. For example the change from the use of German to English has now been completed in all our congregations; Sunday schools and evangelistic meetings have become practically universal in our branch of the church; and the membership has doubled since 1909. A host of young men have been ordained to the ministry, a fact which should make our hearts sing with joy at the prospects for a vigorous church life in the coming years. The sense of stewardship has been growing in our congregations and families, so that many of our members are now tithing. Only a few decades ago Mennonites paid no attention to the Scriptures which teach ministerial support, and apart from a few love gifts in kind or cash nothing was done for the pastors beyond that of the "worthy poor"; today an increasing number of our congregations are taking monthly love offerings for their ministers, thus making possible more visitation work in our congregations, and more evangelistic outreach, as well as more time for Bible study, meditation, and prayer. In the last forty-five years the general educational level of our people has greatly risen; it is probable that we now have many more college graduates than were then high-school graduates. This calls for a better educated ministry if such members are to be spiritually fed, and the church has risen to meet this need by starting seminary education during the last decade. One of the finest developments in the period under review is the great increase in systematic Bible study: in the home, in congregational midweek meetings, in the winter Bible school movement, and now more lately in the splendid summer Bible schools which have become a wonderful missionary arm of the church.



John C. Wenger, Member Executive Committee Mennonite Publication Board

In the nineteenth century it was regarded as inevitable that a well-educated man would leave the Mennonite Church. I remember meeting a professor in one of the large university graduate schools of our land whose name was obviously Mennonite. Upon inquiry I learned that he came from near Goodville in eastern Lancaster County, Pa., but he was typical of a past generation of our finest young men—he was lost to the church. Thank God, we are now holding many of our young people who take up the professions: medicine, dentistry, teaching, etc. These able young people will mean much to our brotherhood in the coming generation in helping our people find a voice which will catch the ear of society and of Christendom.

In spite of some local exceptions it is generally true that our congregations are making progress in developing conviction for what might be called the clean life. By this is meant not only moral integrity and purity, but also total abstinence from the use of alcoholic drinks and tobacco. The war is not yet won, but we trust that the decisive battles are over. God grant that in another generation we may be totally free from the manufacture, sale, and use of tobacco, just as we now have no brewers in our membership.

When C. Henry Smith wrote his doctoral dissertation, **The Mennonites of America,** published in 1909, he listed the following (Old) Mennonite writers: J. F. Funk, M. S. Steiner, Daniel Kauffman, and John Horsch. Today we would have to mention a much larger number of writers including H. Clair Amstutz, Harold S. Bender, Melvin Gingerich, Guy F. Hershberger, John L. Horst, Justus G. Holsinger, Irvin B. Horst, John A. Hostetler, Ford Berg, C. F. Yake, Paul Erb, Grant Stoltzfus, Edna Beiler, Helen Brenneman, Ira D. Landis, Christmas Carol Kauffman, Millard Lind, Miriam Sieber Lind, John R. Mumaw, Eunice Shellenberger, Mary Emma Showalter, Willard H. Smith, John Umble, S. C. Yoder, Samuel A. Yoder, and many others. These writers are producing a

In This Issue

An Honorable Retirement, by A. J. Metzler 354
The Mennonite Church After Forty-five Years, by John C. Wenger 355
Forty-five Years of Printing and Publishing, by Paul Erb 357
Turning our Caravan Again to Bethlehem, by Clayton F. Derstine 359
After Forty-five Years, by John L. Horst 361
Yesterday—Today—Tomorrow, by H. Frank Reist 365
The World News Editor Looks Backward, by Clayton F. Derstine 366
Christian Living—Our New Magazine, by Millard Lind 368
Reviewing Young People's Bible Meeting Work, by J. R. Shank 369
Seedtime Ended, by S. F. Coffman 370
A Half Century of Missionary Progress, by J. D. Graber 372
The Puerto Rico Church Is Growing, by John Driver 373
Buenos Aires Mission Center, by Mrs. Amos Swartzentruber 373
Five Decades of Mennonite Education, by Nelson E. Kauffman 374
Forty-five Years of Sunday School Activity in the Mennonite Church, by J. J. Hostetler 376
A Backward Look, by Ida M. Yoder 378
Gifts to the Christ Child, by Ida M. Yoder 379
The Spirit of the Season, by Silas Halvorson 380
A Backward Glance at World Events, by Clayton F. Derstine 381
Index—Volume XLV 383

steady stream of books and articles which are helping our people to realize the richness of their spiritual heritage and the best methods of extending the "Anabaptist Vision."

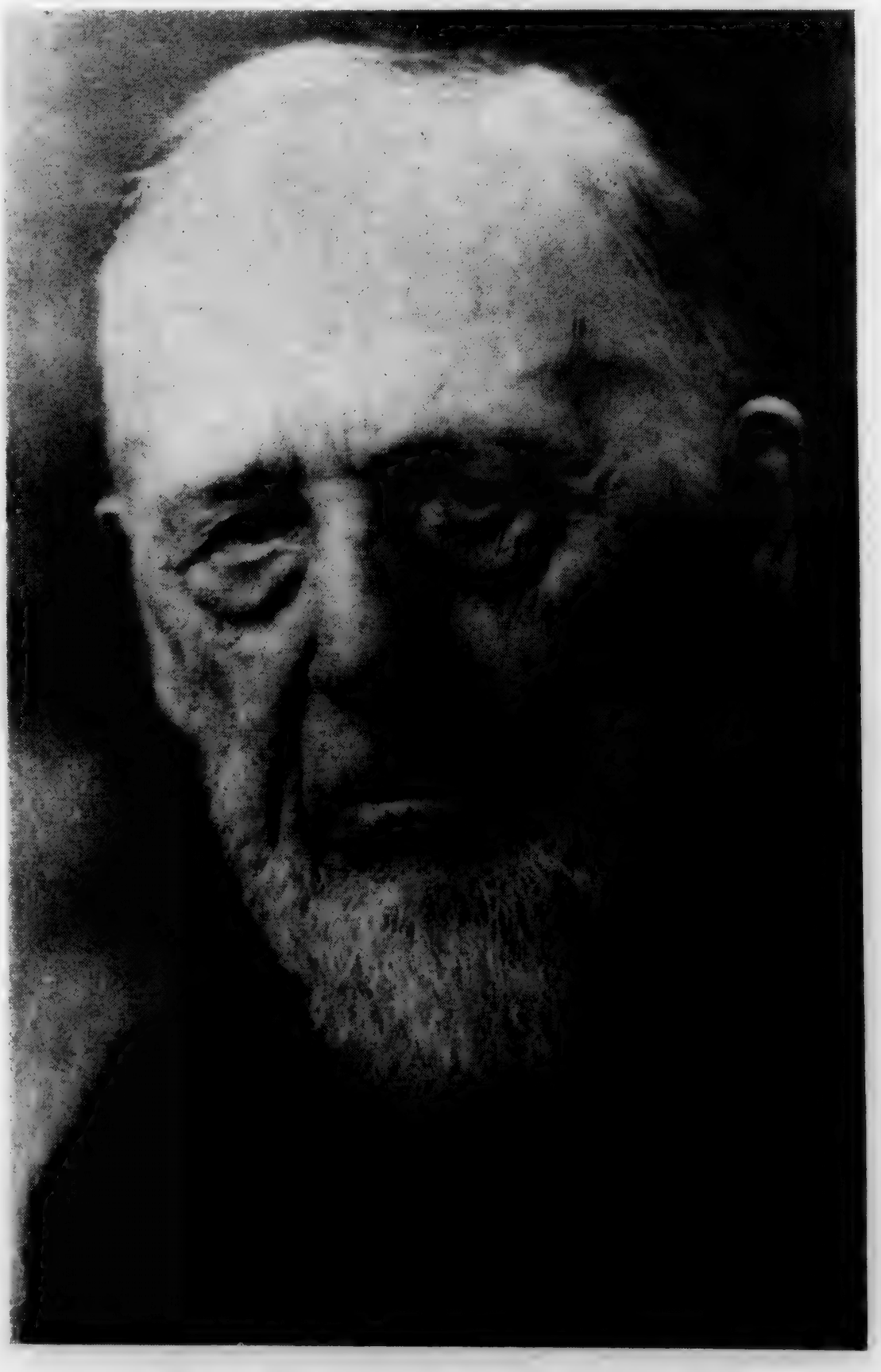
Another new development is the rise of a large number of church high schools and Christian day schools. In the eighteenth and first half of the nineteenth centuries Mennonites in Pennsylvania and elsewhere generally sent their children to schools supported by groups of Christian parents. In the last two decades there has been a considerable return to these small private schools where children may receive their education, even on the primary level, under Christian teachers who attempt to put Christ into the total curriculum. At this writing there are about sixty such schools with about 140 teachers and close to 4,000 pupils enrolled.

Our three boards which had been established in their present form in the first decade of this century (Mission, 1906; Education, 1906; and Publication, 1907) were augmented in 1945 by the creation of a fourth board, Mennonite Mutual Aid. The first three boards are made up mostly of district conference representatives, and because their origins antedated Mennonite General Conference they are really autonomous, although they recognize the weight of the opinions and statements of General Conference. The fourth board, Mennonite Mutual Aid, on the other hand, was created by General Conference, and is fully responsible to it.

Perhaps the most important development of the first half of the twentieth century is the awakening laity in the church. There was a time a century ago when the laity felt it had done its duty if church services were attended twice a month, and if an occasional gift was given for the alms fund of the church or for a brother whose barn had burned down. Now we have laity which is increasingly bringing its tithes and offerings to the Lord, who attend church services three or more times per week, who staff the Sunday school, operate the young people's Bible meetings, serve on church boards and committees, and more recently are in many congregations sitting on church council organizations and giving their voice in the work of the congregation. Best of all, there is developing a wholesome interest in personal evangelism. This latter development is not merely creating organizations and meetings to talk about evangelism: the foundations are being laid for an active outreach of personal soul winning. The leadership of our brotherhood is generally happy for this new life in the church, and is sincerely rejoicing in the prospect of more and more of the membership becoming active in the Lord's work. The lay leaders of this movement in turn are not trying to push out of the church, nor aspiring to take away their duties, but they have a genuine respect for their pastors and want to join with them in teamwork for the Lord, thus lightening their load.

One of the most wholesome examples of new life is the development of mission outposts all over the church, from east to west. A generation ago it was more or less assumed that one had to be born into the Mennonite Church. Perhaps it was all right to send a few missionaries to India to witness to the raw heathen, but it would be futile to attempt to win converts here at home! The folly of this position is now being demonstrated. Thank God for the hundreds of consecrated workers who are reaching out and bringing the Gospel to the neglected communities of America through summer Bible schools and mission Sunday schools.

It is utterly impossible, if not evil, to make comparisons between the piety of one generation and the next. We all know that our parents and grandparents were in many cases truly spiritual sons and daughters of God. The Holy Spirit did not begin to work since 1910. Nevertheless, it does appear that there is in some areas at least a somewhat keener emphasis on the utter necessity of becoming a new creature in Christ and walking daily in the Spirit than was perhaps the case in recent decades. It is, of course, recognized that there is now danger that the pendulum will swing to the other extreme, and some people will be ready to cast away what was formerly thought of as the "order of the church," an external pattern of life, behavior, and dress which was upheld as a suitable expression of the true inner separation from the world. When all is said and done, however, it is more likely that becoming a new creature in Christ will make one outwardly separated from the world, than that outward separation will effect newness of life.



John F. Funk, Founder of Herald of Truth, 1864

The growth of Mennonite General Conference in scope of work, organization, and prestige has been enormous. Organized in 1898 in the face of much indifference as well as open opposition, and being largely organized and led by comparatively young leaders, it has today become the most important unifying organization in the brotherhood. One needs but to look at the work of its major committees (Peace Problems, General Problem, Historical, Ministerial, Music, and the Commission for Christian Education) to realize how huge this comparatively new organization has become. Who would have dreamed that the small organization meeting in the Holdeman Church at Wakarusa, Indiana, in 1898 would today be spending twenty-five thousand dollars a year to maintain its committee work and give its world-wide witness? Special attention should here be called to the creation of the General Council by the 1949 sessions of General Conference. It is an organization made up of the Executive Committee, and representatives from the committees of General Conference, from the church boards, and from the district conferences, to act for General Conference between sessions. The establishment of the General Council, to which any board, conference, or committee may direct questions soliciting counsel, was one of the most important steps taken by General Conference to date.

At the beginning of this century we had a small mission in India, city misions in Chicago and Philadelphia, and the Welsh Mountain Industrial Mission not far from New Holland, Pennsylvania. Today we operate between two and three hundred mission stations in North America besides foreign missions in India, Argentina, East Africa, Puerto Rico, Ethiopia, Japan, Belgium, Sicily, Luxembourg, England, and France. The total membership in our home missions is about 6,000, and foreign, 3,300.

One of the most important organizations is the all-Mennonite relief and service Mennonite Cen-

tral Committee, set up in 1920. The MCC carries on work in Europe, the Middle East and the Far East, as well as in South America and the United States. The 1953 **Mennonite Yearbook** reports MCC goods shipped (food, clothing, soap, Christmas bundles, and special projects) in amounts exceeding three fourths of a million dollars in value. The MCC is also a vocal expression to be united spirit of love and good will in the Mennonite groups, and of the common desire to meet the needs of humanty "In the Name of Christ."

Not the least important institution of the church is the Publishing House at Scottdale, Pennsylvania. Originally set up as the Gospel Witness Company in 1905, it came under the ownership and control of the new Mennonite Publication Board in 1908 and is now doing business in the amount of a million dollars per year. "Scottdale" not only furnishes the church with its official organ, the **Gospel Herald,** with a full roster of Christian magazines or periodicals for all ages, but also with a complete line of Sunday-school and summer Bible school materials, as well as a considerable number of books, especially those needed by our brotherhood to supplement the general Christian reading of our people with books setting forth our unique doctrines and practices.

One of the most striking areas of progress in the church life of the last half-century has been our schools of higher learning. In addition to Goshen College, which had been founded as Elkhart Institute in 1894, and which was located in Goshen in 1903 and given its present name, we have witnessed the births of Hesston College and Bible School (1909), Eastern Mennonite College (1917), La Junta Mennonite School of Nursing (1915), Ontario Mennonite Bible Institute (1952), and many church high schools from Franconia to Oregon. The Biblical Seminary at Goshen was established in 1946, and the collegiate School of Nursing in 1949.

It must not be imagined that Satan has been asleep through the years. He has sought to sow seeds of envy and discouragement among our ministers; he has sought to lead the congregations into worldliness and sin; he has endeavored to lull the church to sleep with the notion that to be counted communicant is a sure ticket to heaven; he has tried to break down our good records on church attendance; and he has used other devices to destroy the work of the Lord. How thankful we may be that He who is in us is greater than he that is in the world! I John 4:4.

As we look into the future years we may do so with calm courage and trust, not because of our own limited wisdom and strength, but because God has led our fathers to build well, and the same God who led them will be able to keep and lead us if we will seek Him with all our hearts. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

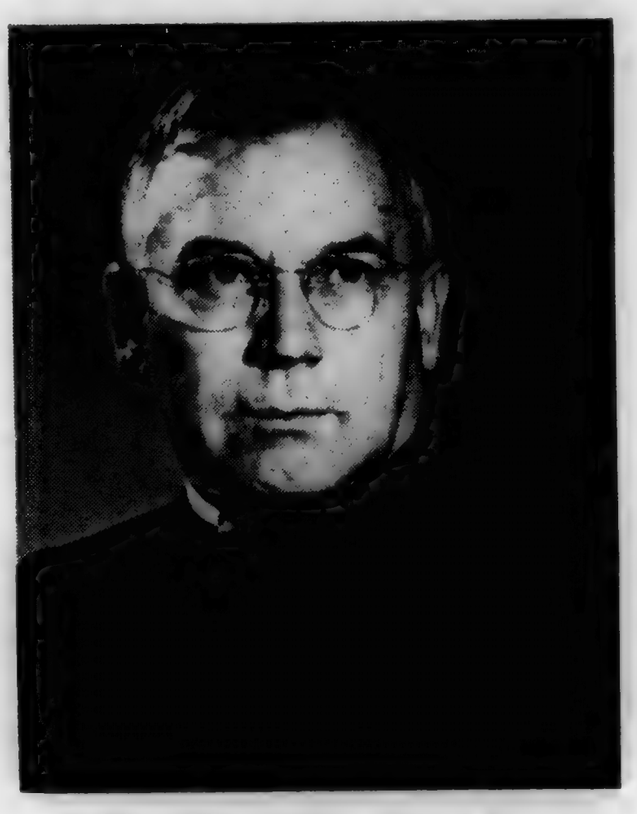
Goshen, Ind.

It is God Himself, the mightiest doer in the universe, who says, "If ye shall ask"—"I will do."—The Brethren Evangelist.

Forty-Five Years of Printing and Publishing

By Paul Erb

Forty-five years have seen great changes on top of the hill in Scottdale, Pa. The Mennonite Publication Board was organized in 1907 and proceeded to develop a church-owned and church-controlled publishing business. The Board made Scottdale its place of business and took over the plant and publications of the Gospel Witness Co., the Mennonite Book and Tract Society, both of Scottdale, and the publications of the Mennonite Publishing Co., of Elkhart, Ind.



Paul Erb, Editor Gospel Herald

A long story lies back of that move. John F. Funk had begun to publish the **Herald of Truth** in Chicago in 1864. In 1867 he moved his paper to Elkhart. By 1875 he had organized the Mennonite Publishing Company, which published the **Herald of Truth,** the **Words of Cheer,** Sunday-school helps, and a a number of books.

In 1889 a number of brethren organized the Mennonite Book and Tract Society, which did business successively at Elkhart, Spring Grove, Pa., and Scottdale. In 1905 Jacob S. Loucks, Aaron Loucks, and A. D. Martin organized the Gospel Witness Co., at Scottdale, and began publishing another paper, **The Gospel Witness,** with Daniel Kauffman, Versailles, Mo., as editor, and D. H. Bender, office editor at Scottdale and another set of Sunday-school quarterlies. This publishing work at Scottdale began in an attic, but soon required a new frame building and later a three-story brick building.

After the turn of the century there was a growing conviction that the church should go into the publishing business. By 1907 eight conferences had elected their representatives, and a church-wide Publication Board was in existence.

The new publishing house had eight employees. Type was set in Greensburg, eighteen miles away. One hand-fed press did the printing. All operations were simple. For instance, each evening after supper Henry Hernley went downtown and got the mail which had come in on the seven o'clock train. He and Aaron Loucks opened the letters and adjusted the dates on the subscription cards in a file as remittances came in.

Now after forty-five years, subscriptions and renewals to some twenty periodicals come to a central subscription office, where three people work full time. Money is added up and sent to the treasurer's office. Slips are filled out for each new subscription or renewal. Names are added to or crossed out of big subscription books. The slips are sent once a week to the mailing department. A girl there works a day or two a week in making mailing plates, which are filed in cabinets for use in addressograph machines.

Other processes have changed in similar ways as the business has grown. The first linotype machine was purchased in the fall of 1908. Now there are five of these. The one cylinder press has increased to five, buttressed by three job presses and two offset presses. There are four folders, two staplers, two large trimmers. Total machinery inventory has climbed to $128,000.

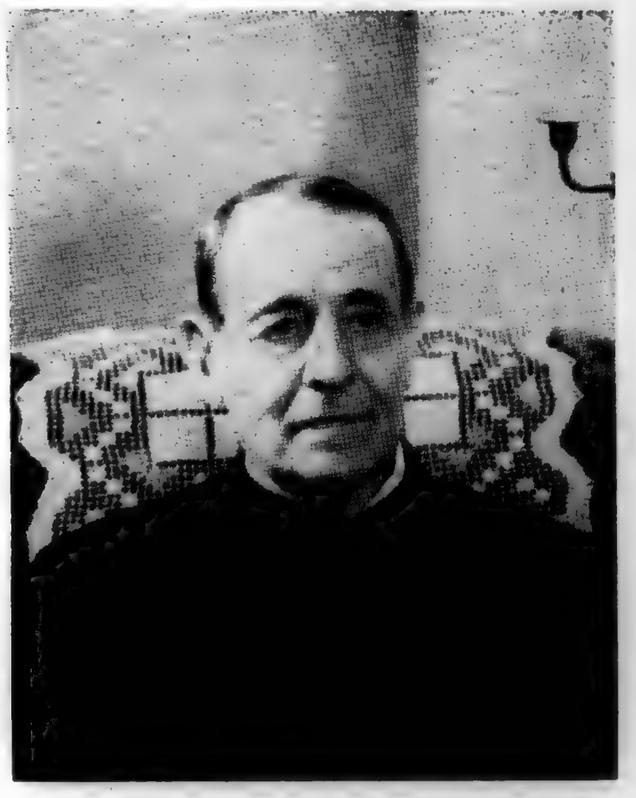
The eight employees have increased to 115, plus 35 more nonresident editors and employees in five branch bookstores.

The business soon outgrew the building taken over from the Gospel Witness Co. In 1922 a tile building was built which it was thought would suffice for many years. But in twenty years everything was overcrowded and an annex was added into which the presses, the bookstore, the shipping department, and most of the business and editorial offices have overflowed. In the last expansion the Christian education editorial offices moved into a suite of rooms on the apartment floor of the tile building.

Assets have grown from a few tens of thousands to one and a quarter million dollars. Sales have increased to more than a million dollars a year. During these years the church has given to the Publishing House, chiefly for buildings, about $300,000. The House has given back in free literature, discounts, and grants for various causes about $400,000. This came out of profits of the business.

During these years the membership of the Mennonite Church more than doubled. But the **Gospel Herald** subscriptions increased from 4,300 the first year (1907) to 18,864 in 1952. The CHRISTIAN MONITOR in its first year (1909) began with 2,100 and climbed to a high of 11,168. Other periodicals have seen similar increases, and new ones have been added.

We publish more books now in a year than we used to publish in ten. In those early years we thought of ourselves almost altogether as publishers for the Mennonite people. Now in our books, tracts, and educational materials we are reaching a vast public

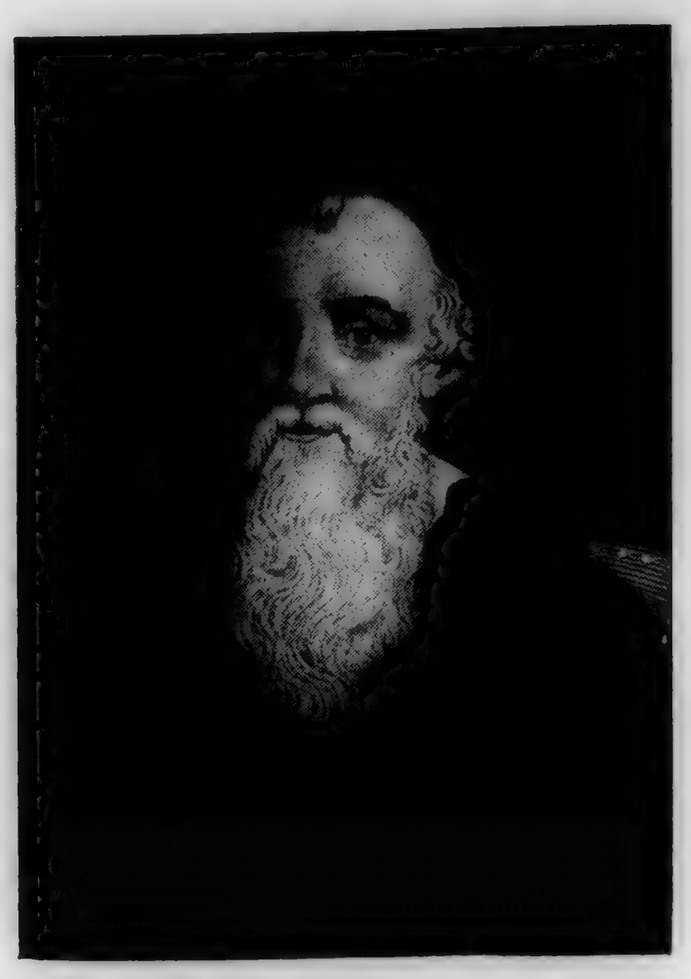


Aaron Loucks, Founder Mennonite Publishing House

beyond our circles. The most recent expansion is the one just developing—materials in Spanish, German, and French. A great door is being opened to us.

A large number of people have thrown their energies into this publishing work. We can mention only a few of those here longest. There have been only two general managers: Aaron Loucks and A. J. Metzler. In the editorial division have been the following: **Gospel Herald**—Daniel Kauffman; CHRISTIAN MONITOR—H. Frank Reist, Vernon Smucker, Clayton F. Derstine, John L. Horst; **Youth's Christian Companion**—C. F. Yake; **Words of Cheer**—J. A. Ressler, Ellrose Zook; **Beams of Light**—Lina Z. Ressler; **The Way**—J. H. Mosemann; **Mennonite Community**—Grant Stoltzfus; **El Heraldo**—Lester Hershey; **Christian School**—Elizabeth Showalter; educational materials—D. H. Bender, Edward Yoder, Mary Royer; books—John Horsch. On the business end and sales have been Levi Mumaw, C. B. Shoemaker, David Alderfer, Anna Mumaw, Mary Schload, John W. Weaver, Menno Miller, J. C. Fretz, and M. B. Wyse. Production has been possible through the labors of a multitude: Henry Hernley, Benj. Gamber, George Loucks, Walter Loucks, Anna Loucks, Ralph Bender, Anna Stull, Minnie Stull, M. K. Smoker, George Cutrell, Martha Mumaw, Beulah Loucks, Florence Loucks, Naomi Daugherty, Homer Kauffman, and Elam Hernley, among others.

Much prayer and consecration has gone into the task, whether in the initial decision to come to Scottdale or in the performance of the daily stint. One evening, when Daniel Kauffman was still a nonresident editor, the manager informed the workers that the next morning they should come to the Publishing House at 6:45 (the nine-hour day began at 7:00). They did so, and Bro. Kauffman was there to lead in a worship service as all stood around the room in the manager's office. It became a daily practice, and each morning (now at 7:45) one may see at least some of the working force gathered in the assembly room to gain strength and blessing from their heavenly Employer.

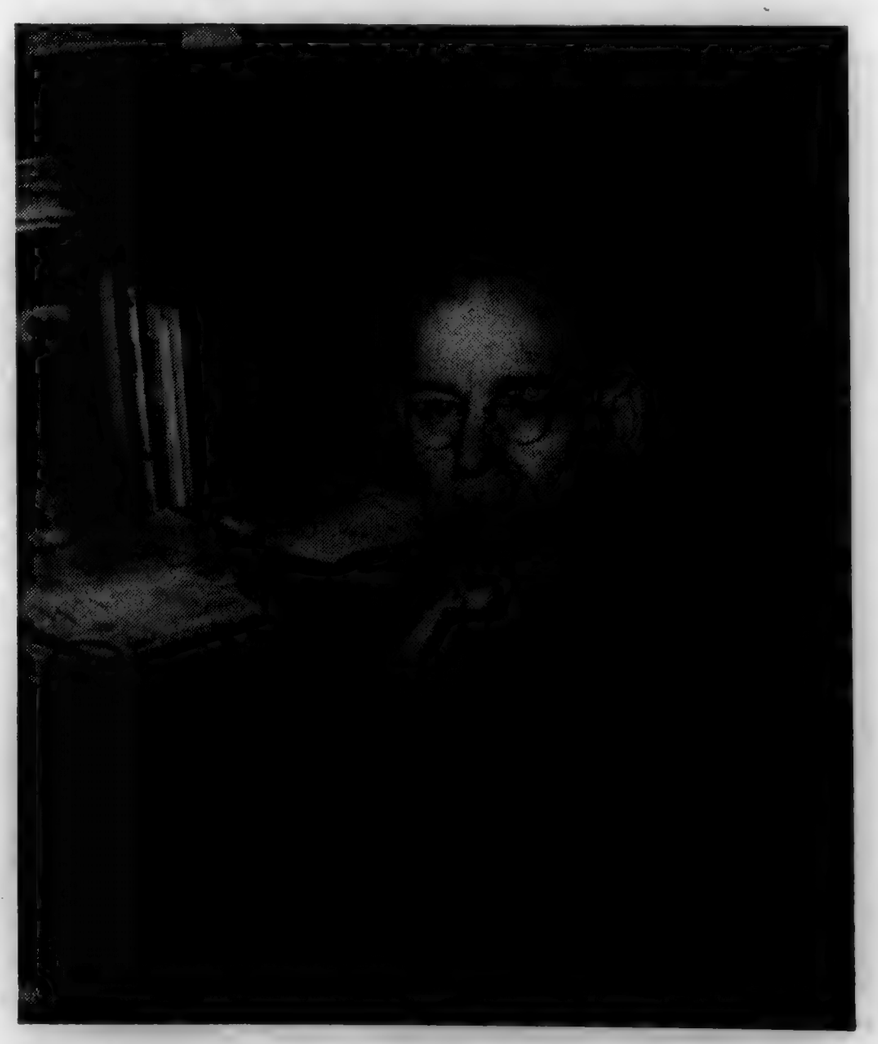


Menno Simons, Founder of the Mennonite Church in the Netherlands

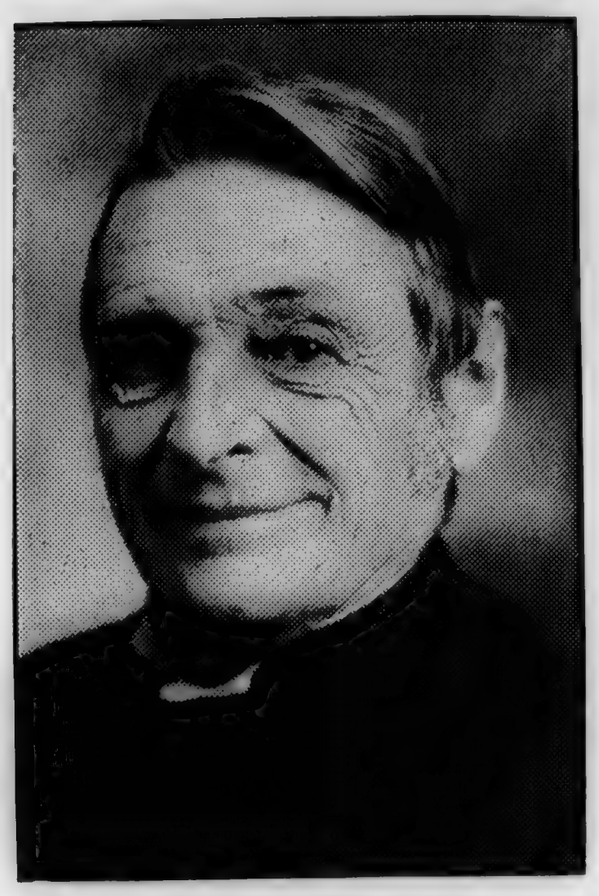
The growth of our work and the opportunities beckoning us even now are evidence that through these forty-five years the hand of our God has been upon us. His grace will be sufficient if another forty-five years shall be ours before He comes. Scottdale, Pa.

A Martyr for God

Dr. Jesse R. Wilson tells that in a certain social group the question arose as to whether we today as Christians, on threat of death, would recant our faith. The first to reply said, "Don't be silly. Of course, I would and so would you." However, anyone with a real love for Jesus Christ and a firm faith in a future life would not thus lightly barter away his hope of heaven.



Daniel Kauffman, Editor Gospel Witness and First Editor Gospel Herald



Jacob S. Loucks, Early Patron of the Publishing House

In contrast with this answer was that of the aged Polycarp, who in his younger days had been a companion of the Apostle John. Polycarp was the bishop of the church in Smyrna, and was martyred there in 155 A.D., during the persecution instigated by the Roman emperor Marcus Aurelius.

In a contemporary account of Polycarp's martyrdom that has come down to us, we are told that when arrested by soldiers in a house near Smyrna, he ordered that food and drink be given his captors. Then he requested that time be given him to pray. The record says, "On their giving him leave, he stood and prayed, being full of the grace of God, so that he could not cease for two full hours, to the astonishment of them that heard him, insomuch that many began to repent that they had come forth against so godly and venerable an old man."

Upon being brought into the stadium in Smyrna, many efforts were made to induce him to deny Christ, but to no avail. When the proconsul urged him, saying, "Swear, and I will set you at liberty: reproach Christ," Polycarp replied, "Eighty and six years have I served Him, and He has done me nothing but good; how then can I blaspheme my King and my Saviour?" After Polycorp was repeatedly threatened without result, the great crowd in the stadium cried out that he should be burned alive. For this purpose they gathered wood and faggots out of the shops and baths, the Jews eagerly assisting in this, according to their custom. With noble fortitude Polycarp endured the flames; and after his body was consumed, his Christian friends according to the record, "took up his bones, as being more precious than the most exquisite jewels," and deposited them in a fitting place. Thus did Polycarp lose his life for Christ's sake, but he found it eternally. **—The Young People's Guide.**

CHRISTIAN MONITOR PULPIT

Turning Our Caravan Again to Bethlehem

By Clayton F. Derstine

TEXT: He sent them to Bethlehem.—Matthew 2:8.

This is the season when we say, "Merry Christmas." Why? Around the corner is the New Year when we say, "Happy New Year." Why? It is because there is a **"Highway of Happiness."** The birth of Christ is an "Old Story"—still it is a "New Story." Let us make an imaginary trip along the road to Bethlehem.

Christmas marks the coming into the world of new force, a force so human that little children sing of it with glee, and yet so god-like that angels sounded its marching music to the world.

I. The Little Town of Bethlehem

This town lies six miles south of Jerusalem. It was divinely chosen to be the birthplace of the **"Prince of Peace."** Our troubled, war-cursed world must make its way to this place, to the Person who glorified this little village. Today, the world has been wading through "mud, blood, and tears." At the time when our Lord was born, the world had enjoyed some sixty-six years of peace. The angel chorus sang, "Good will toward men." Today, we are cursed with ill will. This is true of individuals, families, and nations.

Lately, when General Douglas MacAuthur became an industrialist, in New York City, he said: "All my life I have followed the profession of a soldier, a profession of destruction. It is particularly agreeable to me that I can pass from a profession of destruction to one of construction." Would that the day were but around the corner when men will "beat their swords into plowshares, and their spears into pruninghooks." But that day will come. It may be just around the corner.

As individuals we have a personal responsibility to "live peaceably with all men." At least to the extent that it is possible. Paul C. Packer writes: "It is our individual performances, no matter how humble our place in life may be, that will in the long run determine how well ordered the world may become." How true!

The opposite of peace is "anger." From anger men become wrathful, that is, they sputter. From wrath they harbor malice, which is a silent spite, waiting for the day of revenge. From this point it is not a long distance to murder. Getting "het up" is just about the most useless thing anyone can do. Trifles, ruffled feelings, and petty annoyances can become terrible tyrants. Besides burning up needed energy they add heavily to the normal burdens of the day. They are like termites—they undermine our personalities. Psychologists tell us that the two major sins are fear and anger. These are responsible for most unhappiness. Our Lord, born at Bethlehem, was a "Man of Peace." In Him that was great inner calm.

II. The Family—Domestic Felicity

Our Lord was born in a stable. There was an acute "housing problem." The furnishings were second-rate. But withal there were security, love, and tenderness. Our Lord was better homed than many reared in a palace.

In comparison, in a New York City hotel lobby sat a student. He was heaped up with gifts from his rich parents. He was lavishly given security, but minus Bethlehem's tenderness. He had warmth, food, and clothing. But his father was hunting "big game" in Africa. His mother was on her second honeymoon, with another man, in Bermuda. What pathetic barrenness!

Attorney S. Edward Bloom, Chicago, Ill., makes special efforts to reconcile unhappy couples. Doubly so, around the Christmas season. Last year, at that time, he was able to dismiss five cases.

The Babe born in Bethlehem, through His life and ministry, lifted women from the low level of being man's chattel to equality with men. It is well to notice that Joseph was dwelling with his wife. Someone aptly suggested that "ball players make good husbands, because they are always **in a hurry to get home.**" At least, men in a hurry to get home have one more quality which makes for good husbands and faithful fathers.

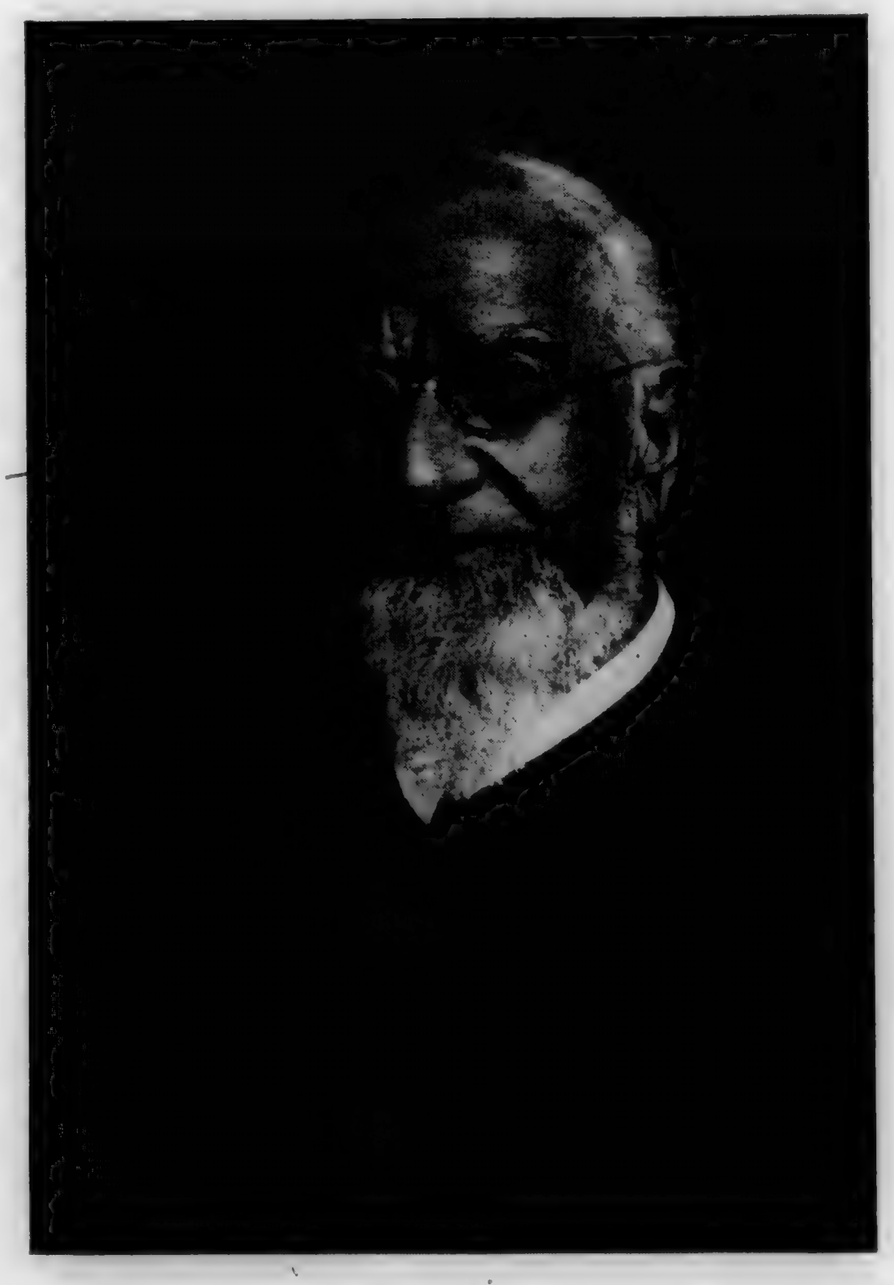
Lately, I was told of a woman who did her shopping on Saturday afternoon. The father who took over was a good statistician. He was in charge of three energetic children. When the mother returned he handed her the following paper:

Dried tears—9 times.
Tied shoes—13 times.
Served water—18 times.
Toy balloons purchased—3 for each, Child.
Average life of balloon—exactly 12 seconds.
Cautioned children not to cross the street—21 times.
Children insisted on crossing street—21 times.
Number of Saturdays the father will do it again—0.

If all of us would cultivate the atmosphere of the "Stable Home," its kindliness, its understanding, we could say good-by to shopworn jealousies, hatreds, bickerings, and quarrels. We would then see signs on homes, "Bargains (like the above) for sale cheap." Yes, such things **cheapen** home. But the stable home had commodities that wealth cannot buy.

III. The Crib—New Value of Childhood

Children today need lifting badly. Life for them has taken an evil turn. The following story has a touch of humor, as well as pathos: The other day a new father went to the infant ward of the hospital to see his brand new offspring. Looking through the window he saw row upon row of new arrivals and every last one of them seemed to be crying. "Why are they all crying?" he asked the nurse. "Listen," she replied, "if you



J. S. Shoemaker, First President Mennonite Publication Board

were only a few hours old, without any clothes, out of work and owed the government almost $1,700 on the national debt, you'd be howling, too." At least the debt is over the child's head.
without any clothes, out of work and owed the government almost $1,700 on the national debt, you'd be howling, too." At least the debt is over the child's head.

Some years ago a doctor hesitated to go out on a stormy night to seek a sick child. However, his love for humanity was strong. He faced the drenching rain, arrived at the farmhouse, saved the life of the child. He never dreamed that this child would become one of the leading statesmen of England and the world. It was David Lloyd George. It took the child of Bethlehem, who slept in a stable crib, who became the **"World's Master Teacher,"** to properly evaluate childhood, when He said: "Suffer the little children to come unto me . . . ." He also warned, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

It should dawn on us at Christmas that in that crib lay the **"World's Hope"** of a Saviour, who later said: "And I, if I lifted up . . . will draw all men unto me." Not only the crib, but the cross, still has its tug. Today we study the words of that Child and say: "Heaven and earth shall pass away: but my [His] words shall not pass away." No wonder a minister in Bolivia, S.A., wrote: "The trouble with this dark continent, is that on the steeple of every church is a cross. That's the trouble, it's always on the steeple. Your job and mine is to put that cross into the hearts of men." Alberta Nerubia spoke truly.

IV. Adoring Worshipers

In our journey we find the stable with its "Worshipers." Among them were the **"Wise Men from the East."** Men become what they worship. The shrine can be mammon, pleasure, or lust. The journey for these men was long and tiresome, the expense considerable, the traveling dangers great, but they gave Him their hearts. He made their hearts "His Royal Throne." How the world needs a change of shrines!

F. C. Grant says: "If a man wants to find God, let him first find someone to whom God is real and join himself to him." To these men, God was real. Their faith has crossed the centuries and blessed our hearts.

These men who worshiped were scholars. Some scholars today are a curse. Froude's textbook cursed Austria, Nietzsche's cursed Germany, Darwin's cursed England. Together, they cursed the world. Already, they have given us "Two World Wars."

These "Wise Men" came from the East. The east is slow. They needed an infusion of life. This they found in the Man who sprang from this crib. The Greeks, "Wise Men from the West," were faster. They were pointed to the CROSS. Both East and West need HIM.

These men were **"generous."** They say, "Santa enters through a hole, and leaves a hole in your pocket." This is true of worldly giving. It was not true of their giving. They were enriched; likewise we today. What a need for generosity, with our bulging granaries, our loaded tables, our fat pocketbooks—and a starving world. France took 17,000,000 cattle from Germany in one year. This sparked a "World War." What a difference!

The nation spent billions for armament—mere millions for evangelization and the mass feeding of the world. No wonder communism is making progress by leaping bounds. We hardly have our eyes on the next generation. The Bible says: "**Feed** your enemies," not "**Feed** them **bullets.**"

A Midwestern dirt farmer acted more wisely concerning the future. "I could have chosen trees which grow faster. It will take years until these make shade. Well, I'm too busy to sit in the shade now; I want some shade for my old age, **and some for the next generation.**" Good foresight, instead of hindsight. For our world there will be no peace apart from Him whom the Wise Men worshiped. May the Lord make us truly wise.

V. Overshadowing Providence

The Babe of Bethlehem arrived at the "Dark Hour," of which life brings us altogether too many. But there is a kindly Providence which regulates the affairs of men. Herod, in his murderous treachery, sought to slay the innocents. His chief target was this "crib," with its **"Babe."** The parents and child took their flight into Egypt. Providence made this delivery possible.

It was the same Person who, in years to come, when murderous designs were made against His life by the Jews, said: "Are there not twelve hours to the day? This is My day and it lasts while the work which the Father has given Me to do remains undone. And the Jews cannot harm Me. If anyone misses divine guidance, or rejects it, he is sure to stumble, he walks in darkness and cannot walk in safety."

This Babe, and the Man Christ Jesus, walked in the ways of God and was safe until His hour came. So, too, are we. Herod was dead in two years. From Bethlehem, from Nazareth, sprang a world ministry.

Let us remember that the darkest hour is only sixty minutes long. Let us stand up straight, keep our chins high, have a hopeful view of things, practice the bright outlook, and face the sun. With this attitude we will have more hope and courage. "When we face the sun, the shadows will fall behind us." Sounds good—but will our kind readers allow us a slight change in the sound, but a mighty change in the effectiveness of the above counsel, "When we face the **SON**, the shadows fall behind us."

VI. Heavenly Joy

Dickens said: "Christmas brings us a brief season of joy, happiness, and enjoyment." Is that so? Personally, I'm afraid it's true. But must it be so? Can't it be extended into a year, yea, years? Why not a lifetime? Why not eternally?

The lay public has now fully accepted the idea that physical disease can be produced by the wrong kind of food. Doctors are also convinced that the wrong kind of emotions can make us sick. Fully half our illnesses are mental cases. Yale University Outpatient Clinic puts at 76 per cent the illnesses induced by wrong emotions, such as gloom—feelings down in the mouth, blue, under the juniper tree, discouraged. **All the opposites of joy.**

But—over Bethlehem **JOY.** "Joy to the World" is what the angels sang. "I bring you good tidings of **GREAT JOY.**" Joy for the hearts of Joseph and Mary. Joy for the Wise Men. Joy for the rest of us.

Isn't it about time we practice what a little child of a minister in a Midwestern city sang: "Take the Saviour here below." His version: "Take the Saviour **HERE WE GO.**"

Or, as Bro. H. S. Bender said, in a Christmas sermon, at the "Fireside Services" in the city of Kitchener, Ont. His text, a strange one for a Christmas sermon, was, "To day shalt thou be with me in paradise." These were the glowing words of hope and joy spoken to a dying thief. The preacher said: "Paradise begun that day—that very moment—it lasted until He bowed His head and died—it still continues—and will last for all eternity." That's the real Christmas joy, a heavenly joy. "Merry Christmas."

Kitchener, Ont.

"THOU KNOWEST NOT"

A young man just home from college was approached by the Sunday-school superintendent about teaching a class. He declined. Then his pastor spoke to him about it and he nonchalantly remarked: "There's no penalty for refusing, is there?" "Yes," said the minister, "there is. There is the penalty of never knowing the good you have failed to do!" "If I never know it," said George, still in his flippant mood, "I guess I won't miss it."

The minister then asked: "Do you remember this incident in the life of Jesus? Once, when on His way to Jerusalem, He sent two disciples to ask shelter at a Samaritan village; but as His face was set toward Jerusalem, they would not receive Him. Certain of His disciples wanted to call down fire and brimstone on that village, but Jesus, reproving them, patiently resumed His journey. What was the penalty?"

"I don't think there was any," George replied. "As far as I can remember nothing happened to the village."

"No," the minister agreed, "nothing happened. People put out their lights, and went to bed as usual; the next morning they rose as they always did. Nothing happened, indeed: no sick were healed, no new parable was spoken, no new disciple was found. Had any one of three things happened, the village would have had a place in history to the end of time; as things are, even its name is unknown."

For a moment George was silent; then he said, "I thank you for the reminder. I will teach that class."—Youth's Companion.

"I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWILER, Missions
J. D. CHARLES, Y. P. B. M.

Subscription price, $1.00 a year in advance.
Sample copies sent free on application.

CHRISTIAN MONITOR
Published monthly by
Mennonite Publishing House, Scottdale, Pa.

Address all communications to
Christian Monitor
Scottdale, Pa.

After Forty-Five Years

Hail and Farewell

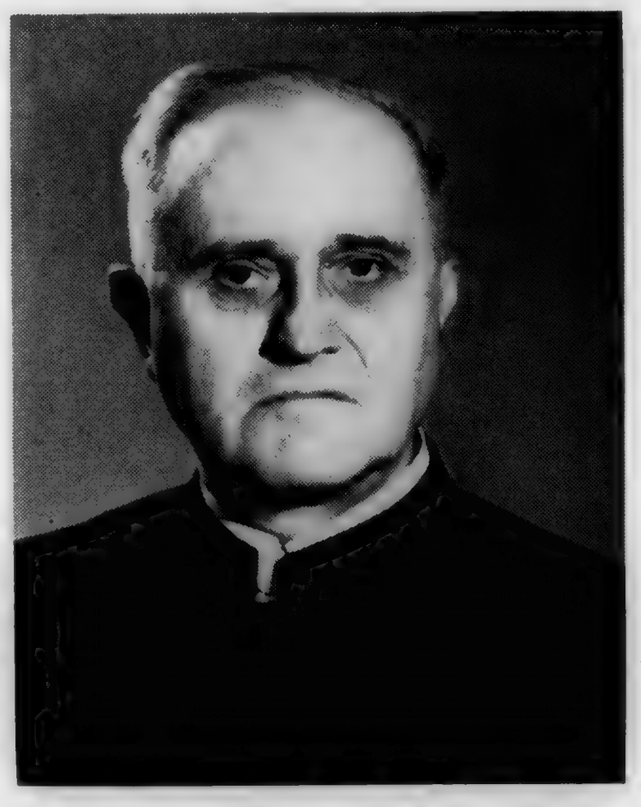
By John L. Horst

Our Final Issue

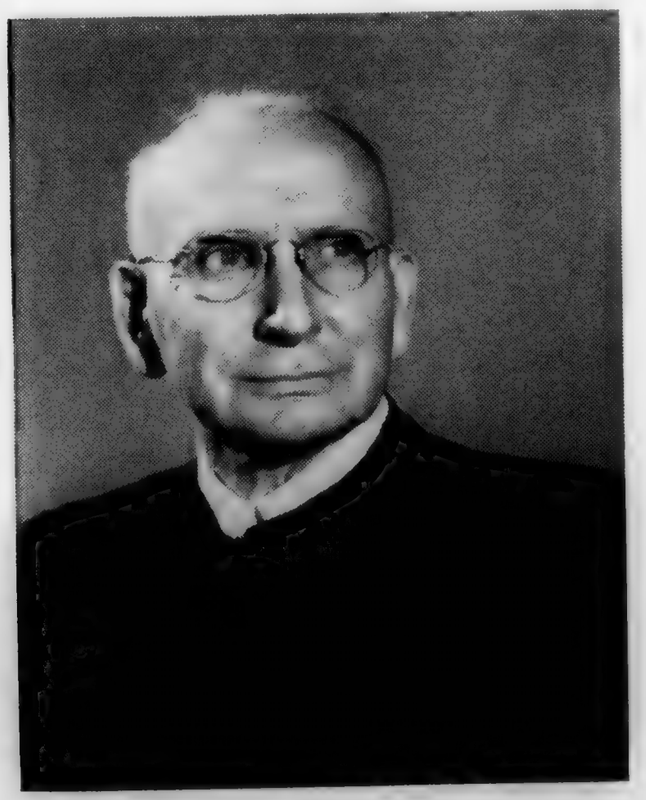
Christian Monitor greets you with a special historical number at the same time that it bids farewell after forty-five years of continuous publication. It seemed fitting that this issue should be devoted largely to recounting the progress of our publishing interests, as well as of the church which they represent, since the turn of the century. Our review in this final editorial will also include some personal tributes and reminiscences.

The past half century has seen great changes which are especially impressive to those of us who have lived through them. In transportation we have seen the advent of the automobile and the airplane. In communication we have watched the telephone come into general use and the introduction of the radio and television. In education we have passed from the time when only the occasional person went to high school or college to when high school education is almost universal and great numbers of people go to college.

These developments and their attendant influences had their counterpart in progress in our own beloved Mennonite Church. Sunday schools, missions, education, publishing interests, and other spiritual forces came along with and contributed to the great spiritual awakening which occurred in the generation from 1890 to 1910. The articles in this special issue are intended to record the progress in our church life and work which began in the time of the "great awakening" and have continued through the past forty-five years.



John L. Horst, Editor Christian Monitor Twenty-four Years



C. F. Yake, Editor Youth's Christian Companion Thirty-four Years

Personal Reminiscences

The present editor's experiences in the work of the Mennonite Publishing House date back to April, 1920, a bit over thirty-three of the forty-five years of the Christian Monitor's existence. Through the influence of Bro. Daniel Kauffman, editor of the Gospel Herald, I was led to come to Scottdale to work in the Publishing House. It was quite a change from the farm to the printshop, and since there was need for workers in that department I was assigned to the task of operating a linotype. A few years later I was transferred to proofreading and routine editorial work. This brought me into the office of Bro. Daniel Kauffman, and it was an education in itself to work day by day under his tutelage and benign influence. Copy editing and rewriting articles were among my routine tasks, as well as crediting subscription lists. These years were fruitful in experience and training for later responsibilities.

My first specific editorial assignment was to edit *The Way,* which was then an eight-page monthly tract paper. Other assignments included that of Tract editor, editor of the *Mennonite Yearbook* and the *Family Almanac,* and assistant editor of the *Gospel Herald.* During the absences of Bro. Kauffman from the editorial office, either on other church work or because of ill health, much of the routine work of our official church organ fell to my lot. Also during the years I occasionally helped Bro. Ressler in editing the *Words of Cheer* and *Beams of Light.* I also did considerable book editing.

In 1925, when our Sunday-school materials were regrouped and reorganized, I was given the task of editing the new *Junior Teacher's Quarterly.* This was continued through December, 1936, when it was changed to the *Junior-Intermediate Teacher's Quarterly,* which ran on through September, 1950. Thus I was privileged to serve in the field of Sunday-school lesson writing for nearly twenty-five years.

In 1929 I was appointed editor of the Christian Monitor to succeed Bro. C. F. Derstine. The first issue under my editorship appeared under date of January, 1930, and so this closing number completes twenty-four years of this type of service.

In these reminiscences I also want to include something about the growth of the work of the Publishing House in personnel, finances, buildings, equipment, publications, and so forth. Twenty-seven people were on the pay roll when I received my first pay in May, 1920. Now there are 115 resident workers and 35 nonresident, such as branch bookstore employees and editors and writers not at Scottdale. Then the total

C. B. Shoemaker, Secretary Mennonite Publishing House

E. C. Bender, President Mennonite Publication Board, Acting Treasurer, Member Administrative Council

H. Ralph Hernley, Production Manager, Member Administrative Council

Paul W. Shank, Sales Manager, Member Administrative Council

income for the year was $95,421.11 while last year it was $1,124,830. The buildings have been enlarged twice since 1920, the tile building having been constructed in 1921-22, and the modern brick addition in 1949. Equipment and production have increased correspondingly with the general growth. That the number of publications has increased also is illustrated by the increase of English Sunday-school lesson helps from two to eight, which includes graded lessons for the kindergarten ages. Other Christian education materials, books, and periodicals have also shown a large increase.

People of the Past

Needless to say during my thirty-three years at Scottdale a considerable number of our workers passed on to the Great Beyond. I shall mention some of those with whom I was closely associated in my work.

Outstanding among those with whom I labored in the past was Bro. Daniel Kauffman, editor of the *Gospel Herald,* whom we called editor in chief of the editorial staff. He served as counselor on all editorial problems. He is the person who in an interview during a series of meetings at the Chambersburg, Pa., Mennonite Church suggested that I come to Scottdale and give my life in service to the cause of publishing Christian literature. In him I found a warm friend, a wise counselor, and a valued spiritual leader.

Bro. Aaron Loucks, founder of the Publishing House and General Manager, was my employer. He was a man of foresight and sagacity whom it was a pleasure to work for. He was bishop and pastor of the church of which I became a member on coming to Scottdale. He, like Bro. Kauffman, filled a large place in church-wide activities and was a prominent figure in the "great awakening."

Bro. J. A. Ressler, pioneer India missionary, noted for his versatility, his keen wit, and his Christian zeal, was another of the great figures of the Mennonite Church of the recent past from whom I drew much inspiration. He was a facile writer and as much at home in editing children's papers, the *Words of Cheer* and *Beams of Light,* as writing Sunday-school quarterlies. He served as editor of the *Advanced Sunday School Lesson Quarterly* for twenty-five years and also as Associate Editor of the *Gospel Herald.*

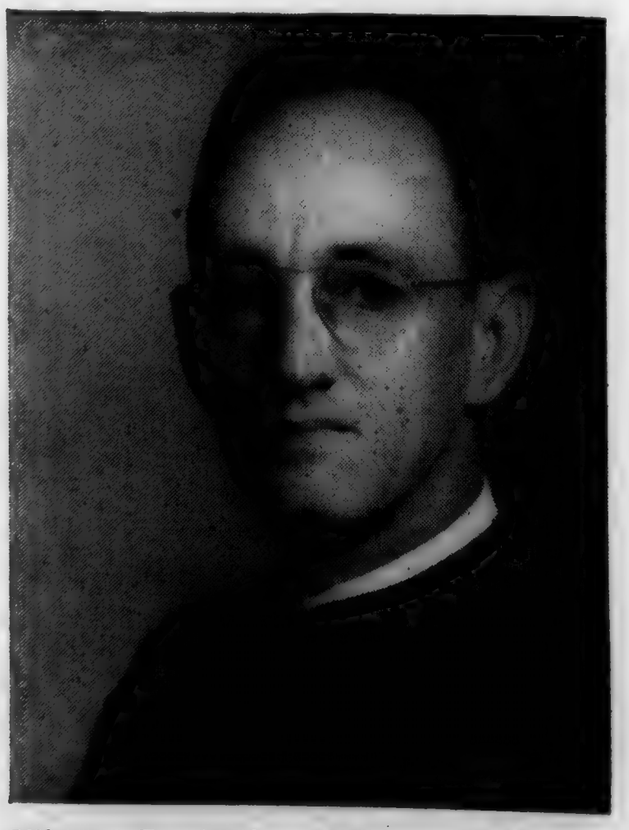
Bro. John Horsch, scholar and church historian, who wrote equally well in German and English, was also an inspiration to know and to work with. He was not only an able writer but a devout Christian gentleman, prayerful and zealous for the work of the Lord.

Another man of the past whom I learned to appreciate very much was Bro. Levi Mumaw, secretary-treasurer of the Publishing House for many years. He had much to do with the financial success and general progress of the work during the twenty-five years of his service, which ended with his death in 1935.

Another brother on our editorial staff whom I learned to appreciate for his scholarship and fine Christian character was Edward Yoder who succeeded Bro. Ressler as editor of the *Advanced Sunday School Lesson Quarterly.* He was also the author of a number of booklets and took quite an interest in church history. Even though cut off comparatively early in life, he made a distinct contribution to our literature work and church life.

* * *

Perhaps it should be stated here that over the years responsibilities came to me not only from the Publishing House but from the church and the Scottdale congregation, which has always been closely identified with the Publishing House. In 1929 I was ordained as minister and hence I was closely associated with the brethren mentioned above in church work. In 1946 I was ordained as bishop, and in these capacities I have had many blessed church relationships with my contemporaries, some of whom are mentioned hereafter.



Ellrose D. Zook, Assistant Publishing Agent, Executive Editor, Administrative Council

Paul M. Lederach, Editor Herald Uniform Sunday School Series

Contemporaries

To write this closing editorial without mentioning some of my esteemed contemporaries would show a sad lack of consideration and appreciation. In paying these tributes to a few of my living fellow workers I include not only members of the editorial staff and administrative council but some in the production department as well.

Among those with whom I worked closely at first were the Hernley brothers, of whom Henry was my foreman and Elam my instructor in linotype operation. Both are at this writing still in the employ of the Publishing House. Our associations during the years have only served to deepen our friendship and Christian fellowship.

C. B. Shoemaker, our present secretary of the Publishing House, who entered its employ in 1913, has been an esteemed friend and colaborer over the years, not only at the House, but in the church of which he has been deacon since 1926.

The only editor serving continuously at the Publishing House since the time of my arrival in 1920 is Bro. Clayton F. Yake, editor of the *Youth's Christian Companion,* who had put out the first issue under the date of April 4, 1920. Bro. Yake also served in writing Sunday-school lesson materials for many years. We have had many pleasant associations in our work at the House and in the church, where he is at present my Sunday-school teacher.

Among other workers who have served continuously at the House since 1920 are Benjamin Gamber and Ralph Bender. Both have been esteemed Christian friends and colaborers.

Another esteemed contemporary who has been in the employ of the Publishing House since 1925 is Ellrose D. Zook who has served in many places in the plant and editorial offices, and who is now Executive Editor and Assistant Publishing Agent. Our associations have been most pleasant over the years.

For the past eighteen years it has been my pleasure to serve under the direction of Bro. A. J. Metzler, who succeeded Bro. Loucks as General Manager in 1935 and has since been given the office of Publishing Agent. He has been a congenial employer and a helpful associate in many types of church work. He is now moderator of General Conference.

More recent contemporaries are Paul Erb, editor of the *Gospel Herald* since 1944; Harold Brenneman, *Tract* editor since 1945; Betty Weber Springer, editor of *Beams of Light* since 1946; Millard Lind, editor of the adult quarterly since 1947; John Mumaw, editor of the *Christian Ministry* since 1948; Elizabeth Showalter, editor of the *Words of Cheer* since 1949; L. S. Weber, editor of Spanish literature since 1950; Daniel Hertzler, office editor of the *Mennonite Community* since 1952, and Ford Berg, now *Book Review* editor of the Publishing House.

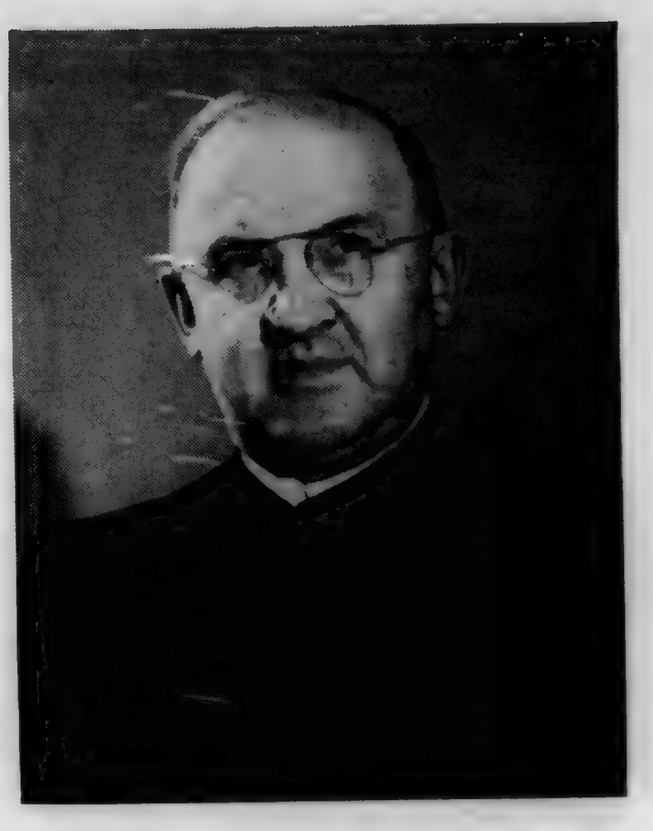
Over the years I have also been connected with the administrative council where I have enjoyed many pleasant associations. The present members of this council are: A. J. Metzler, Publication Agent; Ellrose D. Zook, Assistant Publishing Agent; Ezra Bender, Acting Treasurer, who is also president of the Publication Board; Ralph Hernley, Production Manager; and Paul Shank, Sales Manager.

Many others could be named with whom I have had pleasant and congenial relationships through the years, but these must suffice for our present purpose.

The Christian Monitor During Forty-five Years

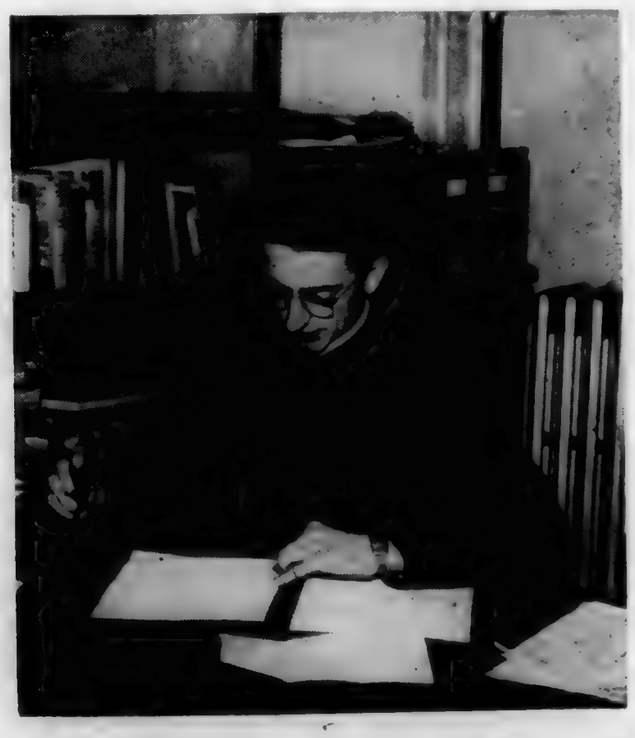
Forty-six years ago, in the late summer of 1908, soon after the Mennonite Publication Board was organized and functioning, the Executive and Publishing Committees of the Board decided to launch a young people's paper. At the same meeting Bro. H. F. Reist, Manheim, Pa., was appointed editor. The first issue appeared under date of January, 1909, and this issue of December, 1953, completes forty-five years of service.

The first issue of the CHRISTIAN MONITOR also displayed the subtitle, "A

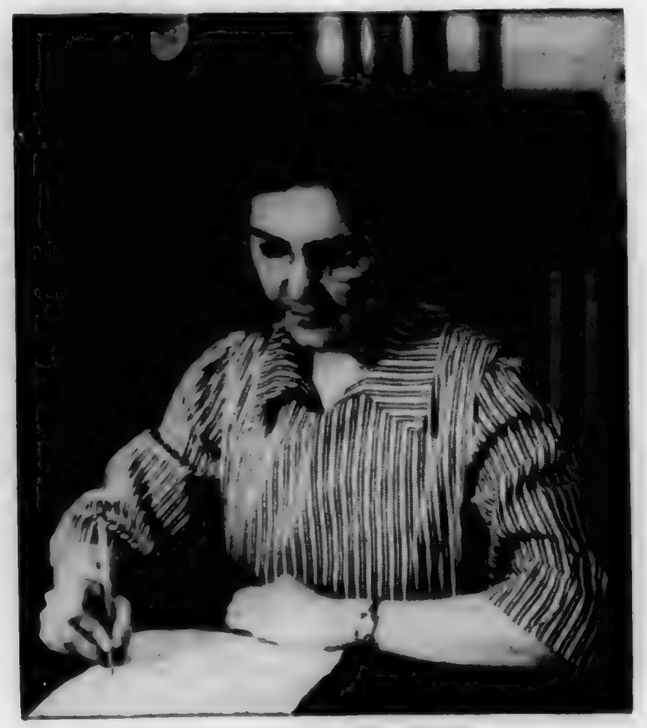


L. S. Weber, Editor El Heraldo Evangelico, Spanish Summer Bible School Materials

Elizabeth Showalter, Editor Words of Cheer, Junior-Intermediate Graded Sunday School Materials, Christian Writer



Harold Brenneman, Editor The Way and Tracts



Betty Weber Springer, Editor of Beams of Light

Ford Berg, Book Review Editor

Monthly Magazine for the Home," which it has carried ever since. Thus the paper was launched with both young people and the home in mind. It has continued to serve much in these same fields, with, of course, some changes from year to year and from period to period. Four editors have served during these forty-five years: H. F. Reist, 1909-19; Vernon Smucker, 1920 through October, 1923; Clayton F. Derstine, November, 1923, through 1929; John L. Horst, 1930-53. All the editors are living excepting Bro. Smucker, who passed away on January 8, 1949. We are glad that Bro. Reist, the original editor, is still active in serving the church as a bishop in the region around Premont, Texas. You will want to read his article immediately following this one.

By consulting the masthead on this editorial page, which is a facsimile of the one used in the first issue, we see that one of the department editors, Bro. S. F. Coffman, Vineland, Ont., has served continuously during the forty-five years of the Monitor's publication. The other three department editors, N. E. Byers, I. R. Detwiler, and J. D. Charles, have gone to their rewards.

At this point we want to pay tribute to Bro. Coffman for his long and valued service. Perhaps no other Mennonite writer has given himself so thoroughly to Bible study and Bible exposition. Our church has been given the privilege of sharing in his studies through the medium of the CHRISTIAN MONITOR. You will find his write-up indicating the amount of material he has covered, as given later in this issue, very interesting and stimulating. We hope some of it may find its way into permanent book form. Bro. Coffman has served the church in many capacities and is still active as a bishop in the Ontario Conference.

Bro. C. F. Derstine, after serving as editor a little over six years then became *World News* department editor, in which capacity he has made a distinctive contribution ever since. Bro. Derstine is well known to our constituency as an evangelist and Bible teacher. His experiences are given in another editorial in this section.

Another department editor who has served almost through the entire forty-five-year period is Bro. J. R. Shank, of Versailles, Mo. In an article reviewing the Young People's Bible Meeting department, in which he has served so faithfully through the years, you will find an interesting account of his work. He is a veteran of the church who has served long as rural missionary, editor of *Teacher's Sunday School Lesson Quarterly,* minister, and bishop. He is still active in his home church.

Credit is also due to Anna Loucks, who served as Office Editor under Bro. Derstine's editorship and for some years during the present editor's term, for her contribution to the work.

The CHRISTIAN MONITOR has now made its contribution to our church literature over these four and a half decades. Each editor and contributor vitally helped to make the paper what it was. One who has been so closely associated with it is not qualified to evaluate what has been accomplished or the good that may have been done. Others will need to do that.

John R. Mumaw, Editor Christian Ministry

But we do want to express our appreciation to the editors, living and dead, who have done so much to make possible whatever measure of success that may have been reached. Other men labored, and the present editor feels that he has to a large degree entered into their labors. The task as a whole has been a pleasant one, althought not without difficulties and problems.

We also want to thank our many contributors for their faithful labors in the field of Christian writing. They have rendered a great service for the most part with little or no tangible remuneration. Without their help the paper could not have been produced.

Thanks also are due to our subscribers who have stood faithfully by through these forty-five years of national prosperity and adversity. Starting from a very small beginning the subscription list reached beyond the 11,000 mark at its highest peak. This loyal patronage of our constituency has been much appreciated.

We also want to thank our publishers for the privilege of serving in what we believe was a worth-while task and which we found a pleasant one. But last and most important of all, we want to thank our heavenly Father for all the blessings that have come to us and our readers in this service. To Him be the honor and glory.

The New Magazine

Full announcements have been made from time to time that beginning with the January number the CHRISTIAN MONITOR and the *Mennonite Community* subscription lists will be combined and credited to the new magazine, *Christian Living.* As we close the final volume of CHRISTIAN MONITOR we believe its ideals and at least some of its features will be perpetuated in the new magazine.

Times change, and not only people but magazines change with them. More details concerning the new magazine will be found in the editorial by Bro. Millard Lind, the editor. Our blessings go with him and the rest of the staff as they launch forth on this new project of the Mennonite Publishing House.

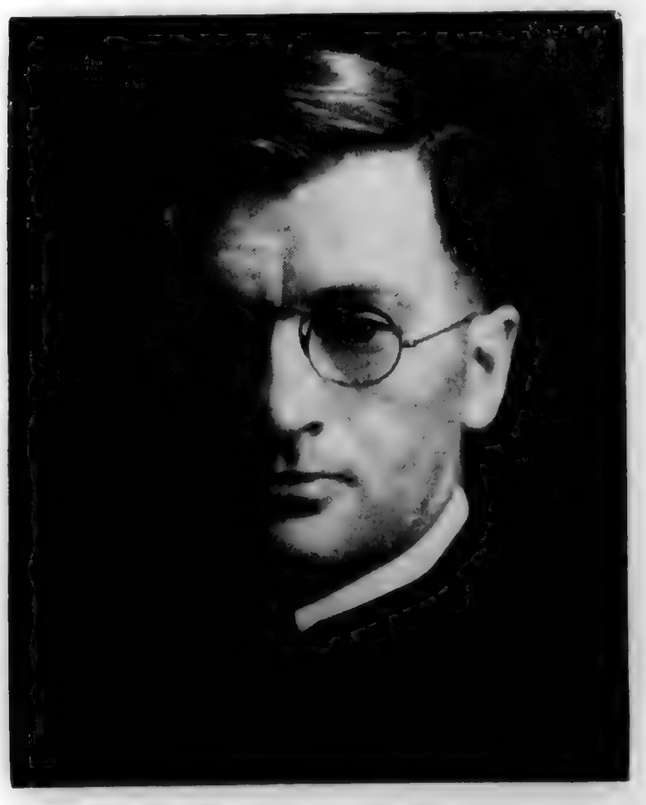
The last editorial for the CHRISTIAN MONITOR has now been written. With the printing and distribution of this number the forty-five-year-old paper will sink into oblivion, but we hope it will rise phoenixlike from its ashes to find new life in *Christian Living.*

Hail and Farewell!

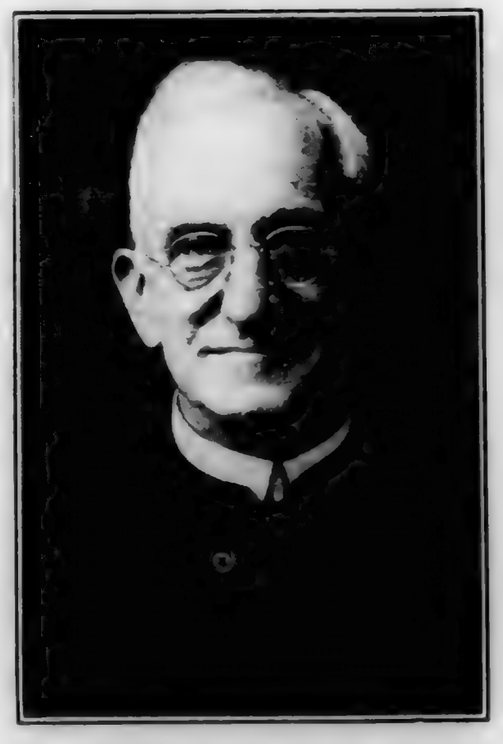
THE FESTIVE CHRISTMAS SEASON

Christmas is the time when sacred memories of bygone days rush through our minds, when a quiver of happy anticipation seizes the imagination of young and old, and when the spirit of "good will" seeks and finds ways and means of expression in various manners.

But no one will understand the deepest meaning of Christmas nor realize its real significance until by the careful reading of the Scriptures he beholds the Christ of Calvary as well as the Christ of Bethlehem. A thorough study of the matchless life of Christ will convince anyone that the great focal point is not the manger but the cross.—Frank W. Anderson.



Edward Yoder, Former Editor Advanced Sunday School Lesson Quarterly



J. A. Ressler, Pioneer India Missionary, Former Editor Sunday School Literature

Yesterday—Today—Tomorrow

By H. Frank Reist

We are living in a world in which changes continuously take place. Sometimes they are violent, at other times less sudden or almost imperceptible. Living in the midst of a gradual change we are not so conscious of what is happening. Those of us who have lived through the changes that have taken place in our church during the past sixty years marvel at what has been accomplished by the grace of God. Every organized activity of the church has come into being during this period. This is no ground for boasting, but a cause for us to realize the increased opportunities and responsibilities this progress has laid upon us. I want to record but a few changes observed in relation to our publishing interests.

Yesterday

Forty-five years ago the first editorials and articles for the Christian Monitor were written. A short time prior to this our church-wide publishing interest was organized. The experience of those associated with the inception of this work was indeed limited. But these pioneers devoted themselves to their tasks, and, through prayer and dependence upon God, gave their best and learned by experience. The infant first creeps, then toddles, then walks, and then runs.

The physical facilities consisted of a three-story brick and a two-story frame building. These housed the administrative, editorial, sales, and production departments. The equipment was limited and not too modern and efficient. The editors, four in number, had no secretaries. Some of them read both their galley and page proofs with occasional help.

When the Publication Board decided to publish a new periodical the editor was appointed several months prior to the date of publication. The editor's experience in this kind of work was nil, and his knowledge of what is involved in such an undertaking very close to the zero point. There was very little time to plan the paper and solicit articles and to advertise the new publication. It was with much trepidation that the task was undertaken.

Levi Mumaw, Former Secretary-Treasurer Mennonite Publishing House

Today

What a change forty-five years has wrought! Now we have a large plant covering approximately a one-half city block, designed for the efficient production of Christian literature. The manufacturing equipment is modern and of such a variety that almost any kind of job can be delivered. The editorial offices are commodious and comfortable. The editors have their secretaries. The editors have had previous training which contributed to their fitness for the jobs they now fill.

H. Frank Reist, Editor Christian Monitor 1909-19

For more than a year the editors of *Christian Living*, together with others experienced in writing and production, have been planning the forthcoming periodical. We have a right to expect that the initial issue will far surpass in quality and workmanship the first issue of the Christian Monitor. We praise God that the Christian Monitor was conceived and for the improvements evident in both quality of content and workmanship. Eternity alone will reveal its contribution to the moral and spiritual welfare of the church.

Tomorrow

What about the future? No one but the Lord knows. But by His grace and guidance we anticipate further advancement, greater achievements, and a still greater use of some of our literature by other groups. Our literature should and will appear in more languages. The literary quality and messages of some of our writers are attracting the attention of those outside our circle. More books and pamphlets dealing with the principles of peace and holy living as interpreted by us should find their way into more libraries and institutions of learning. The increase of interest in the so-called peace churches brings with it an opportunity and responsibility to be more aggressive in making known to the world our distinctive message which we believe to be rooted in Holy Writ. We look for an increase in the number of writers with Spirit-filled messages presented in good literary form.

Tributes and Reflections

I want to pay tribute to two brethren who have been on the editorial staff of the Christian Monitor for many years. Bro. S. F. Coffman, whom I always considered one of the best Bible scholars and teachers in the church, has had charge of the Bible Study Department for forty-five years. It is my hope that some of these studies will appear in pamphlet or book form. Bro. J. R. Shank has had charge of the Young People's Meeting Department for forty-four years. His labor has made a definite and constructive contribution to this work. These brethren have a record of continuous service equalled by few editors. Their faithfulness to duty and their contributions are much appreciated.

It is commendable that efforts are being made to improve the literary quality of our literature. This is as it should be. However, I hope the time will never come when the emphasis upon trained writers will be stressed to the extent that those who are untrained, but have a message, will refrain from writing. The purpose of writing is to convey an idea in language that can and will be understood. Sometimes the untrained writer is more successful in this than the other.

All our editors are doing excellent work. They are doing the best they know and can. They are worthy of our encouragement and need our prayer support. No, they are not infallible. Spirit-filled editors can and do make mistakes. Possibly none of us agree one hundred per cent with everything they write and print. What about it? Well, then is the time, more so than at any other time, we get the urge to write and set the poor

John Horsch, Former Editor German Publications, Church Historian, Author

editor right. Sometimes we do. That is our privilege. They expect to hear from us. Before we do write let us be certain, absolutely certain, of a few things: first, that we have the right kind of ammunition in our gun; second, and this is the most important, that our heart is overflowing with that fervent love for the editor which the Lord alone can give. Then we may pull the trigger. I assure you that if we do this the editor will receive the charge with good grace, and thank you for your letter.

The preacher in the pulpit can tell by the expressions on the faces of his congregation how his message is received. The editor has an invisible audience. In doing his work he is confined within the four walls of his office. He wonders at times just how effective and fruitful his labors are and how his work is received. It is a source of encouragement and inspiration to occasionally see some fruit of our labor. While we should not strive for recognition nor solicit praise, it nevertheless helps lighten the burdens and is an incentive to greater endeavor to know that there are some folks who appreciate your ministry of love. Why not write or tell our editors more frequently how much you appreciate their labors and how you have been blessed by them? If you have received a special blessing from an editorial or article, let the writer know.

The Christian Monitor now ceases to exist as a periodical. It has served its intended purpose well. We are loath to bid it Adieu. However, we are thankful that some of the departments will continue to live in its successor, *Christian Living*. We pray that *Christian Living* may have a long and fruitful voyage under the blessing and guidance of God.

Premont, Texas.

The World News Editor Looks Backward

By Clayton F. Derstine

I have stuck unto thy testimonies: O Lord.—Psalm 119:31.

Fifty years plus seem a long time. But to the writer the half century seems just a short while. I was nine years old at the turn of the century, A.D. 1900. The twentieth century was ushered in by bells, parades, the blowing of whistles, the marching of playing bands, and the making of speeches. All seemed very thrilling.

The Christian Monitor magazine will end its ministry not far from the mark of fifty years of service. This will be the last issue. The editor-in-chief, Bro. John L. Horst, requested a *"Backward Glance."* We trust that memory will serve us sufficiently to make this editorial worth while to our good readers. *"World Events"* have been chronicled in another editorial. This one shall be confined to items related to this publication. Our association with the Christian Monitor and the Publishing House has been interesting, instructive, and spiritually helpful.

Allow us at this time to thank the Management, the Publication Board, and the Christian Monitor reading constituency, for the privilege of service, and the opportunity afforded us. Our interest and concern shall follow the new magazine, as the Christian Monitor and the *Mennonite Community* are merged. Our best wishes to the new editorial staff and the writers.

Personally, the first editor, H. Frank Reist, and I have been lifelong friends. He began the paper with enthusiasm and hard work. His successor, Vernon Smucker, was a real Christian gentleman. The writer, as editor for a period of seven years, might be called an *"Uncle Sam editor"* since the work was done in Eureka, Ill., and Kitchener, Ont., offices. We were offered the continued post of editor on condition of moving to Scottdale, Pa. This at the time seemed unwise. Our present congenial editor, John L. Horst, then took over. He accomplished a good work. The subscription list kept growing constantly. The writer remembers the night when General Manager Aaron Loucks requested us to take over the task as editor. The answer was, "Allow us to pray and sleep tonight." We gave the affirmative answer in the morning.

The task was tremendous. The assistance we received from the leaders and writers of the church was adequate for the task. Following is the list of the writers for the first year. What a list of stalwarts! Most of them have either passed on or have left off writing to a large extent. The list is worth tabulating:

Writers, the First Year, Beginning November, 1923

J. S. Shoemaker, pastor and bishop; J. D. Mininger, pastor, missionary, and evangelist; John Horsch, writer and historian; George J. Lapp, pastor, foreign missionary, bishop; L. J. Heatwole, pastor, bishop, astronomer; Anis Charles Hadad, Palestinian writer and educator; Noah H. Mack, pastor, bishop, and evangelist, L. C. Miller, pastor and teacher; A. T. Robertson, Baptist Seminary professor; John H. Mosemann, pastor, bishop, and businessman; J. A. Ressler, "Uncle J. A." to the youngsters, missionary, pastor, and editor; S. C. Yoder, pastor, teacher, and college president; Oscar Burkholder, pastor, teacher, president of Bible school; S. F. Coffman, pastor, bishop, president of Bible school; C. Z. Yoder, singer, pastor, evangelist, bishop; C. Z. Mast, farmer and historian; A. C. Good, pastor, evangelist, bishop; J. B. Smith, pastor, president of Eastern Mennonite School, Biblical scholar; O. O. Miller, businessman, relief director, and world traveler; D. H. Bender, pastor, Bible teacher, president of Hesston College; A. D. Wenger, pastor, evangelist, Bible teacher, world traveler, college president; A. J. Steiner, pastor, evangelist, bishop; Paul Erb, pastor, teacher, editor of *Gospel Herald;* M. T. Brackbill, professor and astronomer; Harold Bender, teacher, professor, minister, historian; J. L. Stauffer, teacher, Bible expositor, pastor, and college president; J. R. Shank, pastor and editor; Elmer B. Moyer, pastor and Bible teacher; John W. Weaver, pastor and evangelist; Chris Snyder, farmer, executive; Ursula Miller, homemaker, teacher, writer, and poetess; George R. Brunk, pastor, bishop, and Biblical expositor; Ernest G. Gehman, pastor, teacher, professor; Ezra B. Stauffer, pastor, teacher, writer; Esther Brunk, homemaker, teacher, writer; Ruth Yoder, teacher and writer; Dr. John D. Burkholder, osteopath and writer; J. D. Charles, teacher, professor, pastor, and college dean; Noah Oyer, pastor, professor, and college dean; Jesse N. Smucker, pastor and professor; Arthur Slagel, writer, teacher, and relief worker; Jacob K. Bixler, pastor, teacher, bishop; Crissie Y. Shank, teacher, writer, and foreign missionary; M. C. Lehman, professor, traveler, relief worker, foreign missionary; Jesse B. Martin, pastor, teacher, bishop; George B. Truett, noted Baptist pastor and evangelist; and many others. With such a battery of writers we found the task of editing none too difficult. Thanks to both the living and the dead. All of them made a worthwhile contribution.

To edit and direct a religious periodical, the very force of circumstances compels wide reading and constant study.

Clayton F. Derstine, Editor Christian Monitor 1924-29, World News Editor

To see the differences in the editorials, year 1924 and 1950, afforded us quite a shock. The words and letters of appreciation during the years have been an invaluable help. Thanks. Fortunately, our first three issues presented their own general theme: first, the *Thanksgiving* number, 1923; second, *Christmas*, same year; third, *New Year*, 1924. This gave us an easier getaway.

Our first new feature, which has remained and given us many sermons, was the *"Christian Monitor Pulpit."* The first sermon, "When the South Winds Blew Softly," was by C. B. Keenleyside. Another suggestion was the request for a better brand of paper, and the privilege of using more cuts and engravings—which was granted.

The name CHRISTIAN MONITOR has a dual meaning. It carries the idea of: first, Christian advice; second, faithful warning. Our chief fear was unnecessary. We feared the exhaustion of new ideas, but we found these come with the years.

The writer has been favored, by the Mennonite Publishing House, with bound volumes from 1923 to 1953. It was an interesting "tour" through the copies of MONITOR. We want to share some of the findings.

Tour Through Former Issues

The writers changed from mostly ministers to laymen and laywomen, largely. The number of women writers has been materially increased. Our first paper had five lady writers and fifteen men. This with the three editors, S. F. Coffman, J. R. Shank, and C. F. Derstine, made the men to number eighteen.

Changes have been quite marked. At the turn of the century educational institutions in the Mennonite Church were just tolerated; today they are nearly universally supported.

Much material found its way into the papers and periodicals of other denominations. This gave wider berth to our writers and the faith. The MONITOR has quoted other papers quite frequently. For this courtesy allow us to thank fellow editors and publishers. Our mutual relations have been largely very agreeable. One reason for quoting a great deal in *"World News"* was our policy: "If someone else has written well, why write the same in a less effective style?"

It was a ponderous task to leaf through fifteen, four-hundred-page volumes, to review things, during the writer's thirty years connection with the MONITOR. It has been suggested that the foreign (Canadian) flavor added some value to the periodical. The prophetic emphasis has had the highest commendation from far and wide. This *"Prophetic Content of the Scriptures"* is what our Lord called *"Meat in Due Season."* The spiritual atmosphere today is stifling and paralyzing, and it takes this special dish to make for Christian stability in difficult times. This is self-evident, when you peruse the writings of all the prophets. The same is true in our Lord's utterances and in the Epistles of Paul, Peter, James, John, and Jude. The doctrine of "future things" was used by the Spirit of God in a large way.

At the capstone of the CHRISTIAN MONITOR *World News*, was placed the following: *"THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES."* In other words, "God has spoken." Also, the "sure word of prophecy" is more dependable than the speculations and philosophies of men. It is indeed the "light which shineth in a dark place," or, as a young student of prophecy put it, "We do well to take heed until we get out of the dark."

Major Emphasis

Bro. Daniel Kauffman, editor of the *Gospel Herald*, in 1923, gave us the following instructions, "Write up world news, with Mennonite ink." This, we have sought to do. How well we succeeded, we will let to the judgment of our readers, and the future. It takes time to get a proper perspective. Major emphasis has been given to Mennonite institutions, Mennonite relief service, missions, evangelism, good health. We have been friendly to Intervarsity Fellowship, which organization seeks to bring the Word to university students.

It has not always been easy to walk between two extremes. In the days of our Lord. He found it difficult as well. The *Sadducees* subtracted from the Word—they were the religious liberals of the day. The *Pharisees* added to the Word—they were the traditionalists of their time. Today, we still have both extremes. This is one reason for warning editorials concerning traditional Catholicism; also for the need of warning concerning formal and liberal Protestantism. Besides, the worldliness in both groups is to be denounced. Much of this *leaven* is seeking to make inroads into the Mennonite Church of today.

We have sought to warn against modern Liberalism, Catholicism, Communism, False Cults, and Militarism. We have sought to advocate Christian ideals and standards in home life. The paper has emphasized clean living, the separated life, that is, the Christ-conformed life. Our testimony has been constant as to the destructive effect of tobacco and liquor.

It sounds paradoxical, nevertheless it is true, that the average college and university student is a potential misfit. He has plenty of brains, a healthy body, but is lacking in spirituality. Young men and women are sent to school to prepare for life, but many times return unready.

Editorials

Out of a long list of World News editorials we want to comment on but a few which seemed to foster the most interest and discussion, as well as bring the most letters in the mails. Here they are: "Camps of the Conchies," "The Prerogative of Parenthood," "Canada—The Unknown Neighbor to the North," "Seven Men Went Singing Up to Heaven," "Conversion of Seven Bolsheviks," "Greatest Battle a Colonel Ever Lost—But He Really Won It" (this was read in high schools), "Menace of Marijuana," "Militarism," "Women's Share in Rebuilding Our World," "Adia-phora—the Border Line Things." The latter was called by one reader a "masterpiece," while another commented, "It had better not have been written." Consequently, the kind readers can see for themselves one of the difficulties of an editor. One of our most interesting readers is a professor in an American university. His suggestions, corrections, and comments were always well written and kind. Thanks to him personally.

The message that received the widest circulation was *"America: Whither Bound?"* October, 1945. This had a world-wide hearing. It was picked up by the Mutual Broadcasting Corporation and given to millions of listeners The most stirring message may have been, *"The Atom Bomb a Milestone or a Tombstone,"* found in the January issue, 1947. With a world threatened to be blown to bits, it was timely truth. It is comforting to know that our Lord said, "Except those days should be shortened, there should no flesh be saved," that is, total destruction. But, they will be shortened. The Prophet Daniel, and the apostolic writer, John, let us *know* that the days will be abbreviated to "Seven years." Daniel 9:27.

Now for *Finis*. This editorial was written past midnight, in the City of Brotherly Love—Philadelphia, Pa. In love we wish our readers "Godspeed," and may the Lord bless you *"real good."* Good-by now!

Kitchener, Ont.

HAVE YOU SEEN THE STAR?

Many there are who love a religion of stars. They relish the glamorous and garish. They bask in a religion of culture, but see no connection between the Monarch and the manger. To see the stars they must stand on tiptoe, but to see the Child in the Manger, they must kneel. "You have never seen a lily if you have not learned to trust." Precisely, you have never seen the cross if it has not broken your heart and made you cry out, "My Lord and My God." A popular national monthly recently reported two women overheard conversing before a large storewindow displaying the nativity of the Christ child. Said one, "Of all things, now they are even getting religion mixed with Christmas." Only the Wise Men see His Star! The rest are not even aware that the star shines in their own community.—Eric W. Johnson.

Christian Living—Our New Magazine

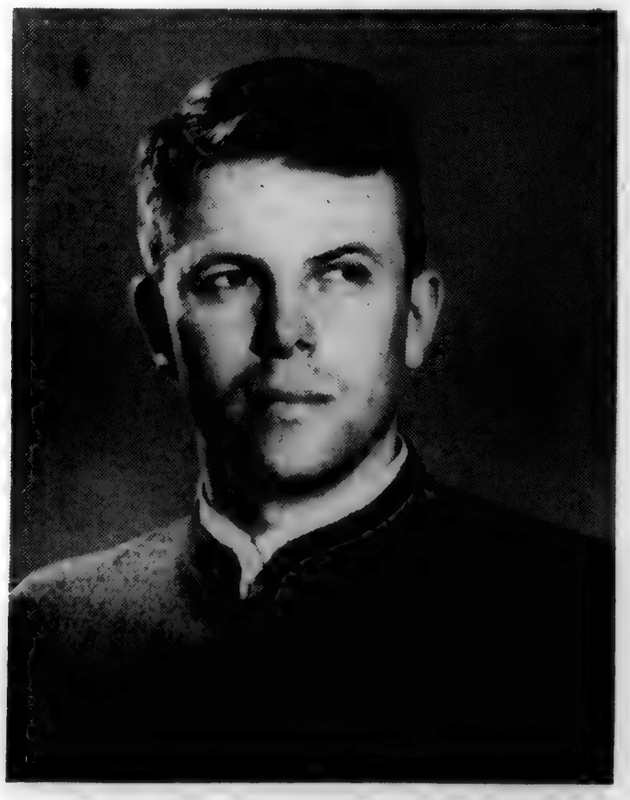
By Millard Lind

A magazine is an institution. As an institution it has a personality all its own. When a magazine with a distinctive personality becomes old and accepted, it becomes a part of the lives of many people. When such a magazine ceases to exist, it is missed by many people.

The Christian Monitor is such a magazine. Its name has become a byword in our Mennonite houses. Many of us, including the writer, have seen it lying on the library table from earliest childhood. Its helpful articles across the years have entered into the development of the lives of thousands. And now you have received the last issue.

On the other hand, a new magazine is like all new things—untried and untested. You are not certain whether you will like *Christian Living* or not. Will you like its new format? And most important of all, will it have interesting material, articles, stories, and features which will help you?

To insure that the new magazine will have articles and features which will be helpful to all our constituency, *Christian Living* has a broad scope of subject matter. Although it is an entirely new magazine, its assignment is to include the best features of both the Christian Monitor and *Mennonite Community* magazines. It is an adult's magazine which will include concerns of the individual, of the home, and of the Christian community. To meet the needs of the individual, *Christian Living* will have a Bible study feature, articles on Biblical themes and practical Christian living. To meet the needs of the home, the magazine will include worship materials for the home, articles for parents on Christian child nurture, and stories which set forth Christian home ideals. To meet the needs of the Christian community there will be articles on Christian witnessing, Christian community building, Christian vocations, and the economic and social features of Christian community life. There will also be stories which set forth Christian community ideals.



Daniel Hertzler, Assistant Editor Christian Living

Millard Lind, Editor Christian Living, Herald Bible Studies

To give you a concrete idea as to what to expect, here are some of the features for 1954:

How to Study John, a continued Bible study feature for the entire year, designed to develop sound Bible study techniques. This is written by Clayton Beyler, Bible teacher of Hesston College and Bible School, who is much used as a Bible conference speaker.

The *Conrad Grebel Lecture Series* on Christian stewardship, especially revised for *Christian Living.* This series is popularly written by Milo Kauffman, president emeritus of Hesston College and Bible School. His lectures on stewardship have had a good reception wherever he has given them.

He Served His Generation, an interesting biography written of Christian Reeser, who migrated to the United States from France, pioneered in Indiana and Illinois, and was ordained an Amish Mennonite minister in Illinois. This true story was written by Ethel Reeser Casco, one of Christian's descendents. It reveals a resourceful pioneer and devoted Christian minister who lived to be over one hundred years of age.

Worship in the Family, suggestions for family worship, written by Helen Wade Alderfer. Mrs. Alderfer is the mother of three boys and a girl, the wife of Edwin Alderfer, principal of the Christian school at Culp, Arkansas.

But Not Forsaken, a serial revealing the stark terror, the hopelessness, and the spiritual victory of a refugee family that fled from behind the iron curtain. This story was written by Helen Good Brenneman who worked under the Mennonite Central Committee with refugees in Europe, and who is at present working with her husband, Virgil Brenneman, who is the superintendent of the Iowa City Mennonite Mission.

These are only a few of the many articles and features which *Christian Living* has to offer you in 1954. To offer you all these features, *Christian Living* has a total of 48 pages, an increase in pages of one third more than either the Christian Monitor or *Mennonite Community.* Because of its large scope, *Christian Living* also has a relatively large editorial staff. Instead of being a one-editor magazine, it has a family of editors who are specialists in the various areas of the magazine's emphases. Besides those editors who actively enter into the planning of the magazine, the editors of both Christian Monitor and *Mennonite Community* are consultant editors on the staff of *Christian Living.*

Christian Living is a co-operative venture, a venture of the entire church. As a co-operative venture, it depends upon your co-operation too. Only as the editorial staff, writers, and readers co-operate in prayer, in counsel, and in hard work, will *Christian Living* become a distinctive institution which makes a valuable contribution to the church.

Scottdale, Pa.

My greatest object—to glorify God.
My greatest prize—a crown of glory.
My greatest gain—Christ my Saviour.
My greatest work—to win souls for Christ.
My greatest joy—the joy of God's salvation.
My greatest inheritance—heaven and its glories.
My greatest victory—victory over death through Christ.
My greatest neglect—to neglect so great salvation.
The greatest knowledge—to know God in Jesus Christ, whom He has sent.—Sel.

Alta Mae Erb, Home Life Editor Christian Living

Reviewing Young People's Bible Meeting Work

By John R. Shank

Interest in the youth of congregations and communities is not a modern development. When the **Herald of Truth,** first published in 1864, began to reach out in its field of service, there was not a very long period before we find a "Children's Column" or "Children's Department." A children's paper was started in 1876 and named **Words of Cheer.** As a young lad in my teens I took a special interest in the continued Bible stories that were written and published in the **Herald of Truth,** entitled "For the Little Readers." Because this did not reach all the needs of youth, the church's wide-awake brethren launched the

J. R. Shank, Young People Bible Meeting Editor Forty-four Years

Young People's Paper in the year 1892. Because some of our congregations were already having some special activity to interest the young people, this young people's paper began to furnish helps for this type of meetings. These helps were selected from topics and outlines prepared by other denominations. Before this, youth leaders had worked out their own topics and had interested the young people in the study of the Scriptures and in the thoughts that concerned their Christian living. A brother related to me just a few days ago how, before his conversion, he was impressed with a topic directed by Bro. Daniel Kauffman at the Mt. Zion Church of Versailles, Mo., on the theme, **Conscience.** Speakers were assigned who said things that are still remembered after more than fifty years. Sisters were asked to write and read essays. Selected readings were assigned to some. While such meetings were not so general throughout the church, there was a growing conviction that more needed to be done for the encouragement of our youth. The call for help along these lines increased.

When the Publication Board was organized with representatives of the church in 1908, a special effort was made to provide for young people's meetings. A Topics Committee was appointed by General Conference to prepare a list of topics. An editor was chosen by the Publishing Committee who would prepare helpful outlines from the Scriptures for the study of the topics. Helpful writing on the themes was encouraged to give inspiration to the meetings. When the CHRISTIAN MONITOR was launched in 1909, a department for the Young People's Bible Meeting was opened in the paper. Bro. J. D. Charles edited the department during most of the year. The following year the writer was chosen to take up this work, after Bro. Charles had asked to be relieved because of too many other urgent duties. I prepared the first topics for the February number of the CHRISTIAN MONITOR in 1910. I have continued this assignment till the close of this present year 1953 when the publication of the CHRISTIAN MONITOR is to cease, and its field of service is to be merged into other publications.

The topics were selected by the General Conference committee from 1909 to the time of the organization and appointment of the Commission for Christian Education and Young People's Work in 1937. The Commission then appointed a Topics Committee which served under its organization. All the prepared topics were then reviewed and evaluated by the Publishing Committee, as well as by the Curriculums Committee. Special effort was made under the new organization to stir up interest in the Young People's Bible Meetings and to promote the meetings in places where they were not yet in use. A Secretary of Young People's Bible Meeting was appointed to serve both in helping and in promoting the work. A special study of needs was made and suggestions for furthering the service were considered and adopted.

Topic cards with the list of topics for the year were published for distribution soon after the first list of topics were selected by the General Conference committee. In 1922 the Topics Committee published a **Topics Booklet** in which the **Outline Studies** with **Suggestive Assignments** were printed in a form handy for the use of the young people. After the young people's Bible meeting work became a part of the work of the Commission for Christian Education and Young People's Work, it was decided to publish a larger work in the form of a book, or magazine, in which further material would be provided for the help of the young people. This was called the **Program Builder.** Bro. J. R. Mumaw was the first editor of this work. At the present time Bro. Gordon Shantz is the editor. **"A Handbook for Young People's Bible Meeting Workers,"** edited by Bro. John L. Horst, was published in the year 1936. This handbook has continued to be a helpful tool in the hands of the Bible meeting workers. It gives general suggestions for organizing and conducting the meetings for the greatest profit.

The CHRISTIAN MONITOR has continued to publish a write-up of each topic throughout the years of the MONITOR'S publication. The headings of the material have been: "Introductory Thoughts and Suggestions," "Meditations on the Topic," "The Text," "Outline Study," "Personal Thought," "Seed Thoughts," and "Suggestive Assignments." For the sake of unifying the lessons in the MONITOR with those in the **Program Builder** it was thought best to publish the Outline Study prepared by the **Program Builder** editor, in the MONITOR, instead of an outline by the Y.P.B.M. editor of the MONITOR. Except at various times, when the **Program Builder** material was not available, the MONITOR writer of the topics had in hand a copy of the **Program Builder** material while he prepared the material for the MONITOR. This has kept a unity of purpose in all the writing without too much duplication of thoughts and materials.

A perusal of the topics published during the years reveals a development of a balanced

J. D. Charles, First Young People's Bible Meeting Editor

variety of themes in the various fields of thought and activity, touching the life, growth, and activities of the young people. In comparing the lists of topics through the years we find many similar topics under a variety of headings as we sought to reach those who are growing up with the same truths of the Bible that those before needed to consider. There has been a development of topics to meet the growing activities in the various fields in which the church is extending her service. A comparison of the lists of topics reveals the increasing effort to hold the interest of the young people in Bible teaching along all lines of doctrines, as well as along the growing program of activities in which the interests of the young people need to be enlisted.

H. F. Reist, the first editor of the CHRISTIAN MONITOR reveals, in his editorials and writings, ideals that we do well to continue to hold during present and the future years. It was the policy of the church in those beginning years to have the editor of the MONITOR serve on the Topics Committee, since the young people's Bible meeting was a department around which much of the material of the paper was to rally. There has not been much departure from this original thought concerning the place of the CHRISTIAN MONITOR editor with reference to

the young people's Bible meetings. We need a stable ideal for what we place before our young people. The Bible is Christ-centered. The Christ life is the standard for the life of all including the young people. Every periodical we foster must necessarily hold to these central things if they are to rightly serve our generation. As we merge, or blend, or divide, the work of our periodicals, we dare not change the life theme for the youth, or for the aged. Let us adapt the teaching to the needs of the learner, but let there be no difference in the over-all ideal—"According to my earnest expectation and my hope, that in nothing I shall be shamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or death. For to me to live is Christ, and to die is gain" (Phil. 1:20, 21).

Versailles, Mo.

Seedtime Ended

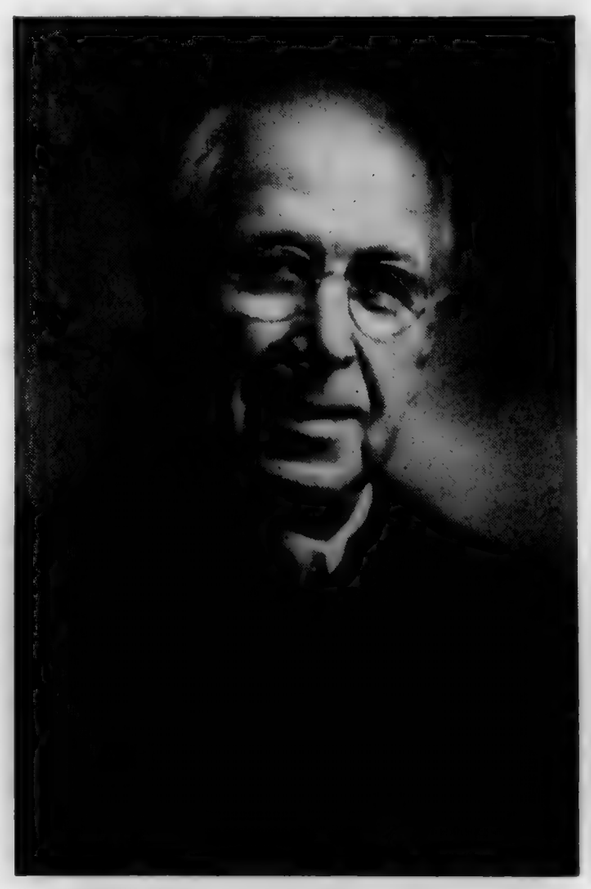
By S. F. Coffman

It has been a long time since the scattering of Gospel seed by the journal, CHRISTIAN MONITOR, began. There has been no definite report of the growth and harvest of the seed that has been sown during the forty-five years of its history. The evidence of the Gospel service of its ministry is recognized by the continued and increasing support of this messenger of truth for the youth and mature minds of its constituency.

During this term of years the Publishing House has changed into enlarged quarters twice. The staff in the Publishing House has changed. The presses have changed to more modern equipment. The editors of the MONITOR have changed four times. It may be that there remain on the list of subscribers at least a few names that were on it when the publication was begun. Only one of the contributing editors of the MONITOR has continued in that position from the first edition of the paper until this last issue. And it is his purpose to bid adieu to the long period of sowing time to which the CHRISTIAN MONITOR was dedicated.

As a contributing editor, I wish to review some of my personal experiences and associations with the printing business, particularly with that of the church. My father, John S. Coffman, was called to Elkhart, Ind., in 1879 to be an assistant to the editor of the **Herald of Truth,** John F. Funk. At an early age the Coffman boys had contacts, through employment, with the printing office. It was wonderful to see the editors writing at their desks during the week and hearing them preach the Gospel on Sunday. At the age of twelve or thirteen I was employed in the binding department of the publishing house during the summer and on holidays. I grew up with the paste brush and gluepot, with the hand bone folder and the big paper trimmer. Educational days and apprenticeship in the bindery ended, and a promotion to a head position was attained, but it ended in a short time. But a bookbinder is in touch with all the literature that passes through the printing office, and this fact affords an education in itself.

The Home Mission in Chicago was opened in 1893 by Bro. M. S. Steiner. He asked for assistance in 1894, requesting that I should help at the mission, with the privilege of attending lectures at the Moody Bible Institute. Such opportunities were limited, but gave the privilege of hearing one of the foremost Bible students of the day, Dr. R. A. Torrey. His method of Bible study and teaching may be seen in his book, "What the Bible Teaches." It was not so much the Bible knowledge gained while attending this school that benefited most, but finding the method of Bible study which gave the key to gaining more Bible knowledge has meant most to me in all my work in later years.



S. F. Coffman, Bible Study Editor Forty-five Years

Bro. Steiner was the first editor of the "Young People's Paper," which began publication in 1894 and continued until 1906. In the absence of Bro. Steiner his assistant was asked to take over the work of editing the material for publication. Editorials, reports, and articles were prepared and published under the signature of "C." The paper was edited by Bro. C. K. Hostetler of Elkhart, Ind., in 1895. But the taste for writing was cultivated even though the products may not have been of great value.

The last few years of the publication of the lesson helps by the Mennonite Publishing Company, Elkhart, Ind., required help on the editorial staff. My assistance was requested and given, the material being prepared at my home in Vineland, Ontario. Thus the son concluded what his father began in 1890. Those were months rich in searching the Scriptures and richer in the knowledge of the Word. as it was unfolded by the Spirit and written down for the benefit of others who sought for the truth of God's Word.

When in 1909 the Publishing House at Scottdale invited me to join the staff of associate editors of the CHRISTIAN MONITOR, the invitation was accepted with a sense of responsibility, and also with the realization of an opportunity presented by the Lord to encourage among our people the study of the Word. In those days there were not many high-school and college graduates among our ministers and teachers. Besides the lesson helps there was a scarcity of Biblical material and doctrinal literature of our own available to our ministers and teachers. With the purpose of making use of the MONITOR to bring as much direct material to our workers as possible the plan of the Bible Study department was formed and was adhered to as much as possible through the years of its ministry.

During the first years some methods for Bible study were presented, and the organization of the Bible study classes was encouraged. A series of outlines was published to help Christian workers to formulate outlines and studies both from texts and for topical studies. In later issues outlines on book studies were given. A whole year was devoted to the Book of Genesis. There were devotional studies given from Romans and Hebrews. An outline of church activities was presented in a series of studies from Acts. The Psalms were used for the purpose of cultivating a devotional attitude in Bible study. Every effort was made to see God in His Word and to enjoy His fellowship through the Word.

During these years the Book of Leviticus was used to portray the grace of God in the offerings and sacrifices as administered by the priests in the house of God. This study, to me, was one of the most interesting and spiritually helpful of the whole series. The tabernacle studies, as a whole, portrayed the plan of salvation as nothing else has done. The tabernacle has been the answer of every spiritual problem. God still dwells in His temple in the heavens, from which habitation He has always spoken to men. His Son, our Lord Jesus Christ, came into this earthly temple as God's High Priest to offer the one sacrifice which was appointed of God to reconcile the world unto Himself and give us eternal life in heaven.

The outline studies of all of the books of the Bible have been published in the MONITOR. During the later years a series of Christian Doctrines was published, because there had been no extended studies of this kind presented solely from a Biblical standpoint and prepared for the benefit of our workers. These studies differ from those published in "Doctrines of the Bible."

The closing series of Bible studies is that of Christian Ordinances, as accepted and observed by our church. Some of these ordinances have been frequently discussed in our other church papers, but it was felt that the spiritual implications and background of our devotions through our ordinances should be brought into a clearer view. We do not worship forms, but we may present truth through such forms as the Word of God establishes.

It was for this purpose that the presentation of ordinances was undertaken. And it is hoped that the presentation of these studies has not been without its benefit to the readers of the MONITOR.

Through the years the Lord has afforded much grace in the accomplishment of the task of writing for these pages. He has also afforded the presence and guidance of the Comforter in searching out the truth of His Word. The Scriptures have been the source of enlightenment, for the Spirit uses no other source of revelation. The Lord has given great pleasure and joy as by His Word He has revealed Himself. Many moments of delight have been had in His fellowship. Many hours of pleasure have been found in unfolding the truth contained in the depth of the knowledge of God. There were times of exultation when the light of truth broke through the dimness and darkness of human knowledge and understanding, and the Light eternal was revealed for our enlightenment and guidance. Thus have we journeyed and fellowshiped with the Father, Son, and Spirit through His Word. It has been a long journey of years, but it has led onward into more gracious light and life, and upward toward the glory of endless years of revelation in which we shall know Him in all His glory and fullness. Let us enjoy some of that blessing and glory now. The pages of time will grow more dim, the open door of understanding will grow wider and brighter, and the Lord whom we learned to know through His Word will be revealed in full glory.

The seed of the Word has been sown through the years. Some of it may have already borne fruit, and some will continue to bear fruit in years to come. May no tares have been scattered, and may not too much of the good seed have been picked up by the fowls, and may not too much have been choked out by pleasures and cares of this world.

Gratitude must be expressed to readers of the MONITOR for their attitude in accepting what was given without criticism of the editor. Lack of criticism is not taken to signify that everything that was written was right or true according to the Scripture. But even Christian forbearance is appreciated on the part of those who have to do with so many minds and different opinions. My thanks are extended to those from whom we have differed and who have been charitable, as well as to those who have expressed appreciation. Thanks are offered to the Lord who has first given the truth to enjoy and then has enabled to have this truth passed on to others to become a blessing to many souls.

The seedtime of the CHRISTIAN MONITOR has come to a close. To the MONITOR and to all of its readers, in the name of our Lord who has other tasks for all of us, until He comes—Adieu.

Vineland, Ont.

The Christmas Season

By Ruby P. Zook

Christmas Day is not far away. Everywhere one can see evidence of preparation for the celebration of the birth of Jesus. Hence, it is not difficult to realize that the Christmas season is rapidly approaching. It should help everyone of us to observe the day properly if we begin early to think about its meaning and implications.

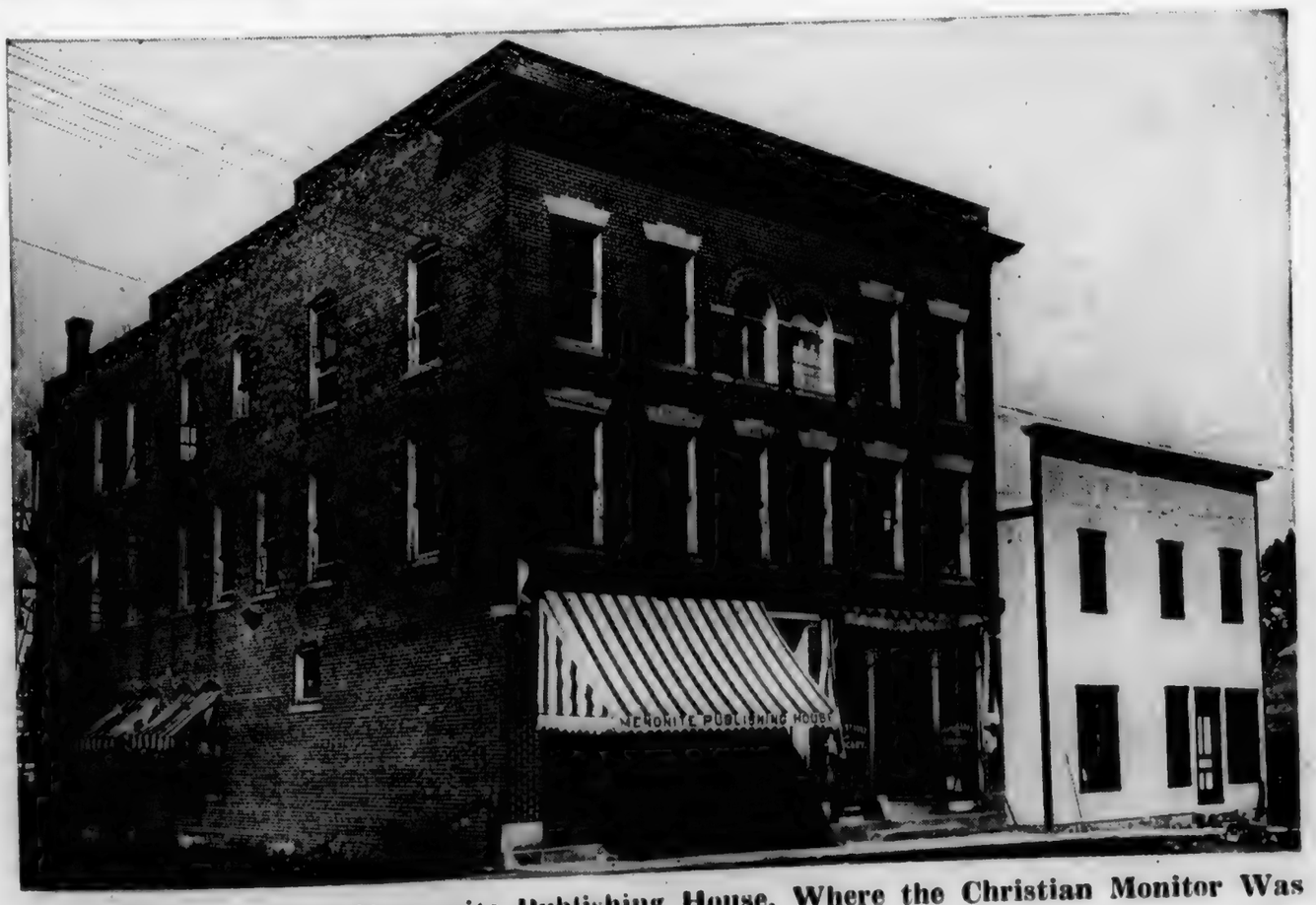
It is true that the exact time of our Lord's birth is not known, but since tradition has handed down a date in midwinter, there seems to be no good reason why we should not at this time celebrate the nativity of the Christ. It affords an occasion to think more particularly about the great events that took place at the time when Jesus was born. It is well to meditate upon the meaning of Christmas some weeks in advance, in order that the celebrations may be planned in keeping with the spirit of what the day stands for.

It is well for one to remember that Jesus came to earth particularly to become the Saviour of the world. That was the main point of the revelation of the angel of the Lord to Joseph and Mary and the shepherds: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." To fail to recognize this fact is to miss the real Christmas message. To comprehend and grasp it is to take the most important step toward entering into the true Christmas spirit.

At no place in the Scriptures is anyone commanded to observe the birthday of our Lord. But everyone knows it is helpful for him to do so if he enters into the spirit of the One whose birthday is celebrated.

Let us, then, as we approach the Christmas season, plan our activities, our gifts, our social gatherings, our home festivities, and our church services in a way that will help us to edify each other, to worship our Lord, and to glorify the Father who sent His only begotten Son from heaven to earth as a Gift to a needy world.

La Tour, Mo.



Early Home of the Mennonite Publishing House, Where the Christian Monitor Was First Published in 1909

CHRISTMAS GIVING

By Walter E. Isenhour

As you think of giving presents
To your friends on Christmas Day,
Don't forget the poor and needy
That you meet along life's way.
Give them something that is helpful,
That will tell them of your love,
For such giving pleases Jesus
As He watches from above.

If you cannot give abundance,
Give a little in His name;
For a little given rightly,
With His blessings on the same,
May be bread upon the waters
You will find again some time,
Multiplied to loaves of blessing
That are wondrous and sublime.

Give to little orphan children,
Give to widows in their need,
Give the old and give the helpless—
Hear their cry for help and heed:
Give the prisoner in his prison,
Give to shut-ins fast in bed,
Give the crippled, blind, and sickly—
Give and know that you'll be fed.

Let the Christmas thought of giving
Go with you throughout the year,
Then your life will be a blessing
And you'll have a thrill of cheer;
For in making others happy
You will get a great supply,
As our Lord who went to heaven
Will then bless you from the sky.

Taylorsville, N.C.

FRECKLES

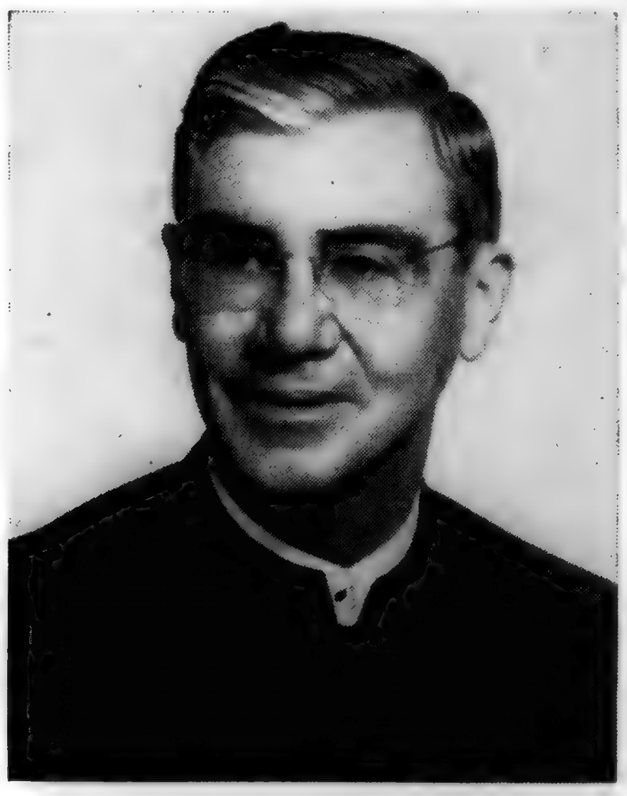
Someone has said that freckles would make a nice coat of tan if they all got together. Getting together is a big problem with Christians, too. They would be far more desirable and useful if they united firmly as "one." John 17:21.

MISSIONS

A Half Century of Missionary Progress

By J. D. Graber

Mennonite missions were born of revival. A spiritual reviving always results in witnessing. The giving of the Holy Spirit and bearing witness to Christ's saving Gospel were tied together in a cause-and-effect relationship at the very beginning of the Christian era.



J. D. Graber, Secretary Mennonite Board of Missions and Charities

Not only mission work but all manner of new activity springs out of revival. The Moody revivals that swept across the English-speaking world from about 1860 to 1880 touched the Mennonite Church only slightly. It appears to be a historical fact that the personal bridge between the revival movement symbolized and led by Moody and our own church was Bro. J. F. Funk. He in turn encouraged and inspired Bro. J. S. Coffman, who became the first evangelistic preacher in the Mennonite Church, and by a sort of chain reaction the "new life movement" in the church has gone on steadily and is still in an expanding phase.

Sunday schools sprang up, often against strong opposition. Publication interests developed, and literature evangelism was born. The Elkhart Institute was founded in 1896. And, in the midst of all this new life and consequent activity our mission interests were born. The original minute book records this first milestone of organized Mennonite mission work in the United States:

On the evening of the 28 of Dec. 1882, the members of the Mennonite Church assembled at their place of worship in Elkhart, Ind. for the purpose of organizing an Evangelizeing Committee. Meeting called to order by J. F. Funk.

The work grew until in 1892, just ten years later, the Evangelizing Committee was reorganized under the name of "The Mennonite Evangelizing Board," and thus a local committee has become a **Board,** with representatives from half-a-dozen states and from the Province of Ontario. Four years later the scope was still further enlarged when the Board was incorporated under the name "The Mennonite Evangelizing and Benevolent Board," and exactly ten years later, in 1906, the entire mission and charitable activity of the church was reorganized and reincorporated on a church-wide basis under its present name, "The Mennonite Board of Missions and Charities." Organization is the result and not the cause of mission interest. As spiritual revival and consequent mission interest have grown, so organization has been enlarged and revamped in order to give the new spirit a more effective tool. The latest constitutional revision to provide better for a enlarging program was made at the June, 1953, Annual Mission Board Meeting.

The earliest mission interest of our church, according to the minute book already mentioned, was an emphasis on evangelistic meetings in established congregations in order to save the young people and revive spiritual life, and to provide for ministerial service to newly established and often scattered congregations as our people moved west. But by 1892 a group of enthusiastic Mennonite young people, some of them studying and some working, in Chicago began our first city mission. By December, 1898, the first missionaries of our church were appointed to India, and thus our foreign mission enterprise was born.

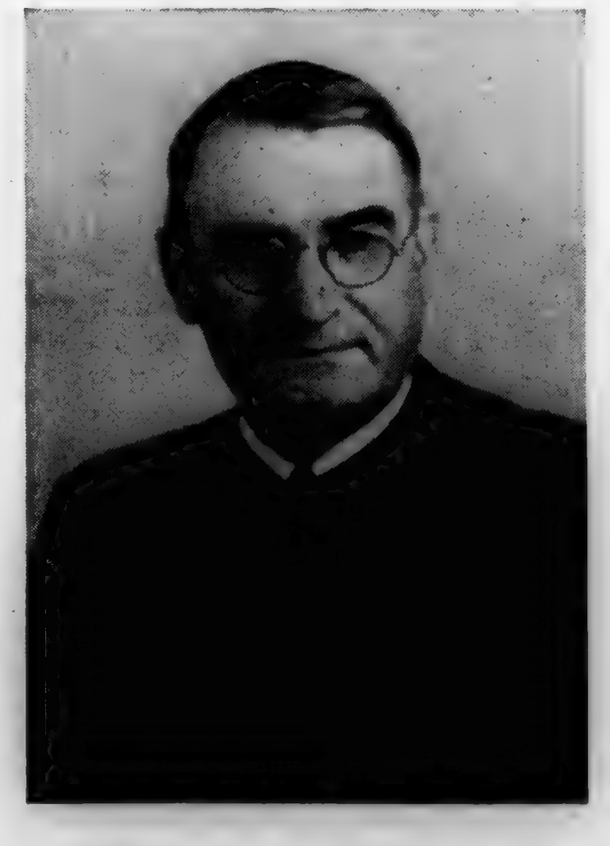
There has been steady progress in missionary expansion in the Mennonite Church since these earliest organized beginnings. The total mission contributions for the first year of activity of the Mennonite Evangelizing Committee were a mere $26.36. In the November 1, 1898, meeting we read that a decision was reached to continue the dispensary allowance for the Chicago Mission and that $5.00 per month was allowed for this purpose. For domestic work at the Mission the modest sum of $1.50 per week was voted.

But in the same meeting we see stirrings of the "vision glorious." It says: "Missions in other cities and in foreign fields were discussed with great interest." This interest resulted in the appointment of Dr. and Mrs. W. B. Page and Bro. J. A. Ressler as our first missionaries to India at a spontaneous meeting in Elkhart just three days later. The relationship between men and money was also clearly divined even in these early meetings, for we read from the minutes of this same November 1, 1898, meeting: "We need men more than money—men who are entirely consecrated to God." We have never outgrown that insight and the greatest need in missions, as in all the work of the church today, is still not so much money as consecrated, qualified, and prepared PEOPLE.

New missionaries were appointed to India in the early years of the century and the work gradually expanded. Several new city missions were opened, and by 1917 the church launched a new foreign mission in Argentina. Brethren T. K. Hershey and J. W. Shank pioneered this work. By 1921 two additional couples were sent out, and by 1925 the total of appointed workers to Argentina reached sixteen.

The growth of the foreign mission enterprise, reflected in total number of appointed missionaries by decades, is as follows: 1900—5; 1910—23; 1920—35; 1930—69; 1940—93; 1950—155, with other new missionaries being appointed each year. The difference between these figures represents the number of new foreign missionaries appointed in each decade. They do not represent the present actual working force on the various fields because there have been deaths, retirements, health breakdowns, and other causes that have removed people from the fields. The progressive total of appointments, however, clearly reflects the growth of interest in foreign missions.

But, as indicated by the principle enunciated in the first paragraph above, other mission and church interests have expanded correspondingly so that the figures on foreign mission expansion serve as a sort of barometer reflecting over-all expansion. The latest **Yearbook** lists about 280 home mission points throughout the church. Publication and educational programs have grown apace with the developing mission program, and out of the same good soil.



J. W. Shank, Pioneer Mennonite Missionary to South America

In the early forties the slogan, "A Mission Outpost for Every Congregation," received wide publicity. Congregations everywhere were roused by this vision and, although there are certainly many exceptions, we can say with a good bit of truth in 1953 that this slogan is near realization. But even in this concept there has been progress. The challenge has been brought ever nearer home until now the slogan is beginning to be, "Every Congregation a Mission Center." Not merely the heathen millions across the seas, the unevangelized multitudes of our cities, the unreached communities farther away, but the congregational parish itself is seen today as a challenging mission field.

Although we have made commendable progress our task of world evangelism is just begun. Some foreign mission fields are closing but others are opening. The call to take the Gospel to the "regions beyond" is sounding ever clearer in our ears. There comes with it a sense of urgency, for there are disturbing signs all around that the time is short. There are racial minorities in our own country, particularly the Negro, just now open to the Gospel in an unusual way. In the matter of removing segregation and discrimination the church lags behind when she should, in the name of Christ, be pointing the way.

We have learned quite well how to establish missions, but we have not learned very well how to establish churches and how to transform a mission into a church. In India and in Argentina, as well as in various home missions, we are in the midst of this creative but difficult process. In every place the mission must decrease and the church must increase, but only so that more resources than ever will become available for establishing new missions that will result in other new and vigorous churches. We never get to the end of the Great Commission. The words of Jesus in the parable are our marching orders, "Occupy till I come." May God grant that the next fifty years will register even more missionary interest and a greater outreach than did these first fifty thrilling years of our century. Elkhart, Ind.

THERE IS WONDER

There was wonder, world-wide wonder
In all Nature on that night
When the eastern sky was flooded
By a Star's supernal light.

There was wonder, peaceful wonder
On a Mother's tender face,
As a tiny Babe lay cradled
In her arms with kingly grace.

There was understanding wonder
In the eyes of Wise Men three,
At the end of their long journey
As they worshiped Deity.

There is wonder, grateful wonder
In the Christian world today
That the Saviour of the nations
Is the Truth, the Life, the Way.

There is wonder, oh, what wonder,
In our hearts this time of year,
For the power of God indwelling
Casting out all sin and fear.

—Kenneth Robinson.

The Puerto Rico Church Is Growing

Through Training-in-Service

By John Driver

Perhaps the most essential element of an indigenous church is its own native leadership. In Puerto Rico we recognize that if the church, under God, is to grow strong, the resources of this strength lie within. At best the missionary is only a temporary arrangement until something better can be attained, which in this case is native leadership.

T. K. Hershey, Pioneer Mennonite Missionary to South America

With this objective in mind the training-in-service program was started in January, 1952. While some of the church's workers must be trained in colleges and seminaries outside Puerto Rico, yet perhaps most of them must be trained at home. Classwork in the training-in-service program consists of three 50-minute periods once each week. Each Saturday morning classes are held in "The Life of Christ," "Old Testament Survey," and "Music." These classes are taught by mission personnel. The class instruction comprises the formal part of the training. Meanwhile the students are also gaining experience in their local congregations serving as assistant pastors, supply preachers, Sunday-school superintendents and teachers, personal workers, and in many other ways.

Training-in-service is a conjoint project of the various Mennonite congregations in Puerto Rico. Students have come from nearly every area in which our church is established. The enrollment at one time has been as high as 14.

Besides Biblical knowledge we hope to help each student to a richer devotional life and deeper spirituality. To reach this end each weekly session is opened with a devotional meditation directed by one of the teachers, followed by a period of prayer. Rare is the occasion in which every person present does not take part in this period of intercession.

We realize that training-in-service has its weaknesses, but in a mission situation where the church is young and economic resources are limited, but where, at the same time, workers and leaders are urgently needed and there are young Christians who are eager for the opportunity to learn and serve, training-in-service is filling a real place.

Pray with us that God may supply the leaders and workers of the Puerto Rico Mennonite Church of tomorrow.

La Plata, Puerto Rico.

Buenos Aires Mission Center

By Mrs. Amos Swartzentruber

With pleasure I introduce to my readers a place that has proved itself a real home for our missionaries and workers—those often come from the interior to the large modern city of Buenos Aires for shopping, business, or recreation. Visitors from North America, as well as Mennonite students in the city, find a welcome here, too.

The building itself here at Mercedes 149 is unique in that it has served a variety of purposes. Here is located the main office where all the mission's books are carefully kept under government supervision. Here also lives the pastor in charge of the Floresta congregation with the chapel hall at the front of the house. The missionaries in charge have always tried to accommodate their fellow workers for longer or shorter periods on their visits to the city. Until a short time ago, one missionary family was responsible for these various activities.

For several years the Mission rented a room close to Once Railroad Station that could easily accommodate a family. By the middle of 1952 this ceased to be available. Again the need of a center presented itself more vividly than ever. At the General Mission Board's suggestion we supplied ourselves with adequate help, purchased bed linens and towels, and put into operation a Center apart from the personal expenses of the family in charge.

The Center is a home to which our workers can come without a formal invitation and receive meals and lodging at a reasonable price. As in all good homes, we appreciate the cooperation of every member. The Center kitchen is especially important since the meals are provided with the least amount of time and money necessary.

Good reading material, adequate food, a healthy spiritual atmosphere, and a pleasant reception are found in good measure at the Center in Buenos Aires.

Since December, 1952, the host and hostess have been Delbert and Ruth Erb. Personally I want to pray for them while they hold high their motto, "Others."

Buenos Aires, Argentina.

EDUCATIONAL

Five Decades of Mennonite Education

By Nelson E. Kauffman

Introduction

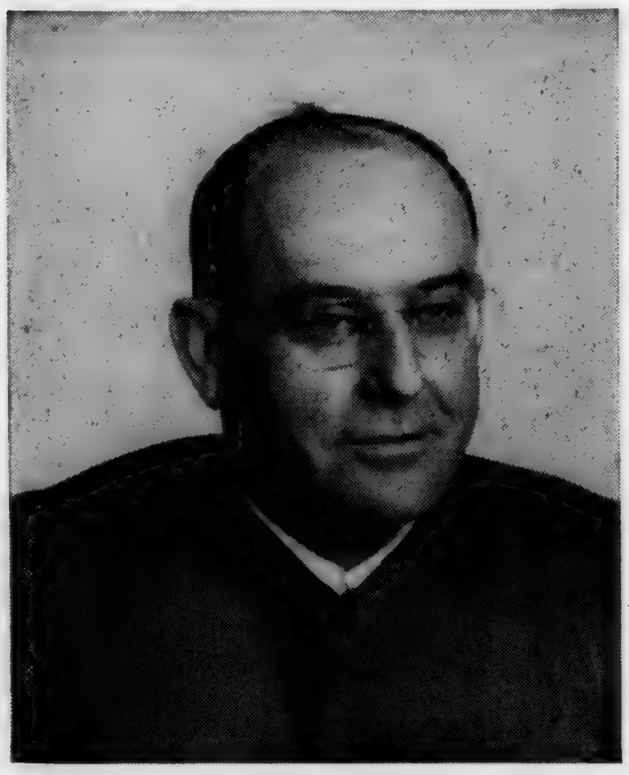
We cannot clearly see the past fifty years of educational development in the Mennonite Church without taking a brief glance at Mennonite history of the last half of the nineteenth century. Soon aften mid-century, Sunday schools began to develop in the church. John F. Funk began publishing the first Mennonite periodical, the "Herald of Truth," in 1864. District conferences developed and the Mennonite General Conference was organized in 1879. Revival meetings were introduced during the last quarter of the period. Sunday-school conferences, conviction for missions, and a conscious need for church-controlled education developed concurrently. This led to the opening of Elkhart Institute in 1894. The awakening of the church through revival meetings, and the impact of the spiritual activities of other denominations upon the Mennonite Church made possible sufficient conviction in our brotherhood for church schools, although the first efforts were private ventures.

First Decade, 1900-1909

After the Board of Control of Elkhart Institute decided to move the institution to Goshen, Ind., ground was broken in June, 1903, and the Administration Building of the present campus began to serve the program of Mennonite higher education as Goshen College, in the fall of that year. The early financial and organizational struggle of the institution led those responsible to the conviction that a representative, church-wide board should be established to carry the responsibility for controlling and directing the College. The Mennonite Board of Education was founded and incorporated in 1906.

It was during these years that church leaders farther west developed the conviction that the Mennonite Church should also have a school beyond the Mississippi River. After considerable negotiations, study, and planning, the offer of eighty acres of land by Abram Hess, in the village of Hesston, Kans., was accepted, and set up as a trust to provide the site of a new school to be known as Hesston Academy and Bible School, which opened to receive students for the first two years of high school in the fall of 1909, with D. H. Bender as principal and T. M. Erb as business manager. This new school was also attached administratively to the Mennonite Board of Education. The control of the schools by the Board during the early years was quite nominal.

The church of the first decade of this present century did not sense a need or develop conviction for church-controlled elementary education. The dangers of public elementary education to the children of the church did not appear to justify such a step. It was in the area of high school and college that the greatest dangers to young people were apparent, and it was the urgency of the mission and publication interests of the church that demanded trained personnel who had conviction for the Biblical faith of the church. These conditions made a church program of higher education imperative.



Nelson E. Kauffman, President Mennonite Board of Education

Second Decade, 1910-1919

The student of history is familiar with the effects of the French Revolution, the development of higher criticism and Darwinism that followed, and its effect upon the life and thought of American people. While most early colleges in America were organized to serve the church and the denominations, this wave of what became known as modernism soon turned the colleges away from the churches, and they became the hotbeds of religious liberalism that denied the total supernatural character of the Bible and Christianity. This spiritual virus was subtle and affected many Mennonite men who went to universities and seminaries for training to qualify for teaching positions in our schools. It became a sign of education, culture, and attainment to disbelieve the supernatural of the Scriptures. For this reason, the majority of the church leadership did not trust education.

Mennonite Church life was also passing through a period of adjustment to scientific developments. To be educated was almost synonymous in many minds with modernism and inability to appreciate the Deity of Christ and the miraculous in Christianity. That which had been accepted as patterns of life was questioned. Out of this combination of conditions, there developed conviction in the eastern part of the church, and particularly in Virginia, for a school more closely attached to and controlled by the church. That led to the opening in 1917 of Eastern Mennonite School offering high-school work. It was this same year that our mission work opened in South America.

The experiences of allied victory in World War I contributed to the feeling that now the world was on the way to the Golden Age —tyranny was overcome, and man would now be able with science and inventions to outlaw war and kindred evils, and the Bible and the church would be superseded by science and education. These subtle philosophies also affected our church college.

In 1915, La Junta Mennonite School of Nursing came into being as a part of the hospital program there. A church program of nursing education seemed imperative for our expanding mission program.

Third Decade, 1920-1929

The postwar economic, social, and religious conditions in the United States also had influence on our schools. Hesston forged ahead with a four-year college program and plans for a new dormitory. Goshen had erected a science hall and a dormitory during the previous decade and had planned other developments that involved her in heavy indebtedness. Problems at Goshen, financial and theological, caused the Board to close the doors for the 1923-24 school year, and to reopen with new administration and direction in the fall of 1924. Hesston introduced a Bible course that was to lead to a Th.B. Eastern Mennonite School continued to grow on quietly, but surely. Hesston gave up faculty and students to enable Goshen to establish herself in the confidence of the church and under closer supervision by the Board of Education.

At the end of the decade, Hesston suffered not only from the economic collapse of the country generally, but also from the loss of her president, and began to operate under an administrative committee. During the decade, Hesston continued to contribute teaching personnel and advanced students to assist the Goshen program.

It was during this decade that the church in the Indiana area suffered some divisions, while in the first years of the decade, the General Conference meeting at Garden City, Mo., reaffirmed its doctrinal position in the statement of Christian Fundamentals, and the Mennonites and the Amish Mennonites of the western part of the United States merged and redistricted their conference areas. At the same time, the Eastern Amish Mennonite Conference joined conference relations with the Ohio Mennonite Conference. These church movements also affected our schools.

It was during the decade, in 1925, that the

first continuing Mennonite (Old Order Amish) elementary school came into being at Apple Grove, near Dover, Delaware. In 1928 a school was opened in the Greenwood, Del., area. Earlier than these, in 1919, a Mennonite elementary school had been opened in connection with the Children's Home at West Liberty, Ohio, but this continued only for about five years.

Fourth Decade, 1930-1939

Mennonite education during this decade suffered from the national economic depression and drought. Hesston's debt was assumed by the Board of Education. The enrollment was at a new low. The Board discontinued the Advanced Bible Program. Milo Kauffman was secured to serve as President. The Board assumed closer financial supervision, and required the schools to operate within available funds. This was a period of adjustment and consolidation. The enrollments of all three colleges grew with improved national economic conditions in the latter part of the decade.

During the last three years of this decade, four Christian elementary schools were opened, three in Lancaster Co., Pa., and one in Delaware.

Fifth Decade, 1940-1949

This decade brought an amazing and phenomenal growth and development into Mennonite education. At the close of the period, there was no section of the church that opposed education. During this ten-year period 45, or 78 percent, of our present 59 elementary schools were opened. Seven high schools were opened and developed with staff, students, and buildings. The Goshen College Biblical Seminary was established. Eastern Mennonite School became Eastern Mennonite College, with college enrollments almost equal to its high school. La Junta Mennonite School of Nursing administration passed from the Mission Board to the Board of Education. The Collegiate School of Nursing was established at Goshen College. Eastern Mennonite College began a six-year Th.B. curriculum.

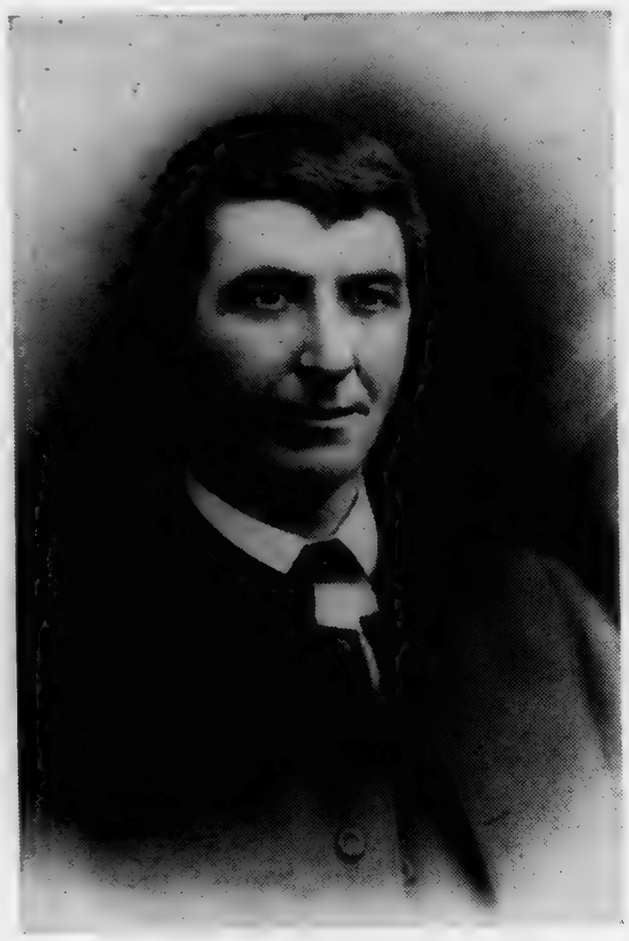
Extensive building programs were undertaken by the colleges and high schools. Student enrollments almost doubled. Curricular offerings were enlarged. Congregations were born from the extension work of all three colleges.

The Board of Education was authorized by General Conference to set up facilities for providing co-ordination and general direction to the total church educational program. The General Educational Council and its six subsidiary councils were organized. The Mennonite Research Foundation was organized. The Conrad Grebel Lectureship was established, to produce a series of lectures each year. The first educational magazine of the Mennonite Church, "The Christian School," was launched by the Elementary School Council and is now supervised by the General Educational Council and published by the Mennonite Publishing House as an organ of the Elementary and Secondary school councils. A meeting of all Bible and Seminary teachers of the church began to be a regular feature of our educational program. Convictions were developing out of the twelve-week Ontario Mennonite Bible School for the establishing of a five-month Bible Institute, offering work comparable to college grade. This became a reality the first year of the present decade.

During this period also developed the annual Christian Day School Meeting sponsored by a committee of the Christian Day School Boards of eastern Pennsylvania and the annual Christian Day School Institutes at Eastern Mennonite College and Lancaster Mennonite School.

What of the Next Decade?—1950-1959

During the fifth decade the seeds have been sown and plans are under way for opening conference high schools in Indiana, Ohio, and Franconia conferences, and a study has been authorized in Illinois. As these are built and operated, there will be high schools



J. S. Coffman, Pioneer Mennonite Evangelist and Educator

to serve most of our larger concentrations of population. It is a safe assumption that more Christian Day Schools also will be opened!

However, this decade will likely be one of consolidation of past gains and of adjusting ourselves to the personnel and financial requirements for our schools. We will need to continue to discover ways and means to do more with less, to depend more on the Spirit, life, and devotion of our church and her teachers than upon building, facilities, and standardization. In these lie the possibilities for our unique program and service to the Lord and to the church. Our greatest problems will continue to be spiritual. Our reason for a separate existence as a denomination and as church schools will cease to exist if we allow ourselves to be carried away from our "simplicity that is in Christ" by secular educational idealism. If and when our culture demands educational standards that become impossible to support financially, we of the church schools must seek to produce superior quality of character and scholarship, both by being separate from the world in athletics and its emphasis on the physical and material, and by better utilization of what facilities we have and can afford. Our program will need to be unique in spite of smaller financial resources and facilities than others have. We cannot hope for or expect it ever to be otherwise. To have it so is a real part of our distinctive witness to our world.

Hannibal, Mo.

SLIM CHRISTMAS?

"It's going to be a slim Christmas at our house!" I, too, have been guilty of saying that, but I have decided not to say it any more because it can bring only sorrow to the heart of the heavenly Father. Why? Well, what do we mean when we say "slim Chrismas"? The anniversary of the birth of the Saviour surely cannot be celebrated sincerely by spending more than one can afford on things that may not even be appreciated. Even the delights (often temporary) of children over well-chosen gifts hardly remind them of the Baby who was born to die that they might live.

This year, I would like to revive a custom we enjoyed in the first years of our marriage —making the round, Christmas week, of some of our neighbors, to spend just a short while exchanging greetings of the season, and leaving maybe, just a teeny thoughtfulness— a small jar of homemade jam or a little box of homemade candy or cookies or a little jar of our own bee's honey, or potted slips of our plants, well wrapped against the frost. Those are the things that would cost us least in money so it would not be a burden, but would bring a warm glow of pleasant surprise to our neighbors and leave a warmer glow in our own hearts.—Helen Morris.

CHRISTMAS ANEW

From heaven came the angels down
To honor Him at Bethl'em's town,
Born to bring a reign of peace;
Teaching men that wars shall cease,
O little Babe, be born again
And teach Thy way of love to men!

The shepherds left their hillsides bare,
Forgetting sheep and every care.
With joy they went to see the King
Of whom they heard the angels sing.
Be born anew, O Saviour, Lord,
And help mankind to heed Thy word.

'Twas not within a palace hall
The shepherds found the Lord of all,
But, stooped to enter where He lay,
They saw their King upon the hay.
O Christ, to us once more descend,
That strife may cease and wars may end!

As Wise Men traveling from afar,
May we forever seek Thy light
And journey on, for darkest night
Doth bring but luster to Thy star.
Now if the Christ be born anew,
He must be born in me and you!

—L. John Weaver.

SUNDAY SCHOOL

Forty-Five Years of Sunday-School Activity in the Mennonite Church

By J. J. Hostetler

Introduction

The first Mennonite Sunday school was organized at the Wanners' Mennonite Meeting House, east of Kitchener, Waterloo County, Ont. In the years following several more schools were started. However, none of these early schools continued permanently. The first permanent Mennonite Sunday school in America was started in a meetinghouse of the South Union congregation near West Liberty, Ohio, in May, 1863, by Preacher David Plank.[1]

During the years 1863-1890, Sunday schools were organized in most areas of the church and became the accepted thing. Many of these schools would close down for the winter months, while those which continued the year round were known as "Evergreen" schools. The Bible and New Testament were the only textbooks used until 1880, when the Lancaster Conference authorized the publication of question books on a graded level. The committee which performed this task was: Ministers, Amos Herr and Jacob N. Brubacher; Bishops, Isaac Eby and Benjamin Herr; and they invited Bishop John Funk[2] of Elkhart, Ind., to help. In 1890 the Mennonite Publishing Company at Elkhart, Indiana, began publishing lesson helps in the form of adult quarterlies, printed in both English and German. These were based on the "International Sunday School Lesson Outlines" which have been followed ever since.

In the years 1892-94, three general church-wide Sunday-school conferences were held—the first in October, 1892, at the Clinton Amish Mennonite Church near Goshen, Indiana; the second in 1893, at the Zion Mennonite Church near Bluffton, Ohio; and the third in 1894, at the Forks Amish Church near Middlebury, Indiana. Following these, the general conference idea gave way to state conferences, which have continued as district Sunday-school conferences until the present.

Organization

When the CHRISTIAN MONITOR was founded in 1909, Sunday schools were local organizations sharing in regional and district conference programs. While they used the helps published by the Mennonite Publishing House, there was no organized promotional effort. In 1911 the General Conference, in session near Johnstown, Pa., considered the following question: "Inasmuch as several appeals have been made to this body to devote a portion of the time of the next General Conference to the Sunday school cause, what is the attitude of this body on this question? Answer. Resolved, That the General Conference consider such Sunday school problems as are of equal importance with the church problems."[3]

J. J. Hostetler, Secretary of Sunday Schools Mennonite Commission for Christian Education

In 1912 the Illinois Mennonite Conference adopted a resolution of appreciation to the General Conference for considering the work of the Sunday school, and requested that steps be taken to effect a general permanent organization for Sunday-school work. The 1913 General Conference then appointed a committee of seven to consider this request. The committee chosen were all Sunday-school men: I. W. Royer, S. S. Yoder, D. H. Bender, J. A. Ressler, D. G. Lapp, S. F. Coffman, and L. J. Miller.[4] Then in the 1915 session of General Conference, the committee reported their study and recommended the adoption of a constitution that brought into existence the "General Sunday School Committee of the Mennonite Church." The purpose of this committee was "to have general oversight of the Sunday school work of the church." They were also to work closely with the Publication Board in appointing the Sunday School Editor and Associate Sunday School Editor.[5] Officers of this first Sunday School Committee were: Chairman, H. Frank Reist; General Secretary, I. W. Royer, Treasurer, A. J. Steiner; Editor, J. A. Ressler; and Associate Editor, J. R. Shank.

The General Sunday School Committee gave their first report in 1917 to General Conference. In this report they stated their purpose to work primarily through state and district Sunday-school organizations. They outlined their program as follows:

1. To promote a better and more efficient organization.
2. To seek to supply the best possible literature.
3. To encourage teacher training work.
4. To encourage the memorizing of Scripture passages, hymns, etc.
5. To encourage the implanting of the mission spirit. They also designated the third Sunday in November to be observed as a general Missionary Day throughout the church.[6]

During the following year this committee prepared blanks and obtained our first Sunday-school statistics, as follows: 225 schools, 2,500 teachers, 29,000 enrollment, 20,700 average attendance, 606 pupils received into church membership. Nineteen schools had teacher-training classes; 14 schools had mission study courses, 40 observed Missionary Day in November, 25 were designated as being mission schools, $7,039 were expended for supplies, and $12,201 were given to the missions.

The committee also worked on the problems of graded lessons, class record books, teacher-training course materials, revision of the International Sunday School Lesson Outline titles with adaptations in keeping with our doctrines and standards. Through their request A. I. Yoder spoke to General Conference on "Our Young People and Their Problems."[7]

In the 1937 General Conference a new organization was set up, known as the "Mennonite Commission for Christian Education and Young People's Work." The General Sunday School Committee had expanded its work with the appointment of six subcommittees as follows: Summer Bible School, Teacher Training, Sunday School Lessons, Literature and Library, and Records. Other General Conference committees, closely associated in the teaching work of the church, were: the Young People's Problems Committee, and the Young People's Bible Meeting Topics Committee. To the new organization, a commission of twelve brethren, was assigned the work of all these committees, which were then discontinued. The Commission has an appointed secretary for each area of its work, and is responsible to General Conference.

During the years 1909-1953 many of the district Sunday-school conferences also expanded their work and revised their respective constitutions and organizations. Most

of them are known as Christian Workers' Conferences, or Christian Education Conferences or Cabinets. The movement has been to incorporate all teaching concerns of the local congregation into one promotional group.

Curriculum

From very few helps to our present more or less complete series of Sunday-school lesson helps, is the story of the first fifty years. The early helps published by our own Publishing House were founded as follows:

1906—Sunday School Lessons for Primary Boys and Girls.
1907—Advanced Sunday School Lesson Quarterly (Adults).
1907—Sonntagschul-Lektionsheft Quarterly (for German pupils).
1907—Teachers Sunday School Lesson Quarterly.
1908—Bible Lesson Picture Cards.
1908—Words of Cheer (1876 at Elkhart).
1906—Beams of Light.
1920—Youth's Christian Companion.
1925—Junior-Intermediate Quarterly.
1925—Junior Teacher's Quarterly.
1937—Primary Teacher's Quarterly.
1937—Junior Quarterly.
1937—Intermediate Quarterly.
1937—Junior-Intermediate Teacher's Quarterly.

More recently, in October, 1950, under the joint planning of the Commission for Christian Education and the Publishing House, a revised series of lesson materials were established. These included graded materials for preschool pupils, with projected plans for both Primary and Juniors in the near future. These are known as the "Herald Graded Sunday School Series." Under the "Herald Uniform Sunday School Series" were produced the following: Herald Primary Bible Lessons, and Herald Primary Teacher, Herald Junior Bible Studies, and Herald Junior Teacher, Herald Intermediate Bible Studies, Herald Youth Bible Studies, and Herald Adult Bible Studies for pupils with "Herald Teacher" as a monthly magazine for the teachers and administrators.

With the development of the Sunday-school curriculum came also Teacher Training Courses, Christian Workers' Courses, Mission Study Courses, Summer Bible School Courses, new Y.P.B.M. Curricula, etc. Today our churches have the advantage and opportunity of thorough Christian teaching in each local congregation.

Sunday-school libraries were also developed during this period to provide good reading for our pupils. Today 417 Sunday-school libraries have over 40,000 volumes in the Sunday schools of our church.

Building and Equipment

Another area of progress during this period was in providing more adequate facilities for the Sunday school. Formerly churches were built as one-room large auditoriums for the meeting of the congregations. With the increased interest in children through the Sunday school has arisen the need for separate rooms. First came the addition of anterooms for winter wraps. Then the need for basements in which to install heating systems arose. Thus many churches dug basements and raised their buildings, which gave additional space for children in the Sunday school.

When Claude W. Leininger, Elkhart, Indiana, was elected Field Worker for the Indiana-Michigan District Sunday School Conference, about 1920, he made it a point to get all the books on Sunday-school work he could to acquaint himself with the work. Then he visited every school in his district and gave helpful talks on improving their work. One of the emphases was that they prepare and utilize the basement of their churches for the children's department. He literally was responsible for placing the children into the basement in his district.

I. W. Royer, Pioneer Sunday School Secretary of General Conference

Along with these developments have come many changes in church building and remodeling. Today building committees and church leaders are giving consideration to classrooms, department assemblies, secretaries' offices, and libraries.

Blackboards, partitions, and folding doors are used extensively. The Sunday school has greatly changed our approach to the building problem.

Sunday-school Influences

Just as the Sunday-school movement vitally influenced the beginning of missions in 1892-93, and served as a factor in the great awakening period from 1890 to 1910, as recorded in John C. Wenger's "Glimpses of Mennonite History," so the movement has continued to influence the church. With the growth in numbers and enrollment more young people have been given responsibility in service. Today nearly 25 per cent or one out of every four adults in the Mennonite Church, serve as officers or teachers in our schools. Practically all our church members come from the ranks of the Sunday school, which is really the gold mine of the church, according to Dr. Clarence Benson, eminent Sunday-school leader. Our ministers, teachers, mission workers, and other church leaders may be considered as the product of the Sunday school.

The Sunday school has been instrumental in preparing the way for and promoting the summer Bible school movement, begun in our church in the '20's. The progress of the Sunday evening meetings has been based on leadership provided by Sunday-school workers. Sunday-school leaders have conducted community censuses have inaugurated the distribution of tracts and Gospel literature, have established mission schools, and have carried through missionary projects.

Today the Sunday schools of our church stand at the threshold of a great future. There are still many areas and communities without schools. There are still millions of people without religious instruction. With increased efficiency in organization and materials, and with a large army of consecrated young people, the next fifty years should double the present enrollment and number of schools.

This next year we expect to reach 100,000 pupils in North America in our enrollment. Our goals should ever be more and more. The Sunday school has brought blessings to thousands and provided a basis for their conversion, but the open-door challenge for millions is before us. May the Sunday schools rise up and build, reach out and receive, until Jesus the Master Teacher comes again.

[1] *Mennonite Sunday School Centennial*, by H. S. Bender, 1940.
[2] "Graded Lessons Then! Now?". *Herald Teacher*, October, 1953, Paul M. Lederach.
[3] *Mennonite General Conference Report* Herald Press, 1921, p. 147.
[4] *Op. cit.*, p. 156.
[5] *Op. cit.*, pp. 168, 169.
[6] *Op. cit.*, pp. 202, 203.
[7] *Op. cit.*, pp. 211-14.

Peoria, Ill.

A GOOD CHRISTMAS

The customary Christmas greeting among Scandinavians has been, not "**Merry** Christmas," but a "**Good** Christmas."

Maybe it wouldn't sound right to translate "God Jul" into English, but it would be good if we could translate some of the Christmas merriment into Christ-inspired **goodness**—the kind that is occupied not so much in the selfish enjoyment of one's blessings but in good deeds for the purpose of making others happy.

The Christmas message is one of **goodness**. It was good news that was announced by the heavenly messenger: "Behold, I bring you **good tidings** of great joy . . . ." The long night was drawing to an end; the **dawn** was appearing. The desperate longing for a Saviour was about to be realized. The goodness and mercy of a heavenly Father was ready to be revealed in the person of His Son, whose essential nature is **goodness**, and whose great ministry was occupied with "going about and doing good," culminating in the superlative "good deed" on Calvary's cross, in laying down His life to make possible a goodness in us that is acceptable to God and which overflows in blessing to those around us.—Evangelical Beacon and Evangelist.

OUR HOME CIRCLE

A Backward Look

By Ida M. Yoder

Those of us who can look back forty-five years, see many amazing changes in the Mennonite homes of today. The changes have come about so gradually that we feel we would be lost without the modern conveniences we use so casually today.

Cooking methods and preparation and preserving of foods have changed so completely that our eating habits have also changed. What would our grandmothers think, if they, like Rip van Winkle, could suddenly appear in our midst? What would they do with a gleaming electric push-button range, a home freezer, food mixer, refrigerator, our water faucets and fans, to name a few? After candlelight, would they think our brightly lighted homes are "out of this world"?

Think of the miles of walking it took to iron for a large family, heating the sadirons on the range, and that before there were separate handles. The modern miss, who presses a dress every time she leaves home, would turn up her pert little nose if she had to use the fifty-years-ago method.

A washboard was standard equipment in every home, as well as a wash boiler and tub. Hand machines were a decided improvement; then the gasoline engines, temperamental though they were, took much of the drudgery from washday. But when the electric washer came to my home, I thought I would be happy the rest of my life. I have been, for a number of years, still marveling what a laborsaver it is. But even now, I am contemplating the convenience of an automatic washer. I would not be at all surprised to own one before long!

Water softening is very much simpler. Instead of the water barrel, with lye added, or the rain barrel, we now let Culligan, or some other softening service, do the job for us. All we do is turn the faucet for an ample supply of rain-soft water. How much hardness has been dipped off the top of the hot wash water, after lye was added to the boiler! Then homemade soap was used for all purposes, and it was plenty strong. Now with modern detergents and mild soap to guard against dishpan hands, there is no excuse for rough hands. When I was a child, little girls were the dishwashers in most homes. Now they (dishwashers) are made of gleaming porcelain, and mother rests while electricity does the work.

Fifty years ago, our parents bought a new Quick Meal cookstove—black, trimmed with shining nickel. Black stove polish was applied regularly to keep it nice, and there were ashes to empty every day. In spite of precautions, some were spilled occasionally. The fuel was wood and corncobs, carried in daily by the children. Nice clean cobs, if the corn was shelled but if fed to the hogs on the ear, we picked up "hog cobs" every day. We were taught to keep them picked up, and when we saw pens on other farms that were littered with cobs, we knew someone was careless!

I still have the picture book father brought when he got the stove. Two statements are worth quoting: "Quick Meal is now and forever the best," and "Quick Meal Stoves Make Happy Homes." It made a lasting impression, because the first new stove we bought after we were married was a beautiful, blue-enameled Quick Meal range with a polished steel top that was not black, and a thermometer on the outside of the oven door.

While our family was growing up, I baked hundreds of loaves of bread, pans of good corn bread, countless cookies, biscuits, pies, and cakes in this stove. Now that they are all gone, I have a brand-new electric stove with automatic oven control, to replace the electric range we used the past ten years. The oven is big enough to bake six pies at once, but who wants to bake six pies when the boys are all gone?

Mothers were glad when oil stoves were available, for then it was no longer necessary to cook in the summer kitchen, so that meals could be eaten in a cool kitchen. When electric ranges first came into use, many thought the price of electricity was prohibitive, after so many years of cooking "for free."

Canning methods have changed drastically. First open-kettle, then hot-water bath, which many were skeptical about. Thirty years ago I bought a Conservo Steam Cooker and cold-packed fruits and vegetables. It held fourteen quart cans and needed only two quarts of water to make the steam bath. Pressure canners were almost too good to be true and many older women were really afraid of them. But we were assured that this was the only safe method. Now freezing takes first place, both in ease of preparation, and retained flavor and freshness.

The dried corn and apples, which my mother made every summer, were delicious, but drying foods is almost unheard of now. Butchering time was a high light of the year. Father filled the big kettle with water and started the fire before daylight. Neighbors helped each other and it was a real frolic—making liverwurst, rendering lard, and stuffing sausage after it had been properly seasoned and mixed in the tub. Several samples were fried to be sure that there was enough salt and pepper. A piece of liver or tongue from the big kettle was delicious. The bone meat was salted down, the hams and bacons and sausage were cured, smoked, and stored in the smokehouse. Has the modern child heard of a smokehouse? Daddy loads a hog or steer in the truck, and goes to the locker plant. The meat they see is a small, paper-wrapped package.

My mother made excellent cheese from our own cows' milk, and had a regular trade at the stores. She could never supply the demand, and the fifteen cents per pound she received was a good price. I can see it yet, the swinging shelf in the cave, with its row of cheeses in the curing process. They were turned every day, and rubbed with salt. No cheese since has ever tasted half as good, or is that because childish appetites had not become jaded?

Mother also made butter at another period, and I still remember the butter mold with its pretty leaf and acorn design, that she used for her customers. The old stone churn with a wooden dasher was replaced by a wooden barrel, and when I started making butter, the Dazey glass churn was a marvelous improvement. Now we sell cream on the route and buy butter made at that creamery. No longer do we have good buttermilk to make tasty foods.

Formerly milk was strained into large pans or crocks, then came the water separator, with milk in the center vat and cold water around it. After the cream rose, the milk was drawn off by a spigot at the bottom. Now the electric motor has replaced the hand separator, and the job is done for a few cents daily.

Today's children, with innerspring mattresses to sleep on, have no idea what fun

PROVE THAT WHICH IS GOOD

By Ida M. Yoder

Would you return to the good old days,
Do you prefer the outmoded ways
Of doing your work, of travel and such?
Have you ever paused to consider how much
We owe to the men who have blazed the way,
Not thinking in terms of praise or of pay?

The wonder drugs with their lifesaving power,
The flashes of news from a radio tower;
The travel by plane, to save valuable time,
The ease with which homemakers get rid of grime.
Modern helps are a means to happier home life,
As they lighten the tasks of each busy housewife.

Walton, Kans.

it was to fill the straw ticks after the threshing was done. The ticks had been washed and emptied, then filled to capacity with bright, clean straw, and sewed shut. The first night they were so high that you always thought you might fall off. Many ticks were topped with feather beds which made cozy sleeping. Now we rely on electric blankets.

The rag carpets were taken out for a thorough beating and airing, the old straw under them for padding disposed of, and floors scrubbed. Then they were covered with clean straw, and the carpet tacked down, after being stretched as tight as possible. Some people owned carpet stretchers, while others used all hands available. Every one sewed strips of rags from discarded garments, to make new rag carpets which covered the floors. Later the era of wool rugs with a two- or three-foot bare space all around was popular. Now we have returned to carpeting rooms, wall to wall, at prices ranging from $200.00 a room and up. Not every one can afford this, but many do. Waffle-weave rug cushions replace the straw padding of long ago.

The semiannual house cleaning and upheaval is a thing of the past with vacuum cleaners practically in every home. Houses are kept clean and dust is removed, rather than deposited, in another part of the room. Whitewashed walls are no longer in evidence, but the good quality washable wall paints are durable and good looking. When we think of the hours formerly spent scrubbing unpainted wood floors by the hand and knee method, we realize the blessing of waxed linoleum floors that are easily kept clean.

The kitchen used to be the heart of the home, with its cookstove and big family table. They were big enough to accommodate the large families that used them and were covered with oil cloth for everyday, or a red or blue and white checkered tablecloth for second best. The children studied their lessons, parents made out orders to Sears or Montgomery, mother cut quilt pieces on it. Cookies were laid out to cool, and what gay and companionable meals were eaten by the whole family! Today, if there are five in the family, likely they have five different places to go on the same evening and no time to eat together.

Methods of communication have brought great changes in our home life. The first telephones were a marvel and the first radio program I heard with a headset, filled me with awe. Now farmers have radios in the barn to keep up with the news and markets, while choring, and many homes have two or more. Television sets are also coming into some of our homes. Think of the American people watching the coronation of Queen Elizabeth in their own homes and of still greater interest to us, seeing the inauguration of our President and hearing his prayer. Whether their total influence is for good is another question.

It is all very well to joke about the weekly Saturday night bath in the washtub by the kitchen stove. But life was real and earnest to the mothers of large families. Water was heated on the range and in the reservoir at the end of the stove. People had "wash rooms" but no running water. Only the kitchen and living room were heated in winter. Many bedrooms were icy cold, and the chill was taken from the beds earlier with heated bricks, sadirons, bags of hot salt or hot oats. Mountains of covers were piled on. People wore warm clothing in winter and kept it on till spring. Long stockings and high-topped shoes were standard apparel. Now, with forced-air furnaces and the whole house comfortably warm, winters are not so severe.

Styles in home furnishings have changed drastically. But it makes me feel good to see, in our community, a few handmade rockers that were shipped from the East when I was a little girl. I know of three, still used by folks past eighty.

We still worship the same God, but families seem to find it harder to gather for family worship, due to the different jobs and activities of the members. God's Word is still the same, but even it appears in a new form, which the young folks claim to understand better. As with all new things, it is accepted slowly by some. I am certain it is better to read the Revised Standard Version than so little of the other, as is the habit of some. But ever since I was a child, I have memorized a great deal of Scripture, and the beauty and rhythm of the King James Version means more to me than the new one. My Bible is getting very shabby, and the same day that I bought the latest model cookstove, I also got a new Bible in the King James Version.

Styles of architecture and home furnishings will always keep changing, but God's Word will remain steadfast. More leisure, obtained from the many timesavers in our homes, should mean more time to study God's will for us, and to meditate on our many blessings. We should be able to do more in the way of relief work, sewing circle attendance, and lending a helping hand.

Walton, Kans.

Gifts to the Christ Child

By Mildred Long

"Now when Jesus was born in Bethlehem . . . behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . And, lo, the star . . . went before them, till it came and stood over where the young child was. . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Let us note some of the beautiful traditions concerning the Wise Men. The first of the Wise Men presented his gift of gold because he recognized the kingly heritage of the young child. He too was of royal birth, the son of the king of Persia, a kingdom rich and noble and powerful. His intuition told him that this child was also a King, worthy of a gift of gold.

The second Wise Man presented his gift of frankincense, that delicate and fragrant perfume that typifies worship. For this man had spiritual discernment. Having been born and reared among the mystics of the east, his heart spoke to him and told him that he was in the presence of Deity. This child was more than a child, more than a king. He was the Son of God. And so the frankincense presented to the Child became the symbol of the prayers and adoration of the saints.

The third Wise Man was of that despised and persecuted race which so often in the history of mankind has been reduced to a status of slavery. He knew the meaning of suffering. He knew the redeeming character of pain and sorrow. And by some divine intuition he saw in this helpless and beauitful Infant the One who was to redeem mankind by His vicarious suffering. And so he presented his gift of myrrh, symbolical of the cross and prophetic of redemption.

So we come today bringing our gifts of gold, frankincense, and myrrh, and once a year we kneel and lay them at Jesus' feet.

We are entitled to bring a gift of gold, for we too are children of the King, sons and daughters of the Most High, joint heirs with Jesus Christ. By rebirth we partake of the nature of God. We are His offspring, the glory of His creation, the image of His person, heirs to His promises and His eternal kingdom. So we bring our gifts of gold, not only the gold of our material wealth and possessions, but also the gold of personality, intelligence, and spiritual awareness. All these we lay at Jesus' feet today and consecrate them with our love and devotion.

We are also entitled to bring our gift of frankincense, for we recognize His deity. This Jesus is the Son of God, the express image of His person, the Heir to the Eternal Throne. We too as sons of God, in humility and adoration, bring our frankincense and lay it at Jesus' feet. For this is the perfume that rises to heaven from the prayers of all the saints, from the praise and adoration of all humble hearts. And kneeling there with this gift, we rededicate our prayers and aspirations to the divine purpose and plan.

We also bring our gift of myrrh. We recognize Christ as our Saviour, our crucified Lord, our Redeemer, who by His vicarious suffering offers eternal and complete redemption to all who will receive it. We too know the meaning of sorrow and pain. For it is written into the law of life that all spiritual growth is by effort and struggle, through affliction and distress to which all men are heirs, by eternal vigilance and perseverance, as one climbs all night the rugged mountain peak to behold the glory and majesty of the

sunrise. Our spiritual wings are produced even as those of the butterfly which must struggle and strive to break the confining cocoon in order to give strength and beauty to its wings.

And so we lay at Jesus' feet our gift of mortal suffering, knowing that in the dedication of this we are most nearly coming to the attainment of spiritual bliss and usefulness.

This Christmas we come, we wise men of the twentieth century, and bring these gifts. We come from the north, the south, the east, the west. We are of every race and color, of every station of material and intellectual advancement, of every creed and language. We are all one: one in being sons of the King; one in partaking of the nature of the divine Son and Heir of the eternal promises; one in suffering humility, in adoration.

We lay these gifts before the feet of Christ our Lord, and we wait for that glorious day when we shall see Him lift these gifts of ours and place them in that crown which is to crown Him King of kings and Lord of lords eternally, forevermore.

Pomona, Calif.

The Spirit of the Season

By Silas Halvorson

The Mintons were peculiar people. They did not seem to notice all of the activity going on around them. Didn't they realize that Christmas was on the way? Didn't they have any Christmas spirit? It was a strange way for supposedly Christian people to act—a most deplorable situation.

Doris Lawler couldn't contain herself any longer.

"Have you started your Christmas shopping yet?" Doris asked Marge Minton.

"No, but I think I'll start tonight," answered Marge.

"Tonight? But the stores aren't open tonight."

"I know that. But I don't shop downtown."

"You don't! Oh, I see what you're driving at now. You're going to take the bus to Minneapolis tonight and do your shopping up there tomorrow."

"No. I do my shopping by mail order catalog."

"By mail order catalog? But where's your civic pride? You should patronize the local stores. And then you miss out on being a part of the bustling crowds, too."

"I'm not worried about the local stores. I don't think that they miss my business enough to amount to anything during Christmas. Anyway, I'm loyal enough to them the rest of the year. And, after all, remember that you didn't seem to think that there was anything wrong with the idea of going to Minneapolis to shop. What's the difference? As for the bustling crowds, I don't think anyone really enjoys them. They just wear people out," said Marge. "Think of the saving on my nerves I gain by ordering by mail."

"Yes, but—"

"But what?"

"I don't know. You just don't seem to be showing the proper Christmas spirit."

So it went. No one could understand the Mintons. They were the funniest people. Here it was just a week before Christmas, but you wouldn't know it by looking at the Minton home. A wreath with a cross inside had appeared in one of the windows, but that was all. Yet in reality the season had been in full swing for almost two months. As far as that went, the Christmas card salesmen had been at work as early as July, if not before. (No one could remember for sure. Cards had been stored away in corners for ages.) The town streets had been decorated since early in November. Homes, too, had early taken on a holiday look. That is, all except the Minton home.

Doris ran into Marge again on December 19.

"You look tired out, Doris," said Marge.

"I am. This shopping business is getting the better of me. Will I be glad when Christmas is over! I don't think that I can stand this much longer."

"Oh? I'm looking forward to Christmas. I can hardly wait for it to get here. I wonder what I'll get."

"I think I know everything I'm going to get," said Doris.

"How come?"

"Packages have been strewn around the house for I don't know how long. It's fairly easy to guess what's inside them—especially if one pokes and shakes them long enough. Aren't gifts scattered all around your place, too?"

"I suppose so, but I haven't dared look. You see, we all solemnly promise not to pry."

"Do you mean to say that you actually keep your promises?"

"Of course. Why else should we make them? Anyway, it's a lot of fun to be really surprised on Christmas Eve. The reward is worth the wait."

"I'll be so worn out by then that I won't be able to enjoy a surprise even if one does come," said Doris.

"I'm just getting into the spirit of the season," said Marge. "I'm full of vim, vigor, and vitality. Mother has just started the Christmas baking. Does it ever smell good around the house!"

"We've been nibbling Christmas baking for a long time now. It doesn't seem very special any more."

"You have been eating some of the things already? We're not allowed to touch them until Christmas Eve."

"How can you stand to wait so long?"

"It's hard but worth the effort."

"You actually seem to enjoy Christmas. To me it's one big headache."

"That's a shame."

But that was the way it was supposed to be, wasn't it? At least it seemed to be that way with most people.

Doris felt like saying that it was that way with all people except the Mintons, but she didn't quite dare. It wasn't exactly proper, either, to say, "People consider you peculiar, you know." But that was the truth of the matter. That was the reason that the Mintons didn't get invited to Christmas parties. In a way, though, they might be lucky not to have to go to so many things. After a while the parties tended to become monotonous, boresome.

On Christmas Eve something surprising happened. The Minton place, which until then had looked so drab in comparison with its neighbors, suddenly blossomed out in a blaze of color. The windows and the doors took on a gay appearance, and the porch boasted a beautiful but also reverent manger scene. Everyone who went by had to stop and gawk and look again. For everything had a certain freshness and naturalness about it. Nothing artificial. The onlookers felt that here they were witnessing an expression of the genuine Christmas spirit.

But no one saw the Mintons themselves until time for church services Christmas Day morning. Then the whole family was out. And every last member looked happy and excited. Of course, that might not bo so unusual in the children. But Mrs. Minton should look worn out after doing all of the Christmas cooking. As for Mr. Minton—well, most fathers wore a terribly worried look. How were they going to manage to meet all of the extra bills?

After services were over, Marge and Doris bumped into each other.

"Doris, I want you to see the lovely new purse that I got for Christmas," said Marge.

"It's—it's nice," Doris managed to say. She suppressed a question. But could that possibly be all that Marge had received from her parents?

"What did you get?" asked Marge.

"This fur coat and a new bedroom set."

"Oh! You must be all exicted!"

"Maybe I should be. But I knew that they were coming and can't work up much enthusiasm about them. Anyway, I think the folks spent more money on Jim than they did on me. He got a new car."

"Doris, I believe you're jealous! But you shouldn't be. After all, this is Christmas."

"I suppose you're right. But I'm so tired out that I hardly know what I'm doing."

"I feel fresh as a daisy. By the way, before I forget it, I want to invite you to our Christmas party the day after tomorrow."

The day after tomorrow? A post-Christmas party? Whoever heard of such a thing? But then the Mintons were the Mintons, and one never quite knew what to expect from them. Imagine! They apparently looked upon Christmas Day as the beginning, not the end, of festivities. And the funniest part of the whole thing was that they obviously enjoyed the season even if they were so different.

"I'll be there," said Doris. "With bells on." She wouldn't miss this for words. Perhaps she would find some enjoyment in Christmas yet!

Forest City, Iowa.

YOUNG PEOPLE'S MEETING

A Backward Glance at World Events

By Clayton F. Derstine

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. —Psalm 2:10-12.

Introduction

The following summary of "World Events" entailed the most labor of any editorial during the thirty years of writing. The chief purpose is to give our readers, pastors, and people, a summary which they can file for further use. With retirement in sight, we want several months of relaxation from writing. Afterward it is our intent, the Lord willing, to write some delayed books and booklets. This will include the republication of "Manual of Sex Education," and "Beautiful Womanhood," such new books as "The Twenty-third Psalm," in ten-sermon form, and probably a prophetic book like "The Apocalypse" (Revelation).

The Prophet David spoke of future Gentile nations. Psalm 2 saw a lesser fulfillment at the first coming of the Lord Jesus Christ. The major fulfillment will be realized at the second coming of Christ. The Word of God repeatedly has a near and a remote fulfillment of the same Scripture. This is one of the interesting and important features of the Word of God.

The counsel to kings and judges is timely. Be wise, fear the Lord, be reverent, be trustful in the Almighty. It served well in the days of the writer, King David; it served well in the days of our Lord's sojourn on the earth; it still serves well as "that day" approaches when He shall strike through kings in the **"Day of His Wrath."** This day may not be in the too distant future.

It is significant that in 1914 there were 41 thrones in the world. Today, there are only 13 major thrones left and these seem to be quite tottering. This Scripture is in process of fulfillment. "I will overturn, overturn, overturn, . . . until he come whose right it is" (Ezek. 21:27). This crumbling is self-evident in the news summary of the last fifty years.

The Word of God predicts that "knowledge shall increase," that "men shall run to and fro," that men shall be "fierce." These and other end-time characteristics are quite evident in the summary. May we study the summary wisely.

A Half Century of World Events

1900—The Boer War, 1899-1902, 80,000 casualties.
1901—President McKinley shot, Pan-American Exposition, Buffalo, by Leon Czolgosz.
—Marconi Signaled Letter "S" Across the Atlantic, from England to Newfoundland.
1902—First International Court Arbitration, The Hague, Holland.
1903—Russian Massacre of Jews, Kishinev.
—Treaty with Republic of Panama.
—The Panama Canal.
—First Auto Trip Across North America, San Francisco to New York.
—Wright Airplane Flight, Kitty Hawk, N.C.
—Iroquois Theater Fire, Chicago, Ill., 602 killed.
1904—Russo-Japanese War, Ended 1905.
1905—Lewis and Clark Centennial Exposition, Portland, Oreg.
1906—San Francisco Earthquake and Fire, Dead 452, Loss $350,000,000.
—Trial of Harry K. Thaw, Pittsburgh Millionaire. (Shooting of Architect Stanford White.)
1907—Financial Panic, U.S.
1908—Chelsea, Mass., Destroyed, Fire Loss, $6,000,000.
1909—Admiral Peary Reached North Pole. Sixth Attempt. Accompanied by 1 Negro, 4 Eskimos.
1910—First Continuous Flight, Glenn Curtiss, Albany, N. Y., to New York, 152 miles. (Won $10,000 from "The World," N.Y. Paper.)
1911—Mexican Revolution.
—Supreme Court Ordered Standard Oil Combine Dissolved.
—Flood by Yangtze River, China, 100,000 drowned.
—First Transcontinental Airplane Flight, New York to Pasadena, Calif, 82 hrs, 4 min.
1912—Capt. R. F. Scott Reached South Pole.
—China Becomes a Republic.

FOLLOW THE STAR

By Mildred Long

A glory burst that peaceful night
And filled the earth and sky afar.
And shepherds felt the guiding light
That led to a manger glowing bright—
They followed the shining star.

And Wise Men traversed hill and stream
In eager quest from countries far.
The Baby King fulfilled their dream.
Their hearts rejoicing caught the beam
Of light from the guiding Star.

My soul responds to God's true ray
That flows from heaven afar.
It lines with gold the clouds of gray,
By faith transforming night to day.
The Presence within is my Star.

Pomona, Calif.

—S.S. Titanic Sunk by Iceberg. (Maiden Voyage, 1,517 lost.)
1913—Peace Palace, The Hague, Holland, Dedicated.
1914—World War I, 1914-1918.
—First Ship Passed Through the Panama Canal.
—U.S. Marines Landed Vera Cruz, Mexico.
1915—Galveston Flood and Hurricane, 275 dead.
1916—Preparedness Day Parade Bomb Explosion, Los Angeles, Calif.
1917—Prohibition Amendment Passed by Congress.
1918—Russian Romanoff Killed by Bolsheviki.
1919—Peace Conference, Versailles, France.
—Theodore Roosevelt Died, Oyster Bay, N.Y.
1920—League of Nations, Geneva, Switzerland.
—Suffrage for Women Adopted (19th Amendment.)
1921—Limitations of Armament Conference, Washington, D.C.
1922—First Airplane Crossing of South Atlantic, from Lisbon to Rio de Janeiro, 4,293 miles.
1923—First Sound-on-Film Talking Pictures.
1924—Dawes Reparation Plan.
—Robert Franks Kidnapped and Murdered by N. F. Leopold, Jr., and Richard Loeb.
—The ZR-2 Dirigible Los Angeles, Friedrichshafen, Germany, to New York, 3 days.
1925—John T. Scopes Evolution Trial, Wm. Jennings Bryan, Counsel for Prosecution, Clarence Darrow for Defense.
1926—Sesquicentennial Exposition, Philadelphia, Pa.
1927—U.S. Marines Landed in China, Protect Property in Civil War.
Lindbergh Nonstop Flight, Roosevelt Field, New York to Paris.
1928—Trotsky Exiled from Russia.
—Dirigible Graef Zeppelin, Germany to New York.
1929—Kellogg-Briand Treaty to Renounce War.
—Papal City Made a State, Vatican City.
—St. Valentine's Day Massacre of Gangsters.
—Stock Market Crash. (Biggest American Depression. 50 Billion Loss by 25 Million People.)
1930—London Naval Reduction Treaty.
—Fire Killed 320 Convicts, Ohio State Penitentiary.
1931—Japanese Overrun Manchuria.
1932—Charles A. Lindbergh Baby Kidnaped, Hopewell, N.J. (Bruno Richard Hauptmann Executed, 1933.)
1933—President Roosevelt Broadcast the First "Fireside Chat."
—Adolph Hitler Becomes German Chancellor.
—Gold Payments Outlawed.
—German Reichstag (Parliament) Building Destroyed by Fire, Berlin.
—Prohibition Ended in U.S.
1934—John Dillinger, Bank Robber, Jailed, Escaped, Killed.
—King of the Belgians, Albert I Killed. (Noted Mountain Climber.)
—Germany Signed Nonaggression Pact with Poland.
—Independence for Philippines.
—President von Hindenberg of Germany Died.
—Hitler Became "Reichsfuehrer."
—Italio-Ethiopian War.
1935—U.S. Navy Dirigible, Los Angeles, Sank in Pacific (Loss $4,000,000, 83 of 85 Rescued).
—Will Rogers Died in Plane Accident.
—Bolivia-Paraguay War in Chaco Ended.
—Jews in Germany Deprived of Citizenship.
—Federal Dole Ended (Cost $3,694,000,000).
—King George Died, Sandringham, England.
1936—King Edward VII Abdicated.
—King George VI Reigns.
—Adolph Hitler Signs Treaty with Austria
—Civil War in Spain.

—Great American Automobile Workers Strike, Flint, Mich.
1937—Japanese Bomb U.S. Ship Panay.
—Hitler Repudiates War Debt and Guilt
—Amelia Earhart Lost in Flight.
1938—Hitler Takes Austria.
—Chamberlain at Munich (Appeasement Treaty).
—Japanese Occupy Canton, Hankow.
—Germany Fines Jews a Billion Marks.
1939—World War, II, 1939-1945.
—Pope Pius XI Died.
—Republic of Czechoslovakia Dissolved.
—Golden State International Exposition, San Francisco.
—N.Y. World's Fair Opened.
—Italian Troops Invade Albania.
—King George and Queen Elizabeth Visit Canada.
—Soviet-German Pact of Nonaggression Signed.
—Pope Pius XII Visits King Victor Emmanuel (First Visit in 70 years):
1940—Leon Trotsky Killed in Mexico City.
—Finnish-Russian Peace Signed.
—Franklin Delano Roosevelt First U.S. Three-Term President.
—John L. Lewis Resigned Presidency of the Congress of Industrial Organization (CIO).
1941—Japan Signed Five-year Neutrality Pact with Russia.
—President Roosevelt Proclaimed a National State of Emergency.
—Billion Dollars Pledged to Russia.
1942—First Nuclear Chain Reaction.
—Roosevelt Signed Anti-inflation Bill.
1943—Roosevelt Ordered Secretary Ickes to Take Over Coal Industry (Involved 350,000 miners).
—U.S. Repeals Chinese Exclusion Act (60 years old).
1944—Supreme Court Upholds Negro Right to Vote.
—F. D. R. Elected to a Fourth Term.
1945—Death of Franklin Delano Roosevelt.
—Harry S. Truman Becomes President.
—Plane Hits Empire State Building.
—Singapore Restored to Great Britain.
—U.S. Forces Enter Korea.
—Gen. Douglas MacArthur Takes Over Japanese Government.
—U.S. Wrote Off 25 Billion Lend-lease to the British Commonwealth.
—First Atomic Bombs.
—General George S. Patton Died.
1946—First Assembly of United Nations, London, England.
—League of Nations Ended, Geneva, Switzerland.
—King Victor Emmanuel Abdicates.
—Atomic Bomb at Bikini.
—Atomic Energy Commission Established.
—King David Hotel, Jerusalem, Bombed by Terrorists.
—Major War Criminals Found Guilty.
—John L. Lewis Fined $10,000, Labor Union. U.M.W., $3,500,000.
—The Big Four Foreign Ministers Meet, N.Y. City.
—President Truman Proclaims Cessation of World War II.
1947—British Labor Government Took Possession of Mines, etc.
—Britain and France Signed 50-year Treaty.
—United Auto Workers End 440-day Strike, Racine, Mich.
—Gov. Thomas E. Dewey Signed Law Prohibiting Strikes of Public Servants.
—Henry Ford Died (Aged 83 years).
—Senate Approves Taft-Hartley Labor Law.
—Marshall Plan Proposed.
—Cominform Organized.
—King Michael of Rumania Abdicates.
1948—British Labor Government Nationalizes Railroads.
—Gandhi Assassinated.
—Communist Coup Takes over Czechoslovakia.
—Berlin Blockade and Airlift.
—State of Israel Proclaimed.
—States Rights Party Originated.
—Truman Elected Full Term.
—Alger Hiss Perjury Case.
—Premier Tojo and War Leaders Hanged.
—U.S. Recognizes Israel.
—North Atlantic Peace Pact Signed.
—Israel Admitted to United Nations.
—Hoover Committee Reports on U.S. Government Reorganization.
1949—U.S. Communist Leaders Convicted.
—U.S. of Indonesia Becomes a Nation.
—Jerusalem Proclaimed Capital of Israel.
—Hottest Day in January (26th).
—Commission Ordered to Produce "Hydrogen Bombs."
—U. S. Supreme Court Upheld Law on Communism.
—University of California Discharged 157 Teachers Refusing to Tell if They Were Communists.
—Council of Europe Formed by Five Western Powers.
—H. S. Truman Inaugurated as 32nd President of U.S.
—Dr. Chaim Weizmann, first President of Israel.
—Newfoundland Becomes Tenth Province of Canada.
—Republic of Ireland Came into Being.
—The 328-day Land Blockade in Berlin Lifted.
—Federal Republic of Germany Originated.
—Atomic Explosion in Russia.
1950—China Becomes Communist.
—India Becomes a Republic.
—U.S. Recalls Consular Officials from Communist China.
—General Marshall Takes Office.
—President Truman and Gen. MacArthur Meet at Wake Island.
—Assassins Attempted to Kill President Truman.
—U.S. Troops Landed in Korea (Police Action).
—W. L. McKenzie King, Canadian Prime Minister for 23 years, Dies.
—Jan Christian Smuts, African Premier, Dies.
—The National Council of Christian Churches Created.
1951—Post Office Opened in United Nations.
—Amendment (22nd) Adopted to Limit Presidency to Two Terms.
—Tibet Taken over by China.
—Draft Extended.
—Leopold, King of Belgians, Abdicated.
—Israel and U.S. Sign Treaty of Friendship.
—Japanese Peace Treaty Signed, San Francisco.
—Princess Elizabeth and Duke of Edinburgh Tour Canada.
—Mutual Security Pact Signed, Atlantic Nations.
—U.S. Formally Ends War with Germany.
—Conservative Government Elected in Britain.
—Atomic Powered Aircraft.
—Libya Becomes Independent Under U.S. Auspices.
1952—U.S. Gives India $50,000,000 for Economic Development.
—President Truman States a Real Threat of World War III Exists.
—Record Peacetime Budget Presented (85 Billion).
—Travel of Diplomats Restricted in Russia (25 miles).
—Canadian and American Dollar Reach Parity.
—Britain Enacts Severe Economy Measures.
—Churchill and Truman Meeting Results in Steel Agreement.
—International Refugee Organization Disbanded. (Resettled 1,045,000 Displaced Persons; Returned Home some 73,000.)
—King George VI Dies.
—Princess Elizabeth Took the Throne.
—Vincent Massey Becomes the First Native-born Governor-General in Canada.
—NATO Approves European Army.
—Government Seized Steel Industry.
—Truman Conducted Some 300 Press Conferences.
—Allied West-Germany Pact Signed.
—Iran Ends Relations with Britain (Oil Dispute).
—Farouk Ousted in Egypt.
—Helicopters Fly the Atlantic.
—Jet Crossing Atlantic Twice in 8 Hours.
—Stalin Heads Reorganized Directorate.
—Chaim Weizmann, President of Israel, Dies.
—Eisenhower Elected Republican President.
1953—Eisenhower Assumes the Presidency.
—Stalin Dies.
—The Korean Truce.
—The Coronation of Queen Elizabeth.
—The Passing of U.S. Senator Robert A. Taft and Chief Justice Winson.
—Earl Warren Becomes U.S. Chief Justice.
—Exchange of Korean War Prisoners.

Book Reviews

The Faith of Experience, by N. A. Woychuk; Eerdmans; 1953; 92 pp.; $1.50.

The devotional book, *The Faith of Experience*, written by N. A. Woychuk, Director of Bible Memory Association, St. Louis, Mo., is a brief and stimulating book for all Christians, especially those in great trials of faith who are passing through "dark tunnels" and who are suffering "fainting spells." Woychuk makes clear that seemingly "useless adversities" are skillfully utilized in the providences of God for our improvement. He proves that life is not a meaningless pattern. True, some of His ways are "past finding out" today. But when the pattern is turned right side up, the meaningless underside will prove to be orderly and beautiful. He makes clear that "tribulation," though in unattractive garb, "worketh for us" and that "all things work together for good."

Another feature of the book is the suggestions as to how to "cash in" on our inheritance NOW. That today we have the "earnest," "the first fruits," the down payment of our inheritance. They are glorious, and much can be realized today. But it should be remembered that they are incomplete and imperfect, not the equivalent of our rewards reserved in heaven; adequate, but not perfect. The latter are "ready" to be revealed.

The author sets forth the "two opposite emotions" of "Ye greatly rejoice" and "Ye are in heaviness." Both blend well, joy underneath our tears. He says that the pruning, cutting, shaping are painful, but that the Hand which operates is almighty, yet gracious; that though the "fiery furnace" may be hot, His presence is with us.

The finest feature of the book, in a day when men are engrossed with organization, doctrine, and service, is the effort to get our eyes upon the "Altogether Lovely One," "whom having not seen ye love." We can truly pray, "Enlarge Thou me in love." The book is rich spiritually, and heart warming.—C. F. Derstine.

Have Faith in God, by Samuel Martin Miller; Augustana Book Concern; 1952; 164 pp.; $2.00.

This is a book of three-page meditations on prayer. Each meditation is begun with a short passage of Scripture, and the body of the meditation itself is deeply Biblical in every way. He occasionally quotes from writings by Luther (see, e.g., p. 112), but this is the only suggestion in the text itself that this is a Lutheran publication. The quotations, in fact, are good, and the book as a whole will be appreciated by all who hold to an evangelical faith, and not merely by members of the Lutheran Church. Although the Lutherans, in common with most Protestant denominations, do not agree with us concerning participation in war, the only reference to war in this particular book is a wholesale condemnation of it. See p. 125. The book is not a profound study on prayer, but it is wholesome and good.

Although the individual meditations are always three pages long, one often finds that two or more are related to each other. For example, there are ten meditations on the Lord's Prayer alone. There are also a number of excellent meditations on the function of prayer in the healing of diseases, and on prayer that the will of God may be done in our lives. In fact, the sections on these three subjects form nearly half of the pages of this book. There are good illustrations, and the message of the book carries with it the strong urge to Bible study.—Carl Kreider.

A steward came to the presiding elder and asked for a preacher. "How big a man do you want?" asked the elder. "I do not care so much about his size," said the steward, "but I want him to be tall enough to reach heaven when he is on his knees."—*Baptist Bulletin Service.*

Index—Volume XLV

SELECT READING

"And the Fulness Thereof," 259.
An Honorable Retirement, 354.
Another View, 34.
"Behold the Fowls of the Air," 102, 133.
Between Two Years, 5.
Brand New—1953, 4.
But Now I Dream of You, 131.
Commencement Preview, 163.
Does Jesus Care? 227.
Does the Ground Hog Really Know? 36.
Everybody Sing, 261.
Forty-five Years of Printing and Publishing, 357.
Friendly Birds, 165.
His Harmony, 37.
How Do You Like the Weather? 6.
"I Feel Like a Boob," 326.
"In Every Thing Give Thanks," 323.
Let's Plant a Tree, 101.
Love for the Unlovable, 194.
Marooned in a Kansas Snowstorm, 69.
Name in the Book, 226.
Nothing Ventured, 162.
Off Again, on Again, 35.
On the Highway, 258.
Personality Plus, 134.
Potato Country, 229.
Ruth and the Sickle, 197.
Sere Leaves, 66.
Signs of True Greatness, 37.
St. Patrick's Claim to Fame, 68.
Sundown, 291.
Thanksgiving, 324.
The Chain Letter, 3.
The Easter Offering, 98.
The Healed Backslider, 2.
The Mennonite Church After Forty-five Years, 355.
The Path for Darrel, 322.
The Phrenologist's Testimony, 195.
The Price He Paid, 67.
The Sealed Letter, 130.
The Shout of a King, 164.
The Soul of a Child, 99.
The Tree Which Is You, 260.
The Watered Garden, 325.
Thirty-Five Inverted, 293.
Too Easily Satisfied, 196.
True Adventures of a Pirate, 290.
Who Will Take Care of My Martins? 165.
Wrong Key, but Right, 132.

EDITORIALS

After Forty-five Years, 361.
Ambitious to Please Him, 71.
Ascension Day and Whitsuntide, 136.
Christian Living—Our New Magazine, 368.
Church School Day, 231.
Commencements, 168.
General Conference, 231.
Harvest of Souls, 200.
Home Sunday, 136.
Jesus Christ Is Head of the Church, 297.
Lights and Shadows of Passion Week, 103.
Mennonite Publication Board Meeting, 40.
Mission Board Meeting, 168.
Missions and Thanksgiving, 328.
Our Final Issue, 328.
Out of the Old and into the New Year, 8.
Peace in Our Time, 200.
Plans for the Future, 8.
Reviewing Young People's Bible Meeting Work, 369.
School Days Again, 264.
"Set Your Affection," 264.
Spring Missionary Day, 71.
The Love of God, 297.
The World News Editor Looks Backward, 366.
"With Good Will Doing Service," 40.
Yesterday—Today—Tomorrow, 365.

CHRISTIAN LIFE

Christians Should Grow Up—
I. "History's Only Truly Mature Person," 201.
II. Growing Up in Christ, 232.
III. The Holy Spirit Helps Us Grow, 266.
IV. Temptations Make Us Strong, 298.
V. Growing Up in Love, 329.
"Christ the Lord Is Risen Today," 112.
Evidences of the Spirit's Filling, 138.
"God's Unlovely Children," 269.
Happy People, 299.
He Lives . . . We Live, 110.
How to Live a Holy Life—
1. Holy Living, 10.
II. Hungering and Thirsting After Righteousness, 43.
III. Take Time to Be Holy, 72.
IV. Sanctified Through His Truth, 111.
V. How to Study the Bible, 137.
VI. You Must Pray, 170.
"Jesus Only," 330.
"Keep Thyself Pure," 267.
On Dress, 233.
Picking Splinters, 265.
Popularity, 169.
Praise the Lord, 331.
Prayer in the Life of the Early Christians, 9.
Seven Thanksgivings, 331.
The Ascension of Jesus, 139.
The Christian's Appearance, 269.
The Grace and Disgrace of Giving and Living, 75.
The Holy Spirit in a Christian, 12.
Thoughts to Live By, 44.
Time and Eternity, 268.
What Price Peace? 202.

PULPIT

Cause for Bended Knees, 198.
Christian Restoration, 296.
Courtesy a Christian Grace, 38.
Have You Received the Holy Spirit? 135.
New Year Sermon, 7.
Thanksgiving Lessons from Paul's Prison Experiences, 327.
The Blind Samaritan Woman, 166.
The Greatest Demonstration of Divine Power, 104.
The Life of Love, 262.
Turning Our Caravan Again to Bethlehem, 359.
Gifts to the Christ Child, 379.
The Spirit of the Season, 380.
Wages Plus, 70.
Water Carriers, 230.

OUR HOME CIRCLE

A Backward Look, 378.
After Fifty—What? 300.
Backbone, 48.
Does Jesus Live in My Home? 235.
Doing Good, 271.
"Ears That Hear Not," 332.
Everyday Chronicles, 45, 77, 141, 209, 270.
In the Quiet of Eventide, 237.
Into the World of Books—Together, 47.
Just One Day, 14.
Just One Evening, 76.
Just One Morning, 109.
Let's Read All the Bible, 143.
Let's Show Appreciation, 236.
On Eating, 333.
One Early Spring Day, 173.
Our Teen-agers, 108.
The Meaning and Purpose of Marriage, 15.
The Minister's Wife, 301.
To Mothers of Unfeigned Faith, 142.
To Mothers on Mother's Day, 140.
Tribute to Father, 172.
Understanding Husbands and Wives, 46.
Youth and Delinquency, 208.

MISSIONS

A Half Century of Missionary Progress, 372.
Between Two Worlds, 272.
Buenos Aires Mission Center, 373.
"By Prayer and Fasting," 16.
Colportage Evangelism, 19, 49.
Dhamtari Christian Hospital Church—Its Gospel Message to the Hospital Workers and Patients, 335.
Five Years with God, Japan, and the Mennonite Church, 1947-1952, 144.
God Answers Prayer, 336.
"I Was a Stranger and Ye Took Me In," 185.
Journeys Northward, 239.
La Escuela de Idiomas, the Costa Rica Language School, 334.
Light on Africa, 78.
More Light on Africa, 113.
Nakashibetsu, the Village of Decision, 238.
New Light on Ethiopia, 145.
One-Finger Bible, 81.
Our Gospel Witness in Luxembourg
III. The Task of Evangelization, 18.
IV. Getting Started, 51.
Personal Work Pays, 273.
Running—Which Way? 303.
The Changing Scene in East Africa, 205.
The Lord Is Opening Doors into Cayey, 204.
The Lord Is Opening Doors into the Future, 203.
The Puerto Rico Church Is Growing, 373.
They Crossed My Path, 302.
Working with God in Bihar, 184.

EDUCATIONAL

An Evaluation of the Revised Standard Version, 22.
Changing Attitudes Toward Mental Illness, 85.
Do You Have a Good Dictionary? 118.
Eastern Mennonite College Continues to Serve, 244.
Eastward Ventures, 341.
Five Decades of Mennonite Education, 374.
Jerusalem at Easter, 176.
Our Message to the General Public, 279.
Participants and Spectators, 213.
Preserving the Faith by a Sound Program of Education, 309, 340.
Some Board of Education Concerns, 245.
Summer Bible Schools in Europe, 23.
Summers on Historic Soil, 276.
Teachers Abroad, 177.
The Beginning of Chapter Three at Hesston College and Bible School, 212.
The High Price of Alcohol, 151.
The Mennonite I-W Has an Important Role in Mental Hospital Work, 180.
Training for Missionary Service, 54.
Two Old Cities and a Mountain Pass, 306.
Why We Hate, 84.
With Birds in Florida, 150.

BIBLE STUDY

Christian Ordinances
XX. Devotional Covering—Concluded, 20.
XXI. The Salutation of the Holy Kiss, 52.
XXII. The Salutation of the Holy Kiss—Concluded, 82.
XXIII. Anointing with Oil—The Bounty of Faith, 116.
XXIV. Anointing with Oil—Concluded, 148.
XXV. Christian Marriage, 174.
XXVI. Christian Marriage—Continued, 210.
XXVIII. Marriage—Continued, 242.
XXIX. Marriage—Concluded, 274.
Seedtime Ended, 370.
The Significance of the Blood Sacrifice, 304, 344.

SUNDAY SCHOOL

Lesson Nuggets of Truth, 28, 60, 90, 124, 376.
Forty-five Years of Sunday School Activity in the Mennonite Church, 152, 182, 216, 248, 284, 315, 337.
My Sunday School Teachers, 217.
One Hundred Thousand Pupils in 1954, 317.
Primary Teaching Techniques, 125.
Something to Be Excited About, 92.
The Other Side, 339.
There Are No Little Things, 183.

YOUNG PEOPLE'S BIBLE MEETING

Young People's Bible Meeting, 25, 57, 87, 121, 154, 187, 219, 250, 281, 312, 346.

BOOK REVIEWS

Amish Life, 24.
Children for Christ, 24.
Children of the Bible, 86.
Fifty Years with the Golden Rule, 24.
Have Faith in God, 382.
He Expounded, 86.
Homes Build Persons, 181.
How's Your Bible I.Q.? 120.
I Believe in Angels, 120.
Imperfections of a Preacher's Kid, 181.
Mountains Singing, 181.
Seventy-Seven Parable Talks to Young Folks, 181.
The Bible Quizzle Book, 56.
The Christmas Story, 86.
The Church in the Purpose of God, 120.
The Faith of Experience, 382.
The Gospels Translated into Modern English, 253.
The Language of Heaven, 186.
The Possible You, 120.
The Revival We Need, 56.
Timothy's Twelve Months, 24.
Whom God Hath Joined, 181.

WORLD NEWS

A Backward Glance at World Events, 381.
Athletics! Right or Wrong? 254.
A Wonderful Book Store, 63.
Christian Stability for an Unstable World, 190.
How Rome Is Strangling Evangelical Christians in Spain, 350.
International Congress on Prophecy, 62.
Joseph V. Stalin, 158.
Midwinter Letdown, 349.
Montezuma Castle, the Abode of "Little People," 63.
One Million Killed, 94.
Polio Facts for 1953, 126.
Queen Mary, 158.
Religious Bodies in Canada, 255.
Significant Development Concerning Israel, 286.
The Coming King and the Kingdom—Israel and the Arabs, 351.
The Coronation of Queen Elizabeth II, 222.
The Divorce Evil, 126.
The General Conference Meeting at Kitchener, 318.
The Highway Slaughter, 126.
The History of Clocks, 63.
The Liquor Situation in America, 255.
The Private Lives of 5,940 Women, 349.
The Revolutionary American Election, 30.
The United States and Canada Look at Their Newsstands, 94.
This May Help You to Realize, 127.
Universal C.D.T. Psychosomatic Illness, 191.

MISCELLANEOUS

A Time for Revival, 199.
"Blessed Assurance, Jesus Is Mine," 42.
Housecleaning and Personal Work, 61.
Is God Waiting? 226.
Never Such a Book, 263.
Olives, 339.
Out of the World, 69.
Read the Price Tag, 189.
Remembered, 218.
The Game of Life, 247.
The Habit of Not Feeling Well, 339.
Tithing, 249.
What Shall We Sing? 336.
Why Boys Should Not Smoke, 352.

POEMS

A Beautiful Day, 229.
Abide in Me, 46.
A Happy Family, 270.
A Letter from You, 140.
All for Thee, 199.
Also, 73.
A Place Where You'll Fit In, 335.
At God's Right Hand, 139.
Beside a Baby's Bed, 208.
Be with Me, Lord, 13.
Beyond Today, 171.
Bring Us the Light, 49.
Christ Our Life, 226.
Christ Our Ransom, 100.
Communion with Him, 9.
Compensation, 300.
Dwell Deep, O Inner Christ, Dwell Deep, 266.
Faith, 196.
Friends, 339.
God's Five Gifts, 325.
God's Tenth, 243.
Gone to School, 260.
Gratitude, 330.
High Chair, 142.
Home for Thanksgiving, 324.
If I Were You, 265.
Just to Be Tender, 194.
Life's Pathway, 261.
Like Once to Walk and Talk, 201.
Mother Has No Occupation, 143.
Mother's Prayer, 130.
My Blessed Shelter, 228.
My Lessons, Too, 269.
New Clothes for Easter, 119.
New Year's Greetings, 2.
October, 290.
Of More Value, 72.
O Lovely June, 161.
On Father's Day, 172.
Our Example, 271.
Perfect Trust, 36.
Redeem the Time, 329.
Rejoice, 110.
September, 258.
Simply Trust, 6.
So Great a Sacrifice, 292.
Sowing and Reaping, 303.
Spring Housecleaning, 108.
Take Time, 76.
Take Time to Pray, 64.
Thank You, God, 236.
The Boy at the Crossroads, 332.
The Daisy, 134.
The Days of Our Years, 4.
The Family, 132.
The Fire upon the Hearthstone, 14.
The First Robin, 66.
The Hidden Life, 169.
The Joy of November, 322.
The Narrow Way, 298.
The Parson's Prayer, 230.
The Potter, 50.
This Is No Day for Fear, 98.
Today, 45.
To Old and Young, 47.
Try Again, 91.
Vision, 74.
Voice of Experience, 68.
We Have Such a Very Little While, 84.
What Would He Say? 34.
When God Would Bless, 39.
When Thanksgiving Rolls Around, 326.
Who Plants a Tree, 101.

Don't delay . . .

Order TODAY from

Gifts for Christmas

—the special Christmas catalog you received from the Mennonite Publishing House.°

GIFTS FOR CHRISTMAS provides you with valuable help in choosing the right gift for the right person. Examine its interesting pages once more with your gift list at hand. Who is on that list? Shining-eyed tiny tots, harum-scarum boys, eager teen-agers, happy parents, thoughtful pastors, enthusiastic teachers? GIFTS FOR CHRISTMAS classifies many wonderful books so that you can turn immediately to the proper section for any age or special person.

Besides suggestions for books and Bibles, you will find several pages of choice records, Viewmaster supplies, Christmas cards, calendars, games, pictures, pens and pencils. The latest Herald Press books are also described and illustrated.

Order TODAY

You want your gifts in time for Christmas giving.

We want to be certain you have them in time for Christmas giving.

To make it possible for us to give you our best service, send your order *before* December 1.

Orders mailed after December 1 should specify a second choice.

THE MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

°—In case you did not receive *Gifts for Christmas* drop us a card today requesting your copy.